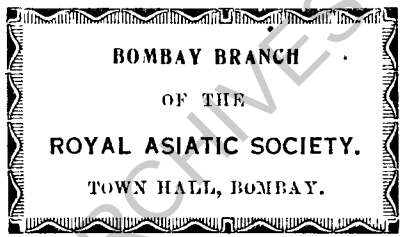
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THE PROCEEDINGS

OF THE

CONVENTION OF RELIGIONS

IN INDIA.

1909.

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VOLS. I & II.

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PREFACE.

IN presenting this Volume to the public we make no pretensions to an accurate knowledge of the doctrines and dogmas of all the religions dealt with herein. We have published the theses, as received from the Convention Committee, without making any alteration or adding any observations on them. The editing was mainly done by the Committee and we had very little to do with material alterations in the language or the ideas. Some typographical mistakes may appear here and there, as the book had to be hurried through the press, for which we crave the indulgence of our readers. Of course the preface and the introductory portions are ours and we take this opportunity of thanking the Committee and its Chairman for having so kindly permitted us to publish these volumes. The introduction to the first volume contains a short account of the religious up-heavals in India from the Vedic times and also of the conferences or conventions held from time to time. The Introduction to the second volume will include an account of such upheavals outside India.

Before we conclude, however, we think that the Report of the Convention would not be complete if we omitted to give a brief history of how the idea of the first Convention of Religions in India was worked out and to take the opportunity of thanking those large-hearted gentlemen from whom we received active sympathies and encouragement. We commend the readers here to read the "The Proceedings of the Convention," which will be found in its proper place and which have been edited by the Committee of the Convention.

The idea of this Convention first originated with

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the great Swami Vivekananda in whose name our Society stands and had remained dormant in the circle of his admirers till it was taken up by the Vivekananda Society, Calcutta. As the great Swami observed, there has been more blood-shed in the name of religion than anything else. To put a stop to fanaticism and bigotry, to preach the idea of religious toleration and also to be of service to those organised bodies which are working with the same end in view, the members of the Society above-named, in meeting assembled, passed the following resolutions on the 29th November, 1908.

1. "That the most fitting manner of celebrating in a public way the Birth-day anniversary of Swami Vivekananda will be by holding a Parliament of Religions at Calcutta, in which the different sects of all the Religions of India will be represented."

2. That the members be empowered to give effect to the above resolution by forming a committee composed of representatives from different religious sects, to do all that is necessary for making a complete success of the undertaking and to make the movement a public one, to transfer the management of the whole thing to the Convention Committee, as soon as it is formed,

3. That the society will always be prepared to help the Committee in every possible way till the first Convention is over.

Work was commenced in right earnest and in a short time the members enlisted the sympathies of :—

1. The prominent members of the Sadharan Brahmo Samaj and also of the Devalay.

2. Mr. A. H. Dharmapala, General Secy, Mahabodhi Society.

3. Mr. Munni Maharaj Sing of the Sikh community.

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4. Mr. Matrumal, of the Marwari Association.

5. Mr. Dhannu Lal Agarwallah of the Saiva Association, Setambari Sect.

6. Mahasthabir Purnananda Bhikshu, President, Buddhist Math, Calcutta.

7. Mr. Madon, the author of a paper on Zoroastrianism.

8. Rev. E. A. Cohen.

9. Mr. J. N. Mittra of the Theosophical Society.

And many other men of light and leading. Some of them also promised to join the committee.

The first however, to encourage the members most, were Messrs. Gaganendra Nath Tagore and Abanindra Nath Tagore, members of the well known Tagore family of Calcutta and also Mr. Tarakdas Dhar of Bowbazar. The society begs leave to acknowledge its heartfelt thanks to them. Mr. Saroda Charan Mitter was approached at this stage, after his retirement from the High Court Bench, Calcutta, and he took a keen interest in the movement and has since been leading it as the Chairman of the Committee. He has left the Society and all students of comparative theology highly indebted to him. We avail ourselves of this opportunity of thanking Mr. Mitter and the members of the Committee for the hard and unselfish work that they did and the interest they took to make this idea of the Society the success that it has attained. We fervently hope that the Committee will, under the able leadership of its Chairman, enlarge its scope and bring into existence a Parliament of religions, which will not be confined to India alone but will move round the globe from one end to the other. About a fortnight before the actual sitting of the Convention, a well known Samiti of Calcutta which has since ceased to exist, volunteered

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to work for the Convention under the guidance of its Chairman and the two Secretaries (who were also the Secretaries of the Vivekananda Society). So perfect was their organisation and so willing were they to serve that they were the wonder and the admiration of all. The Society cannot be too grateful to them for their unselfish work.

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PREFACE.

In bringing out this Volume before the public our chief aim has been to see that the views expressed in the theses, which represent the different religious sects in India, have been correctly set forth. To secure this end, the proof-sheets had to be sent, as far as possible, to the theses-writers themselves after the manuscripts had been revised by the Editorial staff of the Convention Committee ; this accounts for the rather late appearance of this Volume.

As promised in the Preface to Vol. I, we have made an attempt to give an outline of the evolution of religious ideas beyond India in our Introduction to the present volume. The relation of the Aryan religion to the rest of the religions represented in these volumes has been traced out side by side with their independent growths, from the lives and sayings of the Teachers of the respective religions. But owing to the vastness of the subject and consequent want of space we might not have been able to do full justice to the different systems of religion dealt with. We therefore crave the indulgence of our readers for any short-comings that might have crept into it.

In conclusion the Society beg to offer their heart-felt thanks to the public and the press who have, by their sympathy and support, encouraged us in bringing these volumes to light and special mention should be made, in this connection, of the names of His Highness the Maharaja Bahadur of Durbhanga, His Highness the Maharaja of Cossimbazar and Kumar Narendra Nath Mitra of Calcutta.

CALCUTTA,
The 2nd Novr., 1910.

THE VIVEKANANDA SOCIETY.

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INTRODUCTION.

AWAY in the dim ages of hoary antiquity, when man was in the primitive stage of human civilization in all other parts of the world, a mighty voice rose in India, to proclaim the eternal truth, which has, since then, been the keynote of the Indian religious life—"*Ekam Sat, Vipra Vahudha Vadanti*"—That which exists is One; the Sages call It variously. It has brought solace, not to India alone, but to whole humanity. As it gained in volume and strength in time, in it we read the pulsation of the Indian national life that has expressed itself in later times in those wonderful ideals of love and religious toleration and has formed the very beginning of the subsequent conventions of religions in India.

Centuries after centuries rolled on before we come to the period of the *Upanishads* and we find conferences of different faiths held under the guidance of inspired Sages and kings, in different parts of India, especially in the courts of the *Janakas*. The result was that the ancient India of the Upanishads became the living land of religious conventions, whence we get glimpses of the endeavours of the truly religious hearts to congregate in a communion of brotherly feeling, for reciprocity and assimilation of ideas and better mutual understanding. High as the Highest Himself, glorious as Glory itself and strong as Strength herself are the bold speculations of the Upanishads. Suffice it to say here, that all the subsequent religious faiths of Indian origin have drawn their inspiration from these and these alone. Herein lies the whole idea of toleration, the recognition of the unity in the seemingly hopeless mesh of variety—"Ekam Sat, Vipra Vahudha Vadanti."

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Centuries again rolled on and we find in the *Pauranic* period, the *theory of Ishtam*—the selection of one's own ideal of the Deity—thrown as a challenge to humanity, with such vigour that it forms, even at the present day, the very back-bone of Indian national existence. That ideal causes a differenciation between one person and another. Amidst such conflicting ideals, however, there must be a recognition of the underlying principle—*Ekam Sat, Vipra Vahudha Vadanti.* It is the failure to recognise this principle that has always set back the course of human progress. And in course of time, it really so happened, that the ideals of love and toleration were, for a time, replaced by morbid religious hatred and intense jealousy. India was at a loss to decide which to accept and which to reject. Sri Krishna, the mighty Hero of India and the greatest Preacher of harmony, appeared at this critical period of the world's religious evolution. Amidst the din of battle and the sound of trumpets, He raised His voice above all these and boldly declared, "*Ya Yatha Mang Prapadyanta* &c," "Whosoever comes to me, through whatsoever form, I reach him. O Partha! all men are struggling through paths which in the end lead to me." He preached that great principle of the Vedas in a new light and with great vigour. India became again harmonised. This noble principle of truth and toleration has permeated, as the great Swami Vivekananda observed, "the whole of our national existence, till it is mingled in our blood and has become one with us in every grain."

Then comes in the Buddhistic period. In the words of the great Swami, "And from the topmost crest of the wave that deluged India for nearly a thousand years, we see another glorious figure, and that was our Gautama Sakyamuni. We worship Him as God incarnate, the greatest, the boldest preacher of morality that the world ever saw, the greatest karma-yogin ; as a disciple of Himself, as it were, the same Sri Krishna came to show how to make his theories

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practical." With the multiplicity of religious faiths, increased the utility of religious conferences and when, after the life-long preaching of that mighty soul, the Lord Buddha of the Hindus and the Buddhists, his noble teachings had reached the farthest corners of India, we come upon the earliest existence of such a holy gathering held at Rajgir (Behar) in B. C. 543, under the auspices of the king Ajatasatru. We next come upon the Vaisali conference (in Muzafferpore) of 443 B. C. Again in 255 B. C. was held the famous conference at Pataliputra (Patna) under the guidance of the great Buddhist king Asoka. Kanishka is reported to have held the next conference in 78 A. D. in Jalandhar (Punjab). "As late as the 7th century A. D., king Harshabardhana of Kanyakubja used to hold religious conferences at intervals of every five years. Similarly, the Jains used to convene religious conferences of which the most notable one was held at Mathura, in the 2nd century A. D."*

In this Buddhistic period, India came in contact—though not for the first time—with diverse nationalities of the world. The noble teachings of Buddha were thrown broad-cast all over the world and converts to the new faith were made by hundreds and by thousands. Every action is, however, followed by a reaction and this is one of the immutable laws of nature. No wonder, that the active proselytism in the Buddhistic faith should be suddenly arrested, a few centuries after the passing away of the Founder, by several conflicting causes operating together. Some great mistakes were, however, committed at this period for which India is paying dearly even to-day. Buddha was himself essentially an Indian in his thought and action. Brisk as was the propagation of the faith, little care seems to have been taken to

* Vide the President's speech, which will be found in the Report of the proceedings.

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combat the outlandish ideals of foreigners, which therefore unconsciously coloured the preaching of later Buddhism. Amidst such a complicated state of affairs, selection in making converts ought to have been the first great thing needed. Moreover, a gradual adaptation and assimilation of the best and the essential in an old faith, to suit the new light of the new faiths—an imperceptible absorption in the society of a progressive soul and not a rude revolution of his cherished ideals, by means of a sudden conversion,—has always been the golden rule with an Indian prophet of Truth. The latter-day Buddhists appear to have neglected this fundamental principle in their later preaching and the result was a hopeless ruin of the whole structure of Buddhism. For the time being, all harmony was gone and the great principle of the Vedas was forgotten.

In this dark period of Indian history, about the 9th century A. D., there arose that young and gifted Brahmin of Malabar, the great Sankaracharyya. He held religious conferences and fought against the influence of the degraded Buddhism. He showed that the essence of Buddhism and that of the Vedanta were not very different. He was the reconciler of the Indian thoughts to the great principle—*Ekam Sat, Vipra Vahudha Vadanti.*

There is a misconception in certain quarters that Buddhism is not a part of Hinduism, but a religion different from the parent-faith. This, however, is not borne out by facts. Buddhism has ever been recognised in the land of its birth, as an inseparable part of Hinduism. Gautama Buddha is one of the ten *Avatars* of the Hindus. The council of Siladitya, Magasthenes' account of India, Hiouen Thsang's account, and even the great council of Asoka, all go to prove that Buddhism was as much a part and parcel of Hinduism, as Vaishnavism or Shaktaism

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now is.* To quote Dr. Hunter † "Buddhism was thus formed into a State Religion by the Councils of Asoka and Kanishka. It did not abolish caste. On the contrary, reverence to the Brahmans and to the spiritual guide ranked as one of the three great duties, with obedience to parents and acts of kindness to all men and animals." The council of Siladitya recognised the image-worship of the Hindus. We quote the same authority again. "On the first day of the council, a statue of Buddha was installed with great pomp ; on the second, an image of the Brahman Sun-God ; on the third, an idol of Hindu Siva."

The doctrines of Buddha were not foreign to India. It is a great mistake to suppose that Buddhism was driven out of the land of its birth by the sword. There might have been local persecutions here and there of degraded Buddhism, but the truth is that it was finally absorbed and assimilated in the immense body of the parent-faith. The influence of Buddhism may still be seen in the practices and observances of the several Vaishnava and other Hindu religious sects in India.

The worst forms of latter-day Buddhism indeed sapped the very life-blood of the Indian nation. The old Hindu ideals, based upon thousands of years' experience were thrown away. Up arose in this period of Indian history, the great Kumarilla, a Brahman of Behar, in the 8th century A. D. He was followed by the great Sankara in the 9th century A. D. As the President, of the first Convention of Religions in India in the Town Hall, Calcutta, observed, Kumarilla and Sankaracharyya were the first preachers who recognised the utility of religious conferences in proper forms.

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* We are glad to note here that the first notice, which will be found in the Report of the Proceedings of the Convention of Religions in India and which was issued by the Committee of the Convention, to news papers &c., places Buddhism as one of the many sects of Hinduism.

† Dr. Hunter's Brief History of the Indian people, 12th edition.

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Mighty was the task of Sankara. He had to fight hard against the revolting ideas of the Turanians and other non-Indian races, who had then settled down in India. Further, to save his New India from the barbaric on-sloughts of aggressive foreign ideals, he prohibited social intercourse with foreigners and to avoid the introduction of such pernicious ideas by social contact with the outside world, he fixed the limit of Hindustan *i. e.* the limit beyond which a Hindu must not go.

Reformer after reformer followed Sankara, too numerous to mention here. Prominent amongst them was the brilliant Ramanuja who rose about the middle of the 12th century A. D. He may be said to be the first of the line of Vaishnavite reformers. After the great Buddha, he was the first, perhaps, to open the door of religion even to the down-trodden pariahs. Within a century, two other great reformers arose. Ramananda, who preached his doctrines in northern India and his far-famed disciple, Kabir, who carried the doctrines of his master throughout Bengal. With their great hearts they embraced all and rejected none. One of the sayings of Kabir runs thus "Embrace all ; hate not any name of the Lord ; say yea, yea to all, but for yourself, hold on to your own ideal." And again "Search within thine own heart, *there* is the Lord both of the Musalmans and of the Hindus. Behold but One in all objects....."

Within a century, we again find another very great religious upheaval in Bengal started by Srikrishna Chaitanya of Nadiā. His Bhakti (love of God) knew no bounds. His great personality moulded the thought and even the language of Bengal. Conferences of diverse faiths were held here and there to fight against the doctrines of Chaitanya. But he conquered them all by his intense love and the power of his great personality.

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About this time another reformer of fame, Nanak, better known as Guru Nanak, rose in the Panjab. Like that of Kabir, his faith was all-inclusive. He is the founder of the great Sikh religion.

About the year 1520, Vallabha-Swami rose, to preach in Northern India, that Mukti or salvation can be attained even amidst the enjoyments of life, only if the heart is kept pure.

Within half a century again, we see another reformer, the well-known Dadu of Ahmedabad, preaching his doctrines at Narain, in the district of Joypur. About this time, we see Akbar holding religious conferences. It is evident, that the great religious teachers after Sankara down to the latter-day reformers, convened religious conferences of the existing faiths in India, and by a healthy discussion presented each one in its best light. And this idea was taken up with almost a preacher's zeal by the Emperor Akbar, under whose auspices, Pundits, Maulvis, Sadhus and Fakirs, missionaries and other religious persons were united on a common platform for religious discussion. We take the liberty here of quoting again a few lines from the Presidential Address. "In more recent times religious conferences, better known as Parliaments of Religions, have been held in Chicago and Venice, and occasionally similar conferences are held in different parts of modern Europe. Even in modern India, our religious gatherings, periodically held in almost all parts of the Empire, call forth vast congregations, of which the greatest are the Kumbha Melas." We may add here that even socio-religious movements here and there for social reformations, after Western methods, were not wanting in India during the the British rule. It is the glory of India, that such movements even had to be carried on through religion.

Thus there has been a series of religious upheavals from the Vedic times down to the present day, bringing into existence, doctrines and faiths of diverse

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character. But each and every one of them (excepting perhaps some of the socio-religious movements of modern times) is Hindu ; for each and everyone of them recognises the great principle of the Vedas above referred to. Thus we may call the Hindu Indian faith, the Vedanta religion or the Vedic faith. The word Hindu is of doubtful origin and does not express the whole of the all-embracing and the all-inclusive idea.

It is an irony of fate that though India has been producing spiritual giants from times immemorial and wave after wave of spiritual thought has deluged the land from time to time, hatred and jealousy, sectarianism and bigotry have come together even at the present day, to undermine the very vitality of the ancient faith of the Rishis.

But the causes are not far to seek. With each great religious upheaval, India came in contact with the people of the other parts of the world, who were then in a very low state of civilization. With alliances with foreigners in the Buddhistic period, of which there are ample historical evidences and which were stopped by Sankara, India imbibed the outlandish and barbarous ideas of religion. It is not that the Hindu race could not otherwise become degenerate, but it is certain that the degeneration of the race has been largely due to the impress of those foreign and outlandish ideals. Those ideas had to be refined and re-Hinduised. This has been done by every great reformer and the process is still going on. We have not the space here to deal with the subject in detail, as it is controversial. But the fact of the foreign impress is there and we beg leave to invite antiquarian scholars, here and abroad, to unveil the mystery that lies over this problem of Indian history. The question is important for it is our firm conviction that unless and until the past history of India is definitely traced, the true history of the

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other nations will ever remain in darkness, for India, being the repository of all sorts of ideas, the people have retained them intact, whereas all other old nations and their ideas are almost extinct. It is only with the help of Indian history that we can trace the psychological and the mythological history of the different races now extinct.

We take the liberty here to mention as a passing remark, that instead of looking down upon the Hindu Puranas, and rejecting the entire literature as fabulous myths and hence useless, we may greatly profit by them if we study them even from a historical point of view only. This Pauranic period may be said to have commenced from the Ramayan period, though the stories might have been compiled thousands of years after.

Whatever may be the value of the Puranas, they clearly show how the degradation of the Hindu race has been brought about by the ideas engrafted upon them from foreign sources, and they point clearly to the results of indiscriminate intermarriage of Hindus with foreigners. This is the legacy the Hindu Indians have received by allowing foreign blood and outlandish ideas to run into their veins, without taking any step to counteract those morbid influences. The darkest period of Indian society may be said to have begun from the chaos that followed the end of Mahomedan rule and this state of things has continued ever since. We have not the inclination here to paint the hideousness of the then Indian Society, but one thing was certain—that if Hindu Society were allowed to go on like that for a few centuries more, its fate would have been, perhaps, complete annihilation or total extinction. At this crisis one thing was greatly needed—the regeneration of the entire Hindu race. With this end in view, reformer after reformer arose in different parts of India during British rule and worked after the ideals of western societies. All of

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them had great hearts and all of them had one end in view—the saving of Indian Society from its stupendous fall and uplifting it to a glorious position. Glory be to their noble attempts. But the reforms they attempted to introduce were the result of western education, and were prompted by a desire to imitate the ideals of the West without the culture of Hindu Scriptures and ideals. They had three main things in view, (1) Female liberty (2) Remarriage of Hindu widows (3) The abolition of the caste-system prevalent amongst Hindu Indians. The first two did not affect the masses ; for they have them from a very remote time.

The Hindus have never believed in reformation in the sense in which the term is understood in the West. As Vedantins, they believe in evolution—assimilation and adaptation of new ideas—and not in mere imitations. Hence it is that the efforts of these reformers for nearly a century have not produced the desired effect on the Hindus. Nevertheless, be it said for truth's sake, that the wave of reformation started by them put a great hinderance to the strong current of drunkenness and lust and also to the conversion of the people to other faiths, which tended to become a fashion of the day, amongst the educated classes. But this was not sufficient ; for the majority of the people—the masses, with their traditional ideals degraded—remained unmoved. The vanity of western education reigned rampant amongst a section of the educated classes. The masses began to be looked down upon as uneducated fools. Without book-learning, they thought, there was no hope for anyone. Irreverance to the traditional ideals and book-learning seemed to be the *sumum-bonum* of the lives of those educated men. These facts can definitely be gathered from the literature of the day. Bigotry, in a somewhat polished form was the result. While such was the state of affairs in India, the West was groaning under the

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heavy pressure of agnostic and atheistic ideas. Mill, Huxley and the schools of philosophers that followed in their train, in Europe on the one hand, and on the other the latest researches and discoveries in different branches of science were dealing heavy blows on fanaticism, superstition and bigotry which had been taught as the essence of religious faiths here and elsewhere. Religion and religious ideals were considered by many as useless and as veritable burdens to the human brain. It was not Indian society alone that was in a chaos but the degradation was general and affected almost all parts of the East. Slowly and imperceptibly, but steadily had the degeneration of China commenced. The doors of the other parts of Asia were shut up against all outsiders. The people refused to take the novel experiences of the outside world and profit by them and thus found themselves unfit to cope with the new ideas imported by foreigners. Materialism and materialistic ideas thus threatened to become the future ideals of the world.

In the midst of such a conflict of spiritual ideals all the world over, we find in India, near the capital of the British Empire in the East, within the very heart of materialism and unbelief, western vice and western luxury, on the bank of the Ganges, a poor young Brahmin, with scarcely any book-learning whatever, undergoing fearful penances for twelve long years in search after Truth, under the now famous Panchabati tree of the Kali temple at Dakshineshwar, a few miles north of Calcutta. He is known as Ramkrishna Paramhansa, better known in some quarters as the Prophet of Dakshineswar. His biographers say that he realized the Divinity of Jesus within himself and also the spirit of the Prophet of Arabia and in fact he got the vision beatific of almost all the religions of the world. In the latter part of his life we find spiritual men of diverse faiths, highly cultured men and

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men of wealth and position sitting at his feet, with all reverence, to quench their thirst for Truth and to learn the rudimentary lessons of religion. At this period of his life, we find young Narendranath, afterwards Swami Vivekananda, mixing with men of diverse creeds for the purpose of *realizing* the Spirit Divine. Not doctrines or dogmas, theories or speculations, but realization, '*being* and *becoming*' and nothing short of realization would satisfy him. Young Narendra went over to the Paramhansa and received positive replies to his questions. His soul became satisfied and full. He became his ardent follower.

Ramkrishna Paramhansa renounced his desire for wealth and fame and indeed his all for the sake of the Lord. He showed that education does not consist in book-learning, but in an attempt to realize the truths contained in them ; that education can never be said to be complete, so long as those truths have not been realized ; that real life and real power are not in wealth and position, but in intense *Vairagyam** (non-attachment) ; that religion is not in tall talks, but in practice, in realization, in '*being* and *becoming*.' The life and teachings of this man show that he was the very embodiment of the great principle of the Vedas—*Ekam Sat, Vipra Vahudha Vadanti*—That which exists is One, the sages call It variously—and that holding fast to one's own ideal, one should not only sympathise with the faiths of others, but should learn to become positively helpful to one another. His prayers to God as "Mother ! destroy in me all idea that I am of a superior caste and that my brother is low and a pariah ; for dost Thou not exist in ever so many forms ?" And his sayings as "The Lord has become these varieties.

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* *Vairagyam* is non-attachment or resignation. *Tyag* is renunciation or giving up of all. The latter is in many cases the effect of the former. *Vairagyam* is mental. *Tyag* is rather material. One may have *Tyag*, but may not have *Vairagyam* and vice versa. The word renunciation is used sometimes to mean *Tyag* and sometimes *Vairagyam* and sometimes both.

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He has become this universe" show that his is not only the doctrine of universal toleration but also that of spiritual oneness, or in other words, the solidarity of the human race, nay even of the whole universe.

As observed by the great Swami Vivekananda, "The world is waiting for this grand idea of universal toleration. It will be a great acquisition to civilization. Nay, no civilization can go on growing before fanaticism stops and bloodshed stops and brutality stops. No civilization can begin to lift up its head until we look charitably upon each other, and the first step towards that much-needed charity is to look charitably and kindly upon the religious convictions of each other. Nay more, to understand that, not only should we be charitable towards each other, but positively helpful to each other however different our religious ideas and convictions may be." And again "The second great idea which the world is waiting to receive from our Upanishads is the solidarity of this universe ..... Thus we find solidarity coming inspite of itself. Even in politics and sociology, problems that were only national twenty years ago, can no more be solved on national grounds. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds. International organizations, international combinations, international laws are the cry of the day. That shows the solidarity. In science, every day they are finding out that view of the matter. You speak of matter, the whole universe as one mass, one ocean of matter, in which you and I, the Sun and the Moon and everything else, are but the names of different little whirlpools and nothing more. Mentally speaking it is one universal ocean of thought, in which you and I are similar little whirlpools, and as spirit, It moveth not, It changeth not ; It is the One Unchangeable, Unbroken, Homogenous *Atman*." It is with the object of helping to bring about the

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realization of the two grand ideals, that the Society came forward with the idea of holding such a convention.

There were religious and socio-religious movements in India in the last century, under the leadership of Raja Rammohan Roy, Maharshi Debendra Nath Tagore, Keshub Chandra Sen, the Venerable Shaligram Sing, Mr. Ranade, Swami Dayananda Saraswati, the Venerable Agnihotri and many others and the movements started by them have produced, the different sections of the Brahmo Samaj movement, the Radhaswami sect, the Arya Somaj movement and the Deva Somaj movement. During the nineteenth century, the West witnessed great upheavals in social and political matters. Gigantic organisations, which are yet the marvels of the world, took place in the West. But a world-wide movement like the holding of a Parliament of Religions, at least from time to time, under the guidance of an organised body or of organised bodies co-operating with one another, has become absolutely necessary at the present moment, to create a real spirit of universal brotherhood and religious toleration. The world needs it, the times require it. The genius of the Americans conceived the idea of holding such a Parliament. This great and grand move of the Americans towards furthering the cause of humanity did not indeed become permanent but God bless their noble attempt all the same, to take the initiative in the cause.

THE VIVEKANANDA SOCIETY.

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INTRODUCTION.

A SHORT ACCOUNT OF THE EVOLUTION OF RELIGIOUS IDEAS BEYOND INDIA.

WHILE India had been witnessing powerful religious upheavals from remote antiquity, the other parts of the world have not been wanting in great convulsions of religious thoughts and ideals from times immemorial. The resultant of these movements is the world of to-day. Time has come when a comparative study of these movements is greatly needed to foster a spirit of love and sympathy, broad-hearted ness and toleration amongst peoples professing the various creeds. We believe religious conventions will go a great way to bring about this wished-for end and will kindle in the hearts of many a desire to search after truth.

In talking of the religious movements of the past beyond India, we shall have to refer again and again to the dim India of the past* as well as to the India of more modern times. It must be stated clearly at

* "To ascertain the original home of the Aryan race is still a puzzle with antiquarians. It is scarcely safe to proceed on imaginary grounds and set up theories extinguishing the glimpses of light, which are obtainable from ancient records, about the pre-historic period. The Rigvedas which are believed to be the oldest record in existence, do not anywhere mention that the Rishis and the people, who chanted the hymns to the infinite powers of nature, had come from any place, beyond the limits of the so called *Bramhavarta*, between the river Saraswati (Sarsooti) and Drishadwati (probably Caggar or Ghaggar in Ambala and Sirhind) both of which originally flowed from the Himalayas, but are now lost in the sands of the desert in Rajputana. If it were a fact that the Indian Aryans had migrated from beyond the Indus, some reference to their original home (so dear to man) whereever it might have been, would naturally have appeared in the numerous *Suktas* wherein the simple habits and customs of that primitive race have been described with almost childlike simplicity. In most of the oldest

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the outset, that at such a distant period, it is impossible to ascertain accurately the dates and birthplaces of those great personages, excepting perhaps of a very limited few, who had been the directors of human thoughts and human activities. Amongst such, it will be possible for us to refer only to a few great names.

Two contrary ideas appear to have been dominating the human mind in its attempts to grapple with the mystery of the Universe. In the one, we discern a recognition of unity as the underlying principle governing the apparent multiplicity and variety in the universe—the One

The two ruling concepts.

Sanskrit Scriptures and epic poems, we find allusion made to the great Deluge, which washed away the older creation except Baivaswata Manu, who was saved from the flood in a ship. The *Satapatha Brahmana* of the Rigveda gives an interesting legend about the Deluge and describes how Manu built a ship, at the instance of the Divine Fish, who had apprised him of the approaching calamity and tied her to the horns of the Fish and landed her on the Himalayas, after the flood. According to the Mahabharata, Manu embarked in the ship with the seven Rishis .....'the same story is reproduced in the *Matsaya*, *Bhagavata* and *Agni Puranas*.' (Dawson's Class. Dic. Hind. Myth.). The *Srimat Bhagabat* has the following Ch. 3. Bk. I. '.....when the ocean deluged the earth in *Chakshusha Manantar*, he appeared as a Fish and saved *Baivaswata Manu* in a ship like earth (in miniature).'

According to the Hebrew Scriptures Noah and his family were saved from the Deluge by an ark, which rested on mount *Arrarat*. It thus appears, that two progenitors of the present human race were saved from the deluge by adopting the only possible means of escape from water (viz, a boat or ship) in two different countries.

Unless facts are found to discredit the authority of these oldest records of the human race on the point in question, there can be no doubt that the so called Indian Aryans descended from *Baivaswata Manu*, and had their original home in the south Himalayan tract and extended in the course of time over the rest of the Peninsula, in the same way as the descendants of Noah spread over Western Asia. In the absence of any substantial data, it is idle to speculate that Noah and Manu were identical and the same, a theory which is neither necessary nor tenable. From Manu are derived the words '*Manushya*,' '*Manuja*' and '*Manava*', which means man. The word '*man*' itself points to the same origin."

Vide the footnote on the word 'The Aryas' in "A Note on the Ancient Geography of Asia (compiled from Valmiki Ramayan) by Mr. Nobin Chandra Das, M.A.

In the post-Vedic period, Afganistan was also included in the Ancient India.

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the root of the many—the One, the only reality. The so-called many are but the infinite ways in which the One is manifesting Itself. But the One is ever One, nothing can take away its character of Oneness or Fullness ; it is *Purnam*, the Whole, the ever Whole—, पूर्णस्यपूर्णमादाय पूर्णमेवावशिष्यते. Regarded from this view point, the so-called world with all its relativities, its joys and sorrows, pains and pleasures, days and nights &c., is but a chimera, and the goal of all human activities is but the realization of man's own identity and inseparable character from this basic Unity.

The second idea is that there are two distinct entities, one being opposed to the other, though each of them seems to be infinite in its own way. All that is good or develops into what is good in creation, proceeds from one of these two entities, while the other is the progenitor of all that is evil and is responsible for the chaos or the disorder that is in the universe. The one is the presiding deity of over all is spiritual ; the other is the supreme ruler of all that flesh is heir to.

Aryan and *ne*-Aryan.

We propose to designate the first of these two, as the Aryan idea and the second which recognises a fundamental duality behind the world system as the *ne*-Aryan idea *i.e.*, the idea which is not Aryan. Scholars have classified races from philological and other points of view. We have nothing to do with those classifications here. We do not care much whether the Aryans came from Central Asia or from the Arctic regions, whence they migrated into different lands. On the contrary, it is possible that there had been races of different types in different places and in different climates, like the natural divisions of plants and animals in different parts of the earth and that the Aryans were

Philology, not as sure a guide to trace history, as ideas.

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the original dwellers though not the only dwellers, of the India of the past. It may also be stated that they ventured to travel to the farthest corners of the globe to preach their unique idea of Oneness. We think, philology is not the surest guide to trace the origin of races. Natural religion is essentially a human phenomenon ; so also is speech. If therefore natural religion can be the same everywhere, would it at all be a matter of surprise that words expressing universal human concepts *e.g.*, father, mother, brother &c., should have a striking phonetic resemblance in the different parts of the world? The similarity of many other words might have been due to the interchange of ideas consequent on the intermingling of races. It seems also plausible that the Aryans, being the first race advanced in power and civilization, became the teachers of other races and this fact can be held to explain a good deal of similarity that is noticeable in the ways in which various peoples try to explain their ideas in language. To us, therefore, the best course is to approach the problem of human classification from the standpoint of ideas, which is perhaps the broadest principle to take one's stand on.

Theories.

The idea of Oneness is to be found only in the Vedas. Even in the Rigveda sanghita,* which is only the prayer portion of the Vedas, this idea of Oneness pervades the whole book. There, the Sun, the Fire, and other great forces of nature are worshipped as different personalities. But these personalities, in each and every case have been idealized. Each devotee chose his own ideal and tried to realize the Infinite or the One through his own ideal ; for there was no clash amongst the worshippers of different ideals. There

The idea of oneness in the Vedas.

* The Rigveda is, according to most scholars, the oldest record of the Aryans. Some, however, suppose the Sam Veda to be the oldest.

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was no fight for tribal gods. The Vedic prayers are not the utterances of the uncultured Aryan peasant bards ; they had far outreached that stage of civilization. Each prayer breathes purity and strength. Each breathes the idea of Oneness. This idea of Oneness has found a clear expression in that memorable text—*Ekam Sat Vipra Vahudha Vadanti* (there is but One, the sages call It variously). The climax is reached in the Upanishads.* There, we find, for the first time in the whole history of mankind an attempt of the human mind to become one with that which is Truth itself, which is Knowledge itself and which is Infinite (Satyam, Jnanam, Anantam). It is the first attempt of the human mind to lose itself into That which is beyond all limitations and beyond all conditions, before Whose Majesty even time and space vanish into nothingness. Words cannot express It, mind fails to reach It, yet, through thoughts and words, must we struggle to realize this state. Two words—Atman and Brahman—have been used to convey Its meaning.

Virochana and Indra.

Thus while, in this period of the Upanishads, the Aryan intellect had been soaring infinitely high, a discordant note, distinct and emphatic, was discernible in certain quarters. It was the voice of Virochana and his followers, called the Asuras. Indra and Virochana went out for meditation. Being unable to realize Atman or Self, they both enquired about Its nature. On being explained, Indra understood it to mean the *Unconditioned* and Absolute to be Brahman or Atman and again went out for meditation to realize this ideal. Virochana, on the other hand, took Atman or Self to mean one's own body. So matter and material prosperity, he took to be his ideal. Indra realized that

* The Upanishads are the real Vedas. They are called the Veda-shir or the head of the Vedas.

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everything in the universe as of one substance was one and unchangeable. He became one with Life itself and thus became immortal. Virochana sought for what is mutable and opposed to Oneness and thought in vain that this would lead him to immortality. We find a repetition of the self-same idea even in the Puranas. During the churning of the ocean, the nectar which gives immortality falls to the lot of Indra and the Devas, while the Asuras strive for it in vain. In the story of Indra and Virochana, we may notice a growing tendency towards a split of opinion in matters spiritual which culminates at last in the formation of two rival parties, one of which comes to be known as that of the Devas while the other under the leadership of the great *Shukracharya*, passed under the name of the Asuras. These two classes originating from a difference of ideas, we have chosen here to designate as the Aryans and the *ne*-Aryans respectively.

The schism in the religious world. The Devas and the Assuras.

It is remarkable that the word *Asura* in the Rigveda meant sometimes 'strength' and sometimes "the giver of life". It underwent a reproachful meaning after the strife. Probably it had then begun to apply to one who was not *Sura* (Deva) *i.e.*, 'the shining one.'

Assura.

India is a vast country and the Aryans were not the only people who had made their home here. There had been other peoples dwelling in the land. They often interfered with the worship of the Aryans. Most of the prayers in the Rigveda are for the protection of these Aryans against the depradations of those primitive and inimical races.

We find the story of the quarrel between the Devas and the Asuras in the Avesta of the Parsees also. It seems that the *ne*-Aryans of India came into

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Aryans and ne-Aryans in social relation.

social relationship with the Aryans. We learn from the Puranas that many of the *ne*-Aryans had Aryan fathers. These were called the Rakshas, the Asuras, the Daityas &c. They worshipped the gods of the Aryans and used to get favours and benedictions from them. But they seldom recognised the idea of Oneness of the Vedas. This very fact is corroborated by the Avesta of the Parsees* who had retained many of the Aryan ideas and were far more advanced in civilisation than other *ne*-Aryan races.

The Rigveda and the Avesta.

The names of the gods in the Avesta have a striking similarity with those in the Rigveda. The 'Soma' of the Vedas is the 'Homa' of the Avesta. The '*Mithra*' of the Avesta means 'friend'. '*Mithra*' brings light on earth. The Sanskrit *Mitra* also means friend. *Mitra* is the Sun-god in the Vedas. The names 'Indra,' 'Varuna' &c. are also to be found in the Avesta, though there Indra and the *Daevas* come in for a good deal of opprobrium and have a status assigned to them far below that of the Devas of the Aryans. Thirty-three in number are the gods in the Rigveda. Thirty-three are the guardian angels in the *Yasna* portion of the Avesta, to sustain and protect the religion established by *Ahura Mazda* and preached by *Zarathush-*

* Indra and his followers were known as men of *Atma-Buddhi* (knowledge that the Self, as distinguished from the body, is all in all). The Asuras were men of *Dehatma-Buddhi* (knowledge that identified the body with the self and consequently gives the first place to the body and its enjoyments). We learn from the Ramayana and the Puranas that the Asuras, Rakshas &c. disliked the idea of living the life of *Urdha-retas* (the practice of self-control, develoved into a life of celebacy or absolute continence devoted solely to the realization of the highest truths), which has always been considered to be the ideal life for an Aryan from the Vedic times (cf. Rigveda 1,71,3). It is perhaps for this that the Asuras were known as men of *Dehatma-Buddhi*.

Mr. Modi, a writer of one of the theses on Zoroastrianism (the full report of which will be found in vol. I) says that Zoroastrianism does not enjoin celebacy &c.

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tra. In the Rigveda, in 5,11,6, we find the following, "Oh Fire ! Thou hadst so long dwelt hidden in caves and forests ; the *Angirasas* have discovered Thee. Oh Angiras, Thou procreatest Thyself with great energy and hence they call Thee the child of *Shakti*," (Energy or Strength). In the *Gatha* portion of the Avesta, *Spitama Zarathushtra* directs his followers to look upon the *Angras'* with respect and reverence. For the *Angras'* were well-versed in the knowledge of Fire-worship, The ancient Iranians called themselves the followers of *Ahura Mazda. Ahura* is the *Assur*, as *Homa* is the *Soma* of the Vedas. The word Ahura Mazda means the Omniscient Lord of Existence. We cannot definitely say whether the etymological meaning of the word had been so. To trace the origin of any idea, we must first go into the etymology of a word. For by it, we can make out what the original conception was of the word *i.e.* the sense in which it was first used. The idea of God with the ancient Iranians was that He was All-knowing and that He was the Lord of Existence. The idea had developed from Nature to Nature's God. So two distinct entities are here recognised, God and Nature. Without God, Nature would be in chaos, for God is its Lord. The idea of Oneness in the sense we have used above, is not to be found here.

Dualism of the Asuras.

There are some who hold that the idea of Oneness found in some Mandals of the Rigveda is of later development, as is most natural in the evolution of thought. Such an argument is the result of some pre-conceived notion. They take it for granted that the Aryans were mere shepherds, just on the threshhold of civilization who were struck with awe by the tremendous forces of nature and worshipped them. It is certain that the idea of Oneness had not developed in a day. But unfortunately, we have got only a poor

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record of the pre-Vedic civilization scattered here and there in some of the Puranas. There, in the Rigveda is the idea of God, the Creator and the Destroyer, the All-knowing Lord, the Ruler over Nature and Her Laws. There, in the Rigveda is the idea of Oneness also. The former idea as recognised there has been taken only as the relative aspect of that One as has been discussed and explained in later times in the Vedanta philosophy. The ideas of duality and of Oneness are both to be found in the Upanishads also.

As we have said, the Vedic Aryans had outgrown the primitive state of civilization, even in the sense in which it is now used. They had learnt to build palaces and had learnt to build sea-going vessels.* They had a fair knowledge of the science of Astronomy†. They knew the science of medicine and surgery was not unknown to them. They could fight both on land and sea, could build forts, and had even female warriors.‡ They perfectly knew the use of gold.§ We can go on adding proofs upon proofs to show that the Vedic Aryans had attained to a state of civilization, which it would be absurd to call primitive.

One of the prayers addressed to the god of Fire runs thus, "The Omniscient, the Lord of the Universe, luminous with many sparks, the possessor of power and the giver of nutrition, reveals the deathless &c." This is from the 3rd Mandal, 25,3 of the Rigveda. No such idea is, however, found in the 1st Mandal. But from this, we cannot conclude that the idea in the 3rd Mandal is of later development. For, whereas the Rishi in the 3rd Mandal is *Vishwamitra*, the Rishi of many a *Sukta* addressed to Fire is by his son

* Rigveda, I, 25,7 ; I, 48,3 ; I, 182, 5 &c. &c.
† Do I, 25,8 ; I, 164, 11, 12, 13, 14, 15 &c. &c.
‡ Do I, 34,6 ; I, 40 4 ; I, 41.3 ; I, 116,3,15 &c. &c.
§ Do I, 126,2,3,4 ; I, 162,2 &c. &c.

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Madhuchhanda, who again is the Rishi of many other *Suktas* even of the 9th Mandal. The Rishi of one of the *Suktas* in the 10th Mandal is *Kaushika*, the great grand father of Madhuchhanda. So is the case with many other Rishis. If we follow up this line of investigation, which has unfortunately not been observed by many, we shall be convinced that the consecutive Mandals are not the products of a progressive development of thought. The idea of Oneness, as we have said, is unique with the Aryans and is to be found nowhere amongst the nations of the earth in earlier times. We do not mean any reflection upon any race. We only say that the mode of thinking with the *ne*-Aryans had been different and apparently opposed to the characteristic Aryan way. The Avesta bears testimony to it.

The successive Mandals of the Rigveda, not representative of a progressive development.

Let us now examine for a moment a few words used in the Rigveda and see what they meant, when they came into use. We find the word Aditi even in the first Mandal of the Rigveda. Now this word is derived from the root *Dita* which signifies limiting, cutting up and dividing ; so Aditi means "that which cannot be limited, cannot be cut up and cannot be divided"—the one indivisible Unity beyond all limitations. Thus Aditi, whether a "product of abstract reasoning" or not, is surely not "the visible Infinite, visible with the naked eye, the endless expanse, beyond the clouds, beyond the sky", as Max Muller opines. For that would leave it out of all relations with its correlative Diti which coming from the same root means the finite, the limited and hence the manifested universe.*

The words, Aditi and Diti in the Rigveda.

* The reader should here note the significance of the Aryan conception of the Devas as the children of Aditi, while the Asuras and others are all regarded as the offspring of Diti.

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It is only when the Aryans had preached their ideas to other nations that we find the highest religious ideas amongst them. Take for instance the *Logos* of the Greeks. Logos at first simply meant the thought embodied in a word or sound. Heraclitus, who lived about B.C. 460, started the theory of the Logos. According to him the Logos was rather a mode or law according to which Fire acts. The theory developed in its meaning in the hands of Philo, a contemporary of Jesus (B. C. 20—A. D. 60), but he does not mention the name of Jesus. The new meaning given to the Logos or Word was taken up by the Neo-Platonists of later date and this was due to the influence of the Hindu philosophers who lived in Alexandria and Greece about the time of Alexander the Great, B. C. 333.

The Logos—the idea borrowed from the Aryans.

".....there seems to be some kind of evidence that an Indian philosopher had once visited Athens and had some personal intercourse with Socrates. That the Persians came to Greece and that their sacred literature was known in Greece, we can gather from the fact that Zoroaster's name, as a teacher, was known perfectly well to Plato and Aristotle, and that in the third century B. C. Hernippus had made an analysis of the book of Zoroaster. This rests on the authority of Pliny (*Science of Language*, 1, p. 280). As Northern India was under Persian sway, it is not impossible that not only the Persians, but the Indians also, came to Greece and made there the acquaintance of Greek philosophers. There is one passage which certainly deserves more attention than it has hitherto received. Euseibius (Prep. Ev., xi, 3) quotes a work on Platonic philosophy by Aristocles, who states therein on the authority of Aristoxenes, a pupil of Aristotle, that an Indian philosopher came to Athens, and had a discussion with Socrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenes more plausible in the observation itself which this Indian philosopher is said to have made to Socrates. For when Socrates had told him that his philosophy consisted in inquiries about the life of man, the Indian philosopher is said to have smiled and to have replied that no one could understand things human who did not understand things divine. Now this is a remark so thoroughly Indian that it leaves on my mind the impression of being possibly genuine."*

* Theosophy or Psychological Religion—(Lecture III)—Max Muller.

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We here quote another author.

"In the most ancient writings of the Hindus, the Vedas, we find the idea of Logos most clearly expressed. There are many Sanskrit words used in the Vedas which signify that Divinity is the Lord of speech or word, the Lord of thought and reason or Logos. For instance, *Brihaspati* is a Sanskrit compound word which we read often in the Vedas. *Brihas* comes from the Sanskrit root verb *Brih* or *Barh*, meaning to break forth or drive away : from the same root, Latin *Verbum* and English *Word* can be derived ; and Pati means Lord or Father. Therefore *Vrihaspati* means the Lord or Father of word. A synonymn of Brihaspati is the Sanskrit *Vachaspati—Vachas* or Vak (the same as Vox) means word. So *Vachaspati* also means the Lord or Father of word or speech. In Brihadaranyaka Upanishad, we read *Vak Vai Brahman*, 'The word was Brahman' or the Absolute."*

The same idea occurs in the Mimangsa philosophy also. *Shabda-Brahma* means 'The word is Brahman' and out of this creation comes. Says Max Muller in his lectures on the Vedanta philosophy.

"There is one more passage, perhaps, the most decided, which has not yet been considered in connexion with this conception of Language and reason as a creative power and as a power for sustaining and pervading the world. It occurs in the Maitrayana Upanishad vi, 22, where we read 'Two Brahmans have to be meditated on, the word and the non-word. By the word alone is the non-word revealed.' Here we have again the exact-counterpart of the Logos of the Alexandrian schools. .....From all this it seems to me that we are driven to admit that the same line of thought, which after a long preparation, found its final expression in Philo and later on in Clement of Alexandria, was worked out in India *at a much earlier time*, starting from very similar beginnings and arriving at similar results. But there is nothing to indicate a borrowing on one side or the other."†

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* The Word and the Cross in Ancient India By Swami Abhedananda.

† Inspite of the efforts of Western scholars to deny the influence of Indian thought on other lands and especially on Greece to which the West is indebted for her art and civilization, their wonderful perseverance and scholarship have proved beyond doubt that great religious ideas came into existence in those lands *only after they had come into contact with India.* It is for this reason, perhaps, that the scholars now and then indirectly contradict their own statements.

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We fear we have digressed a little from our subject. But this has been done only to show that the idea of Oneness had been unique with the Aryans. It was developed during the period of the Upanishads, but it did not find favour with a certain class. The result was a social disruption which split up the homogeneity of the Indian people and led to the separation of the Devas from the Asuras. The new party of the Asuras in course of time completely fell off from their Aryan brethren, and with the lapse of time, there arose a great man, who drew round himself the scattered multitude of the Asuras and became the founder of a new system of thought and the leader of a new society. This was the great Spitama Zoroaster. The society founded by him grew in importance and power and began to spread its influence. Zoroaster taught his people to believe in Ahuramazda whose nature included two principles, "Spentamainu" and "Angra-mainu," the Creative or the good force and the Destructive or the bad force. Fire was to him the symbol of all that is pure and holy and hence it was also the symbol of Divinity.*

The Asuras and the Devas—the Schism.

Spitama Zoroaster.

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* "In the ancient Gathas, there is no trace as yet of a personal conflict between Ormazd and Ahiriman (Spentamainu and Angaramainu)... ...He (Zarathushtra) solved this question (of the origin of Evil) philosophically by the admission of two primeval causes, which though different were united and produced the world of material things as well as that of the spirit..... That Angaramainu was not conceived then as a separate being opposed to Ahuramazda. Dr. Haug has proved from Yasna XIX, 9, where Ahuramazda is mentioning these two spirits as inherent in his own nature, though he distinctly called them the 'two masters,' (Payu) and the 'two creators.' But while at first these two creative spirits were conceived as only two parts or ingredients of the Divine Being, this doctrine of Zarathustra's became corrupted in course of time by misunderstanding and false interpretations..... This is Dr. Haug's explanation of the Dualism in the later portions of the Avesta and of the constant conflict between God and Devil which we see for instance in the first fargard of the Vendidad."—Theosophy or Psychological Religion-Lecture vi. Max Muller.

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When and where this separation took place is not certain. It might have been beyond the frontiers of the present India, in Iran, as many suppose.

The Asuras and the Assyrians.

The Zoroastrians were called the Asuras. The word Asura, as we have seen, was at first used in a good sense. Later on it got an opprobrius meaning. It seems to us that it is because the Zoroastrians came in contact and perhaps had identified themselves with the Assyrians.* From these Assyrians sprang the Abrahamites.

The arrangements of the scriptures of the Parsis go to prove that they had been in close intimacy with the Assyrians. "The order in which the *Yasts* have been arranged by the Parsis follows exactly the order of the Shirozah, which is the proper introduction to the Yasts." And again, "the very idea of the Shirozah, that is to say, the attribution of each of the thirty days of the month to certain gods seems to have been borrowed from the Semites: The tablets found in the library of Assurbanipal contain an Assyrian Shirozah, that is a complete list of the Assyrian gods that preside over the thirty days of the month."† We also quote a few lines from the writings of Kuenen.

"Use has also been made in another way of the accounts relating to the original dwelling places of the Israelites to illustrate and explain the peculiar character of their religious notions. My meaning will become clear to the reader at once, if he call to mind what has been written by Tiele, *de gods dieust van Zarathustra*, p. p. 281, seq and especially p. p. 302-4, where the conclusion is drawn from the preceeding discussion After deducting what has

* "Out of the land went forth Ashur and builded Ninevah" etc. The Bible Old Test. Gen. 10. 11. These lands were called the lands of Ashurs. There are other strong evidences to show that the Assyrians bore the appealation of Ashur. This Ashur in India was known possibly as Asura.

† Sacred Books of the East. The Zend-Avesta. Part II. Max Muller.

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evidently been borrowed by the Jews from the Persians and Jahvism, which is not to be explained by the intercourse between the two nations in historical times, but seems to point to a common origin of the two religions. Tiele in accordance with Spiegel (*Eran Das Land Zwischen dem Indus und Tigris* p. p. 274-90), finds in particular, many points of contact between the, second narrative of the creation in Genesis (Chap. II, 4 seq) and the ideas of the book Bundesh as to the first men and their dwelling place. He deduces from this in conclusion, that at one time the progenitors of the Hebrews and the Perso-Aryans lived together in Iran ; that there a religion arose which supplanted* the religion of the Hebrews and the old Aryan religion of the Persians, and after the separation of the two peoples, became developed in each of them in a different manner ; that this religion was purified fire-worship, as can still be gathered with sufficient certainty both from the Old Testament and from the Zend-Avesta. Similar ideas were put forward before Ewald and Renan ; comp. also A. Reville, *Remerques sur le rayounement de la race aryenne a la surface de l'Europe* (Versl en Med. der. Kon. Akad. Van wet. Afd. Letter. Kunde Vol. viii 47-68)". †

Probability of the common origin of their religions.

Various dates have been assigned to Zarathushtra ranging from B. C. 800 to B, C. 3,000. As a friend of one king *Vistaspa*, he is said to have carried on his mission. From the Puranas we learn that the fight between the Devas, which had begun in some very remote period continued for ages, from generation to generation. We come to the same conclusion from the Avesta also. The ceremony of wearing a holy thread is nowhere to be found in the Rigveda. We do not find it even in the *Govil Grihya Sutra*. The first mention of it probably is made, in the *Ashwalayan Grihya Sutra*. This ceremony had been regarded by the Parsees as important, perhaps, from the beginning. From the Puranas, we learn that our earth once assumed the

The Avesta and the Puranas.

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* Mr. Kuenen, however, is unwilling to admit that the new religion *supplanted* the Semetic faith.

† The Religion of Israel.—Kuenen vol. I.

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form of a cow through the fear of one king Prithu. * In the Avesta, the cow has been represented as the symbol of earth. If we remember right, Zoroaster met with one *Vyasa*, as we learn from Jamaspi. † Now, we find the name of Vyasa, if we are not mistaken, for the first time in the Mahabharata. There is no mention of Vyasa in the Ramayan. All this therefore comes to the Pauranic period. We leave it to our readers to find out if there was any connection between Zarathushtra and Shukracharya, the preceptor of the Asuras of the Puranas.

No satisfactory evidence is as yet available which enables us to ascertain exactly whether Zarathushtra flourished before the Ramayan period. But the Upanishads establish it beyond doubt that the struggle between the two parties viz. the Devas and the Asuras had already commenced. Whatever may that be, we have it from the Ramayana that India once more came into contact with the outside world. There we find in the time of Rama that troops were sent to the four-quarters of the globe by Sugriva, the chief of the Tribe of Monkeys and the Tribe of Bears in quest of Sita. In this connection we beg to remind our readers that a great religious upheaval took place in India by the magnetic personality of Rama, who is even now regarded as an incarnation of God by the Hindus.

So the troops were collected

> "From many a *sea* and distant hill
> From rock and *river*, *lake* and rill,
> Some like the morning sun were *bright*
> Some like the moon, were *silver-white* :
> Those green as lotus-fibres, those
> *White-coated* from their native snows."
>
> Griffiths Trans, B iv. 40.

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* This legend is related in the Vishnu Purana (vide Chap. 3. Part I.)

† We have not been able to procure that book before this was sent to the Press.

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"The reader will notice here the different complexions of the various *Vanar* tribes who hastened to Kishkindha in response to the summons of king Sugriva ; the white and light complexions of the wild races inhabiting the Himalayas and the connected ranges contrast with the brown and sombre and dark complexions of the tribes of Central and Southern India with the yellow-brown races of *Burma, Siam, Malaya Peninsula* and Malaysia."*

Rama's troops beyond India.

Now then, the troops, were asked to search for the consort of Rama in *Java-dwipa* (Java and its adjoining islands). They were to search in the islands near the shores of the sea called *Ikshu*, constantly roaring with high waves and subject to strong winds. Near the sea, they were told, they would find some giant-like Asuras, but they must try to cross that sea and find an entrance into the Red Sea, after which they would find a huge building dedicated to Garur, the prince of birds.† This simply means

* A note on the Ancient Geography of Asia :—Mr. Nobin Chandra Das, M. A. The historical character of the Ramayana has been shown by Gorresio, an Italian translator of the epic and by Griffiths whose sweet rendering of the epic into English is truly wonderful.

The above quotations from Griffiths are all to be found in Mr. Nobin Chandra Das's book cited above.

† Vide Valmiki Ramayan, Kishkindha Kanda Ch. 40. There has been a transposition of verses, as elsewhere and as has been noticed by many a scholar. The rendering of the word, 'Lohit-Sagaram" in original by Griffiths as 'whose waves are red' is not happy. For then the use of the word "Rakta-Jalam" in original becomes superflous. The Red sea is certainly meant by the word *Lohit-Sagaram.* The Red-sea is still called by the name 'Lohit-Sagar' in Indian vernaculars. The very mention of Asuras living in those parts and the mention of the temple of the monarch of birds, Garur, go to prove that no other land than a coast of Africa is meant. We fail to understand why some scholars take this journey to mean the passage through "the vast-ocean with gulfs and bays, studded with an infinity of islands, which separates the *Old* from the so called *New-world*···the Pacific."

In the Rigveda, there is no mention of a bird being worshipped as a god and in fact in the whole range of Aryan literature, the bird has never been represented as a symbol of the deity. The idea of the bird king Garur represented as a *vahan* (vehicle or carrier) of the god Vishnu is simply a departure in the line of thought of the Aryans. The cause of the introduction of such an idea must therefore be sought for elsewhere. According to *Vishwakosh*, the ancient Egyptians worshipped the vulture as God, as is indicated by the Greek name *Aiguptos* for that country. A beaked headed winged man is found in the Assyrian

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In Egypt. that the journey was through the Arabian sea to the Red sea and thence to the coast of Egypt or some other part of Africa.

The troops were also asked to search for Sita beyond lands and seas, when, said Sugriva,

"Your wandering glances will behold
Mount *Jata-rupa* (1) bright with gold."
Griffiths Trans. B. iv 40.

In America. "Then the abode of the *Serpent-God Ananta** is spoken of and after it up rises the golden mount *Saumangsa ;* the sun having

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statues. Many of the Assyrian gods were turned into devils, as was the custom with the Sismist party. The Assyrian beaked headed winged celestial being was turned into an angel of messenger by the Jews. Latterly under the Sarasans, the idea of messenger was left out and Pari (Par = wing) or winged man was introduced. Amongst the Greeks, the Divine messenger was Mercury with two feathers at his heel.

In the whole range of Aryan literature, a Divine messenger or a Celestial being is without wings and it is only amongst the Semitic Schools that the conception of a Divine Being was with wings ; for whereas the Aryan gods are going up to and coming down from heaven by their spiritual power, the Semites are doing the same through physical appliances (wings &c). The idea of wingedness was therefore introduced into India by an outside nation and was retained only in a limited sense and never got hold of the national mind.

Besides the winged beaked headed man, there were in the Assyrian statues human faced winged horse and winged lion. It is an interesting study to find how the conception of the winged horse was retained by the Jews (Semitic) and how it was converted into the '*Borak*' of Mohammud (also a Semite) and how the Bengal nursery stories of *Pakshiraj* horse was borrowed from the Mahomedans, but has no authority in the Puranas ; or how the Buddhist conception of a celestial messenger (यद्दवास कायिका देवपुत्राः), though serving the purpose of the Christian angel in some respect is not to be found with wings.

(1) "*Jata-rupa* means gold. Here we have a glimpse of the gold producing mountains of China or of *Mexico*, on the other side of the ocean.

The word *Makshik* (माक्षिक) also means gold, the name Mexico is probably derived from the ancient tribes of gold miners who called themselves *Mexica* or Azteca. ..." *Jata-rupa*—The Ancient Geography of Asia.—Mr. Nobin Chandra Dass M.A.

* "*Ananta* (the infinite) is the great Serpent God, who is said to hold the universe on his hoods and was the symbol of the sky or *infinite space*, studded with the starry and planetary systems. Allusion has probably been made to the region of serpents, of whom the *Dragon*

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passed by *Jambu-Dwipa* on the north and arriving at that summit, again becomes visible to the dwellers of *Jambu-Dwipa*."

Ancient Geography of Asia by Mr. Nobin Chandra Dass, M. A.

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is smybolic of *China*, and the largest species, known as *Boa*, abound in the tropical parts of *America*, believed to be the land of the *antipodes*, or *Naga-loka*, the country of the serpents. *Serpent* worship was known in *Ancient America* as in *India*. Mr. Squier in his "Serpent-Symbol" observes that the idea existed in America. The great country of the *Aztecs* was encircled by a *serpent grasping its tail*, and the great calendar stone is intwined by serpents bearing human heads in their distended jaws. The principal god of the Aztecs was *Tonac-atle-coatle*, which means the *serpent-sun*. The Mexican *Quet-Zal-coatle* was represented in the form of a serpent." K. Basu. Quoted from the foot-note of Mr. Nobin Ch. Das's Ancient Geography of Asia. We quote the following from the "History of Christian names by the author of 'Land marks of history' &c." Volume II, Section IX. The Serpent. "Either from terror or from a shadowy remembrance of the original translation, the implanted enmity between the serpent and man has often resulted in a species of worship.

The North believes in the *Jormangando* or *Midgardsorn*, the serpent that encircled the world and was one of the monostrous progeny of *Loki*...Another serpent named *Srafnir*, lies coiled round the root of the world-tree of knowledge. Even till late in the 7th century the Lombards had a golden image of a viper to which they sacrificed until St. Barbatus recovered them from the heathenism into which they had relapsed.

In general, however, in the Teutonic legends, dragons are the guardians of treasure and the victims of heroes; either being actual reverberations of the Greek myths of Python slain by Apollo and the *Hydra* by Hercules or else being independent legends, suggested by the innate perception of the strife between the *seed* of the woman and the serpent or by the fossil remains of gigantic *Saurians* or even by some scion of the monostrous serpent brood sigurd, Theodorica, Beo-Wulf, are all serpent slayers. St. Georges legend took up the allegory in a Christian aspect and even the maiden and the child are found in saintly imagery, destroying and leading away the conquered monoster..... One species of ships among the Northern were called serpents. *Lind* is another name of serpent. The German dragons were called *lind-wurners*...Norse poetry considered it a compliment to compare a gaily dressed lady to a glistening serpent and thus the idea seems to have passed from the reptile to the woman."

In the Rig-Veda, we find incantations against snake-bites, &c. But nowhere were snakes considered as gods. The line of thought of the Aryans, as we find in the Rig-Veda was towards Oneness. In the Aranyakas we find this corroborated. The same line of thought culminating to its highest pitch is found in the Upanishads. We cannot definitely say how the idea of *serpent*-worship crept into the Ramayan.

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To Ceylon.

The troops were also asked to go to Burma, and to the Malayas. They were to enter into the heart of Central Asia, to the regions known and unknown. Thus were the troops sent in batches in different directions.

Dr. John Fraser, L. L. D. writes in the Polynesian Journal, vol. IV, December 1895, as follows :

"Further, the earliest population of Ceylon was Dravadian and pre-Aryan, and a considerable proportion of it is so still—of the same race as the dark-coloured people who now occupy most of the Indian countries, south of the Vindhya Mountains, and especially on the Coromondel and Malabar Coasts, from which

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In the statute of Nimrod, discovered in Niniva (vide Layords Book), Nimrod, is represented as a man with twisted beards, holding in one hand a lion and in another a serpent. Possibly the serpent was considered as a deity by the Assyrians ; otherwise it would not have been in the hand of their king. In the Jewish Books, we find, serpent is represented as a symbol of Satan. When a man changes his religion, the gods of the former faith become the devil of the new faith.

So the introduction of the serpent worship into India, (it may be suspected) was the result of the connection of the Aryans with the Asuras. But then the *Nag-loka* (the abode of serpents) is still believed to be the *antipodes* since the days of Ramayan.

Max Muller in his introduction to the Science of Religion, points to traces of similarity in the religions and even in the languages of the Old and the New worlds which he thinks was due to some pre-historic migrations from Asia to America. Mr. Tilak, in his *Artic Home in the Vedas*, says that the Aryans had been at the polar regions, at about B. C. 9000. His evidences are gathered mostly from the Avesta.

It is certain that a great revolution of thought had taken place in the time of the Upanishads. The very name of the Upanishad implies that they were the products of conferences or as, Max Muller says, "the outcome of 'sittings' or 'gatherings." The thoughts contained in the Upanishads are very bold and bespeak a high order of civilization. It is possible that the Aryans came in contact with the outside world to preach their ideas. We exchange our thoughts and goods together ; and it is no wonder that the pre-historic migration spoken of by scholars took place in the time of the Upanishads. The story of the great schism told in the Avesta had been in the time of the Upanishads.

Whatever might have been the cause, this idea of Serpent-worship, like the idea of the Vulture-worship has never taken hold of the national mind in India. In both the cases they occupy a subordinate position. Garur is the *Vahan* or the carrier of Vishnu, the thousand hooded *Ananta*, the bed of *Vishnu*.

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many immigrants must have originally come to Ceylon. In the forests of these islands are the Veddhas, a still earlier black race, rude and untamed, who are thought to be akin to the blacks of *Australia*. The Dravadian tribes of the Deccan and southern India are descended from that black race which occupied the whole of India before the Aryans came in ; and some ethnologists believe that portions of that black race were, by the Aryan invasion of India, driven onwards into the *Eastern Peninsula*, *Indonesia*, and *Ocenia* and that the *Melanesians* near our shores are their modern representatives.....

The Indian primitive *ne*-Aryan migrations.

.....The tide of migration flowing on the one hand, to the east and south east from India into *Further India* and what is now called the *Malaya Archipelago* ; and on the other, from India to Ceylon West and South-west into the *Maldives* and onwards to *Madagascar*, where the reigning language is well-known to be a branch of the so-called *Malayo-Polynesian* family. Southern India would thus be an apex of a triangle representing by two of its sides the south-eastern, and south-western direction of the same mixture of Pali and Dravadian dialects. It seems to me very difficult in any other way than this to account for the presence of a language in *Madagascar*, not far from the coast of *Africa*, which is clearly much the same as that of *Samoa* in the middle of the South Seas—120 degrees of longitude apart."*

The migrations due to Rama's influence.

We beg only to point out to the all-absorbing character of Rama, who the builder of empires, without the least greed for wealth or name, the maker of kings, without the least desire to interfere with the liberties of any one—clasped in embrace the primitive *ne*-Aryans of Southern India, his friends, his disciples—who, the monarch of monarchs, coveted not the gold of Ceylon or the lands of Sugriva or even his own kingdom—we point out to this great character to explain for the tidal wave of Aryan thought invasion that deluged the world for centuries.

The onward progress of the Aryans, they say had been marked by the displacement, the desolation and the

* Quoted in "A note on the Ancient Geography of Asia" by Mr. Nobin Chandra Das M. A. (Appendix I.)

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The primitive races not dispersed by brute force.

dispersement of the primitive races, then dwelling in India, from the land of their birth. But, this is corroborated neither by facts, as stated in the Vedas and the Puranas, nor supported by any evidence from outside, by that comparative study of literature which is the true test of history. On the contrary, it may be proved that the Aryans had never interfered with their rights and liberties unless the *ne*-Aryans had been the aggressors. This is borne out by the very fact that the *ne*-Aryans of India thrived and multiplied and did not become extinct under the Aryans who have been living with them from the time, when history tries in vain to have a peep into the gloom of the past.

It would be a long long story to relate the ancient history of the world and seek for a religious upheaval in distant lands. It would be an arduous task for instance to relate the stories of Egypt, Phœnicia, Java and America at that distant date and trace out the causes for the discovery of Indigo, peculiarly an Indian produce, by microscopic examination, in the blue stripes of some of the Egyptian mummy cloths to prove the influence which India used to exercise on those lands even at that remote period ; or to trace out how the similarities in the very names of *Shiva* and *Shakti* amongst the ancient Egyptians had come into existence, how according to such writers as Herodotus, Diodorus and Plato, there had existed a regular caste-system in Egypt and how we come to learn from their own accounts recorded in their mythology, of their ancestors having come from a land situated to the *South-East* of Egypt, how the very similarities even in their division of time had been like the divisions of *Satya*, *Treta*, *Dwapar* and *Kali* Yugas amongst the Indian Aryans, how

Aryan ideas travelled beyond India.

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again the Javanese still adheres, or at least did adhere even lately, to the Hindu faith and worship, how in some of the islands in the Malaya Archipelago, there had existed four castes, how the *facsimilie* of *Ganesh* was found in the paintings of the ancient Mexicans as well as amongst the ancient Javanese. It is not an easy task to trace how even the national festivals of the Peruvians and their story of having descended from the Dynasty of the Sugar-cane (which had been blossomed forth by the lustre of the sun)—have a striking similarity with that of the *Surya Vangsha* (the descendants of the Sun) of India named, later on, after one of the fore-fathers of Rama, Ikshaku.* All these bespeak a mighty religious upheaval beyond India, the record of which is found nowhere else except in the Ramayana. In course of time the different nations however rose in wealth and power, and in the intoxication of their luxury and material prosperity not being able to adapt the higher ideas of truth to their social ideals, they gradually reverted to their old ideas of ghosts and hobgoblins, snakes and orgies, which they again and again introduced into India. As time rolled on their existence has either been totally effaced from the earth or their status has been slowly becoming narrower and narrower perhaps to shrink into oblivion at last. It would be a long long story to relate all these and we have not the space to deal with them here.

No idea to be treated lightly.

No idea is to be considered lightly. It is the one potent power in man which either makes him god-like or changes him into a brute or the devil ; it either makes him stand on his own legs and grow or drags him down into the darkest abyss and ruination. Its force, its intensity is mea-

* This name *Ikshaku* was corrupted into *Ikshu*, which means sugar-cane, in later times in India. This might have been the case with the Peruvians of old also.

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sured by the strength it has to adapt itself to the environing ideas, the power it has for construction. This is true of nations as of individuals. Again and again has the history of mankind proved this. But we must not forget that each nation has something to give to the world ; we must not lose sight of the fact that there are nations who have grown independently of the influences of the outside world. We must recognise their independent growths. We must remember, with reverence, that they are the repositaries of certain great truths, the experiences of nations.

Sabianism and Zoroastrianism.

The religion of the early Arabs was Sabianism, from Sabi, a supposed son of Seth, a son of Adam. They worshipped the planetary systems and idols and their faith was much like the religion of the ancient Jews. The faith of Zarathustra had been preached among these people. It made many proselytes. But the influence of Zarathustra was not confined there. There, in Judaism, there in Christianity and there again in Islam, is the impress of that great personality.

Judaism (1) Abraham.

Emerging from the worship of Molochs and tribal gods, we come to Abraham (cir. B. C. 2056), the father of that illustrious people the Jews, who came from the Chaldean town of Ur (in Assyria) into Canaan afterwards known as Palestine, with his family "to the intent that the true religion of God should be preserved by them, his 'chosen people'," He was known as the "beloved of God" and the law of circumcission, was, as we have it on record, delivered to him by God appearing before him. Abraham started a movement which, in later times, was destined to shape the destinies of many nations.

There are strong grounds to believe that Abraham had to leave Ninevah (near modern Mosul) for

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Abraham influenced by the Zoroastrian faith —Ormuzd and Ahiriman.

having introduced the Zoroastrian ideas of the 'good God' and the 'bad God' (Ormuzd and Ahiriman—cf also 'Spentamainush' and 'Angramainush') into the country ruled by Nimrod, "The mighty hunter before the Lord."

The Jews—the children of Abraham—remain still faithful to their great religion, inspite of persecutions and prosecutions. Truly says, Mr. Isaac (Vide Vol. I for his thesis) "driven from her native country, scattered hither and thither, hunted and crushed, still she remains faithful to her past. She has seen tidal waves of Babylon, Assyria, Persia, Greece, Egypt and Rome and instead of being engulfed by their persecutors have lived to see them engulfed." And again "Of all the miracles in the world, the existence of the Jews is one of the greatest."

More than five centuries passed by after Abraham; and we come to that glorious figure of the Jewish people, Moses (cir. B. C. 1491), who had been the deliverer of 'Israel' from Egypt to the Holy Land. The Divine Laws—the Commandments—were first delivered to him by God Himself on mount Sinai. These laws form the Jewish religious code. The *Pentateuch* is said to be his work, though it seems that the historical and legislative portions were added to it afterwards.

(2) Moses.

Moses is regarded as the greatest prophet by some of the Jews. As Mr. Cohen says (Vide Vol. I for his thesis). "According to the seventh creed Moses is the greatest and the most eminent Prophet who ever has existed or ever will exist." We fully regard and fully respect the personal opinion of Mr. Cohen. But "the rise of prophecy falls in the time of Samuel. This assertion will certainly sound strange to many. What will be asked, did it not exist long before this? Was not Moses a prophet, and

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had he not at least a few successors during the period of Judges? Let us well understand each other. Moses is undoubtedly called a prophet of Jahveh (Deut xviii, 15, 18, xxxiv 10—12 &c.), and is already regarded by the prophets of the 8th eentury B. C. as one of their predecessors (Hos. XII. 13). But to the question whether he possessed the peculiar enthusiasm which must be regarded as the proper characteristic of the 'nabi', a record of the same period gives a negative answer (Num. xii 6-8) and the Pentateuch in general never represents him as appearing in prophetic ecstacy. We can thus affirm, agreeably to the spirit of those accounts, that Moses was an envoy and interpreter of Jahveh, but that he was not a 'nabi'."* In another para, we find "In a remarkable note preserved in I Samuel, we are informed that those who were afterwards called 'prophets' were previously, that is, still in Samuels time addressed as 'seers' (Judges IV 14). In conformity with this Saul asks of the inhabitants of Ramah, '*Is the seer* (roeh) here'? (Judges IV, 15. seq. V)".* Elsewhere we find again "Abraham received the title of 'nabi' (Gen. xx. 7. comp. xviii, 17 and P. S. cv 15). But this was not in use from the earliest times, those writers have fallen into anchorisms in this respect."*

Aryan ideas beyond India for the third time.

Before Moses had received the Divine Laws from God in Median, we find for the third time, India coming in contact with the outside world. The date of the civil war of Kurukshetra in India, has been placed by the scholars of the West at about B. C. 1500, when Srikrishna, who is regarded as an incarnation of God by the Hindus, had been in the prime of youth. The Gita was preached at this time and the versatile genius of

* The Religion of Israel, Vol I Kuenen.

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Krishna wielded an immense influence over those men who came in contact with him or his followers. From the Mahabharat, we learn that India came in contact with the Chineese, the Huns and perhaps with the whole of the Oriental world. Suffice it to say here that the scene of the Ramayana, of which we have already spoken, was again repeated.* Nearly five centuries after Moses, we come again with two noble figures of the Jews—David and Solomon ; (cir B. C. 1023-1000). As a second king over 'Israel', David conquered Jerusalem and made it the religious centre of his kingdom. He had ascended the throne after many vissititudes. But during all this wild and adventurous life, "his poetic

(3) David.

* It will interest our readers to learn that the influence of the great Srikrishna was felt in Greece in even as lately as B.C. 175. We quote a few lines from the Journal of the Royal Asiatic Society, 1909, Part IV, (October). "Besnagar or Beshnagar as the name is given in the Imperial Gazetteer, Vol. 8 P. 106, is a village in the Bhēlsā (Vulgo Bhilsa) District of Sindhia's Dominions, in Central India.....The neighbourhood of Bhelsa is known on account of the Buddhist Stupas which exist in it. There are, however, other remains. About a mile and a half on the north west of Bhēlsā and one mile towards the south west from 'Beis,' there are a village and hill named Udayagiri, Udegiri, also on the south bank of the Bes ; and caves on this hill have yielded a Vaishnava, a Saiva, and a Jain inscription of the Imperial Gupta period. The present inscription is another Vaishnava record. It tells us that the pillar on which it was engraved was set up as a Garuradhwaja of the God Vashudevea : that is, it likens the pillar to a flagstaff, surmounted by (instead of a banner) a representation of the man-bird Garura, the vehicle and emblem of Vishnu.

The inscription mentions a Maharaja or great king, whose name it represents as Amtalikita. In this we recognise the Greek name Antalkidas.....For Antialkidas there have been proposed various initial dates ranging from B.C. 175 (Cunningham) to 135 (Wilson). Vide p.p. 1087-88 written by Mr. J. F. Fleet, I. C. S. (Retd) P. H. D. C. I. E.

....."The inscription A. from the same pillar with this one, is particularly interesting from the point of view of religion. It is a document of the Vasudevik cult, of which, as I have endeavoured to show, the chief feature was a *bhakti-worship* of Krishna-Vashudeva, as the *Bhagwan*', 'The Lord'...In the Besnagar inscription A, Heliodorus is described as a *Bhagavata* or 'votary of The Lord', a title common on later documents, (the connection of the Greeks with Krishna has been pointed out by Mr. Kenedy in this Journal, 1907, P. 965 ff."). Vide P.P. 1093-94 of the Journal of the Royal Asiatic Society—the article written by Mr. L. D. Barnett.

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faculty had been kept alive. Many of his most affecting elegies receive a deeper interest when read in connexion with his personal history; but none is more touching than that which he composed on the death of Jonothan—*lovely and pleasant in their lives, in their death not divided.*"* He had some great faults and his own crime was the turning point of his fortunes. He became enamoured of the wife of one of his bravest soldiers. He seduced her. "Shepered warrior, exile king, lawgiver, poet, founder of a great dynasty, David in a wonderful degree unites every kind of earthly grandeur. In the minute history of his life we see his gallant outward life; in his psalms we see the tender sensitiveness of the spirit that showed so free and dauntless. We see there why he could be happy, why he could be brave, why, after suffering, and even after crime, he could recover calm and rest and how blessed is the soul that constantly remained in loving communion with the God of his strength."†

(4) Solomon.

Solomon succeeded his father David at the age of twenty. He rendered the people happy by continued peace and was celebrated for his wisdom and magnificence. He is known as "the sweet singer of Israel" and was the author of lyrics and psalms which console many even at the present day.

Aryan thought beyond India for the 4th time. The Buddhistic period.

Nearly four centuries rolled by after Solomon and we find another majestic figure in India, the Lord Buddha of the Hindus. His ideas produced a mighty religious convulsion and had been preached to the then known world. India thus came in contact for the fourth time, with the outside world. From the

* The History of the Jews by Henry Hart Milman, D. D.

† Book of worthies—Charlotte. M. Yonge.

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edicts of Asoka, who flourished some three centuries after Buddha, we learn that Buddhist missionaries were sent to Syria, to Egypt, to Macedon, to Cyrene and to Epiros.*

Judaism, Buddhism and Confucianism.

Mr. Isaac† says that Judaism has shed lustre on Confucianism and Buddhism. To the Confucianists, however, nature and its laws are sufficient to explain everything. "The finite", says Confucius in his Book of Changes "gave birth to two essential forms....What the Confucianists call things spiritual is nothing more than the law of action and reaction which operates upon matter without suffering loss and which causes the season to come round without deviation."‡ The moral laws of the Chineese began, in the opinion of Mr. Pungkwang yu, from Feeh-Si some "6000 years ago". According to Mr. Kwang Hsien Ho, the ideas of Confucias may be traced back to as far as B. C. 2255. This is supported by the writings of Yu and even by the writings of Tang and his minister Yi Yin B. C. 1766).§

Buddha was an Indian by birth and religion. It is, we must say, rash to suppose that Buddha was a a Chaldic sage. A portion of the scythian race, from which, some trace the descent of Buddha, had made India their home according to Dr. Hunter, at some pre-historic time. In the Ramayana, we find mention of scythian kings in the court of Dasharatha. They were taken into the Aryan fold. Their ideas having

* Senart's *Les Inscription de Piyadasi.*

† Vide Vol. I for his thesis.

‡ Vide the lecture on Confucianism by Pungkwang yu :—The world's Parliament of Religions 1893 vol. I.

§ Vide the writings of Mr. Kwang Hsien Ho in "The world's Parliament of Religions" 1893 vol. I.

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been Arianised in process of time, they became Aryans for all intents and purposes.

Hindu ideas beyond India before Buddha.

The theory of Karma, the theory of the transmigration of souls and in fact all the ideas of Buddha had existed in India from the time of the Upanishads even. Hinduism having such theories had been preached in Java, in Balidwip, in the Malayan Archipelago and in China long before Buddha was born. And what to speak of morality? In the Rigveda (B. C. 3000-4000), the oldest Aryan record on earth, we find *Agyasta* meditating upon God, with his wife, in absolute continence for long years.* We also find that the idea of renouncing all for the Divine worship is there.† The very idea of morality pales into insignificance before such grand ideals. Even the idea of the transmigration of souls is there in the Rigveda.‡

In the Rigvedas

India's connection with other lands.

There is nothing in the revelation of Abraham to show that such ideas were believed by the Jews. We read in the book of Job, "Then shalt thou lay up gold as dust and the gold of Ophir as the stones of the brooks."§ The date of Job has been placed at cir. B. C, 1520. Now the *Ophir* or *Sophir* of the Bible has been identified with the Indian *Souvira*.‖ Helerew ophir is always rendered *Softr*. The Egyptian Coptic name of India is *Sophir* even at the present day. Though there is scarcely to be found any trace of those Indian ideas in the words of

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* Rigveda, 1, 179, 3. cf also the next Sukta.

† Do, 1. 71, 3.

‡ Do, 1, 89, 10. The word 'birth' has been repeated twice, meaning thereby birth and rebirth.

§ The Bible Old Test Job, Chap xxii, 24.

‖ Vide Geo : Cunningham's Geography. Ancient India.

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Moses, who began preaching at cir. B. C. 1491, we have seen that even as far back as B. C. 1520, the Jews had connections with India. The gold of Ophir is also spoken of in Issaih (cir. B. C. 712). The proverbs of Solomon were revealed at cir. B. C. 1000. As has been noticed by Mr. David (Vide Vol. I for his thesis), we find the idea of spirit and the soul of man in the book of Job and the soul is spoken of as the spark of the Eternal in the book of Proverbs.*

Pythagoras spread the ideas of the transmigration of souls and other ideas of the Upanishads borrowed from the Hindus, in the sixth century B. C. † Herodotus speaks of India and Indian ideals in the fifth century B. C. Magesthenes came to India a century later. It is needless to add here that the theories of Karma and the transmigration of souls are seldom found before the time of Jeremiah (cir. B.C. 629-558). These facts go clearly to show that India did come in contact with races living beyond it, and that her ideas have been found amongst other races since their connection with her and that she has had such ideas since the time of the Vedas. Thus Buddhism, we may safely, presume, is not indebted to Judaism for its ideals.

We now pass on from the origin and history of canons amongst races speaking the Hebrew tongue. Suffice it say here that doubts were entertained about the infallibility or otherwise of the Bible. It was supposed that besides torturing the texts of the Holy Book, interpollations and additions had been made there. It was during the reign of Ptolemy Soter

* We have not entered into the controversy of dates. We have accepted the dates given by eminent scholars. We have argued even accepting the dates given in the Bible published by the British and Foreign Bible Society, London.

† Plutarch's Lives. Same scholars place Pythagoras at B. C. 800.

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(cir. B. C. 292) that the canon of the Old Testament was revised and completed under the directions of Simon *the Just*, a high priest and a pious Governor. About this time the sect of the Sadduces rose denying the palingenesis of the Jews, but were crushed. Under the patronage of Ptolemy Philadelphius, the Bible was translated into Greek by a council of the 'seventies'. This version is known as 'Septugint'.

The Old Testament revised.

The conquest of Buddhism rolled on for centuries without the march of cohorts and blasts of trumpets. We find that,

"...at a considerable distance from the metropolis, in some highly oases amid the wilderness on the shores of the Dead sea, were situated the chief of the large agricultural villages of the Essenes. According to Philo, their number was 4000.....Among grooves of palm trees of which, according to Pliny, they were the companions, and amid fertile fields won from the barren wilderness, they passed their rigid and ascetic lives. They avoided populous cities...In general no woman was admitted within their domains. Some of the inferior communities allowed marriage, but only associated with their wives *for the procreation of children*,* the higher and more esteemed societies practised the most rigid celebacy and entirely foreswore all communication with the other sex. Wonderful nation, says the naturalist, which endures for centuries, but in which no child is ever born. They were recruited by voluntary proselytes, or by children whom they adopted when very young and educated in their discipline. Among the Essenes all pleasure was forbidden as sin : The entire extinction of the passions of the body was the only real virtue. An absolute community of goods was established in their settlements : Even a man's house was not his own ; another person might enter and remain in it as long as he pleased. The desire of riches was proscribed ; every lucrative employment, commerce, traffic and navigation were forbidden. They neither bought nor sold, all they had was thrown into a common fund, from which each received the necessaries of life ; but for charity or for the assistance of the poor or the stranger, they might draw as largely as they would on this general revenue. They were all clothed in white garments which they did not change till they were worn out...

The *Essenes*,

* The Italics are ours.

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In their religious opinions, they differed from their countrymen ; though they sent their gifts to the temple, they offered no sacrifices there. They were strict predestinarians. They believed that the body was mortal, the soul immortal...They abhorred slavery, as an infringement of the natural liberty of men. In their civil constitution, they were all equal, as regards their rights, but divided into *four classes*, * of which the superior class looked down so much on those beneath them, that if touched by one of a lower order, they were defiled and washed themselves.

There were stewards who managed the common stock and officers who took care of all strangers who might enter their towns. No one was admitted into the society without the strictest probation ; the proselyte received a small pick axe, linen garments and a white dress, and so connected his year of novicate. After having given satisfactory proof of continence and temperance for that period, he was admitted to closer intimacy, and to wash in the holy waters : yet for two years longer he remained on trial, and only at the end of that time was admitted to the common refractory...

The Essenes were cruelly persecuted by the Romans of Jericho. They were tortured, racked, had their bones broken on the wheel inorder to compel to blaspheme their lawgiver or eat forbidden meats. They did not appease their tormentors ; they uttered no cry, they shed no tear ; and even smiled in the worst agony of torment ; and in steadfast reliance on the immortality of their souls, departed rejoicing, from life. These were called practical Essenes ; there was another class in Egypt called the Therapeutæ or Contemplative,....."†

The Essenes, the Buddhist missionaries.

Henry Hart Milman thinks that these Essenes were "the monastic order of the Jews," though he does not hesitate to inform us that the "origin of this singular people, the Essenes, is involved in obscurity. Later researches have proved that the Essenes were but the Buddhist missionaries. The ideal of a married life, only for the procreation of children for some great purpose and their division into four classes are peculiar to India and India alone.—

"Candid inquirer who have paid attention to the history of India

* *The Italics are ours.*

† History of the Jews by Henry Hart Milman D.D. We have dealt at some length with the history of the Essenes only because they are now so little talked of.

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and of the Greek world during the centuries immediately preceeding the Christian Era, and noted the intimate relationship which existed between those countries, in scientific, religious and literary deas, found no difficulty in believing that Buddhist ideas and pre cepts penetrated into the Greek world before the birth of Christ. The discovery of Asoka's inscription at Grinar, which tells us that, that enlightened emperor of India made peace with five Greek kings, and sent Buddhist missionaries to preach his religion in Syria explains to us the process by which the ideas were communicated. Researches into the doctrines of the Therapeuts in Egypt and of the Essenes in Palestine leave no doubt even in the minds of such devout a Christian thinker as Dean Mansel that the movement which those sects embodied was due to Buddhist missionaries, who visited Egypt and Palestine within two generations of the time of Alexander the Great. Some moderate Christian writers admit that Buddhism in Syria was a preparation, a 'forerunner' (to quote the word used by Professor Mahaffy) of the religion preached by Jesus over two centuries later...**.....**.....**.....**...Baptism is common to Buddhism and Christianity, and indeed John the Baptist adopted the rite of baptism from the Essenes who admittedly represented the Buddhist movement in Palestine, before the birth of Christ. When Jesus was a young preacher in Galilee, the fame of John the Baptist reached him. Jesus went to John and lived with him, and no doubt learnt from John much of the precepts and teachings of the Essenes, and adopted the rite of baptism which John had practised so long.

John the Baptist.

We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th century B.C. Buddhists accepted the belief, and the Jews of the time of Jesus Christ universally held the doctrine under the name of *Gilgal*. 'Who did sin, this man or his parents, that he is born blind?' (John, IX. 3). If a man could be born blind for sin committed by himself, that sin must have been committed in a previous life.

Dean Mansel admits that the philosophy and rites of the Therapeuts of Alexandria were borrowed from the Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. Philosophers like Shillong and Schopenhauer and scholars like Lassen support this view. Dean Milman maintains that the Therapeuts sprang from the contemplative fraternities of India

The Therapeuts —the same as the Essenes.

The Essenes of Palestine were the same sect as the Therapeuts of Egypt. ('The Therapeutœ of Philo are a branch of the Essenes. Their name appears to be but a Greek translation of that of the Essenes' :—*Renan's Life of Jesus*).

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They alike adopted the Buddhist practice of enforced vegetarianism. They refused to go to the temple sacrifices at Jerusalem. They practiced celebacy and believed in the eight stages of progress answering to the eight-fold path of the Buddhists. They believed in baptism answering to the Buddhist *Abhisheka*. We have said before that John the Baptist adopted the Essene custom of baptism. It is maintained by some writers that the Baptist was an Essene himself (see Bunsen's *Angel Messiah of Buddhists, Essenes and* Christians p. 149)."*

Buddhistic influence in Iran.

The ancient Iran too was not free from Buddhistic influence. With reference to Yast I, paragraph 16, where "Gaotema, the heretic" is mentioned, says Max Muller "This seems to be an allusion to controversies with the Buddhists or Gotama's disciples, whose religion had obtained a footing in the western parts of Iran as early as the 2nd century before Christ."†

The influence of Buddhism on Christianity.

We shall here just quote a few lines from the writings of Rhys Davids to show how Christianity was influenced by the Buddhistic faith.

"It is a curious part of the history of the Legend of the Buddha, that it should have been adapted into a Christian form by a father of the Christian church, and have been found so agreeable to the Catholic lover of saints, that the hero of it has been entered in the Roman Calendar, and is ordered to be worshipped as a saint on every 27th of November, under the title of St. Josephut. How this came about has been told by Professor Max Muller in his paper on the Migration of Fables in the Contemporary Review for July 1870." Again "to have been made a Christian saint is not the only curious fate which has befallen the great Teacher. He takes his place also in the 'Dictionnarie Infernal' of M. Collin de Plancy (Paris, 1863, 6th edition, a quaintly illustrated dictionary of all matters relating to devils, fairies, magic, astrology and so on). There he appears in a curious woodcut as 'Sakimuni, genie on dieu' in the character of the Man in the Moon; or rather of the Hare in the Moon."‡

* A History of Civilization in Ancient India, Vol II by R.C. Dutt.

† Vide the Sacred Books of the East. Zend-Avesta. By Max Muller.

‡ Buddhism by T. W. Rhys Davids.—Published by the Society for promoting Christian knowledge, London.

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It is of little importance to know whether Christianity has sprung directly from Buddhism, or whether it is only a Jewish interpretation of the ideals of Buddha, when we come to the great personality of Christ Jesus, an ideal man, a saviour of the poor, the down-trodden, who came for the 'lost sheep of Israel.' Satan might tempt him ; he might fret and foam. But there stood Jesus like a rock amidst the raging billows.

Christianity Jesus.

"And he came to Nazareth, where he had been brought up : and as his custom was, he went into the Synagogue on the sabbath day, and stood up to read. And there was delivered into him the book of the prophet Esais. And when he had opened the book, he found the place where it was written. The Spirit of the Lord *is* upon me, because He hath annointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised to preach the acceptable year of the Lord. And he closed the book and he gave it again to the minister and sat down. And the eyes of all them that were in the Synagogue were fastened on him". And again "And when it was day, he (Jesus) departed and went into a desert place : and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent."* We cannot resist here the temptation of quoting from the Bible the words of Jesus to the poor. "And he lifted up his eyes on his disciples and said, Blessed *be ye* poor : for yours is the kingdom of God. Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh. Blessed are ye, when man shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake."† From that exalted position, where man realizes that non-resistance of evil is the highest virtue, said Jesus. "But I say unto you which hear, Love your enemies, do good to them, which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other ; and him that take away thy cloke forbid not *to take thy coat also.*"‡ And again, "And why call ye me, Lord,

* The Bible St. Luke, 16, 17, 18, 19, 20, 42 & 43. (Chap. 4).

† Do Do 20, 21, 22, (Chap 6).

‡ Do. Do. 27, 28, 29 (Chap. 6).

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Lord, and do not the things which I say ? Whoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like : He is like a man which built a house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house and could not shake it : for it was founded on a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great."*(a)*

This is the man who, fearless of death, could say even when under the pangs of crucifixion, "Father forgive them ; for they know not what they do." *(b)* This is the man who could utter words of hope to mankind, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened to you.*(c)* This is the man who could say "Come unto me all ye that labour and are heavy laden and I shall give ye rest" *(d)*.

Maulvi Mahammad Ali of Quadian of the Ahmadia sect (Vide Vol. I. for his thesis) has something very curious to say about the life of Jesus after he had been crucified. He says that "Jesus did not die on the cross, but that he died a natural death afterwards, his tomb being situated in the Khan Yar street at Srinagar." He indentifies one Yus Asaf, a *nabi* or prophet, whose tomb is at Srinagar, in Kashmir, with Jesus. He brings forward some very interesting circumstantial evidences. We beg leave here to point out that some of his evidences from the Scriptures may be interpreted in other ways also ; and that his historical evidences, though they go far to show that the *Nabi* had come from some far off country, are not supported by the

Yus Asaf and Jesus.

(*a*) The Bible S. Luke 47, 48, 49 (Chap. 6).
(*b*) Do. do. 34 (Chap. 23).
(*c*) Do. do. 9 (Chap. 11.)
(*d*) Do. St. Mathew.

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life of Jesus as has been preserved in the apocryphal Bibles or other popular legends. Nevertheless we welcome this new sect and we beg to request her to push on with further enquiries and bring forward other positive evidences, if there be any, to create an academical interest even on the subject. What we want today is light and more light on everything, either spiritual or secular.

Mr. Ghosh, the writer of the thesis on Vaishnavism (Vide Vol. 11). prefers to call both Buddha and Jesus, the Avatars of morality and not of religion. Inspite of what Mr. Ghosh says, Buddha is recognised as one of the ten *Avatars* by the Hindus and the influence of that great Prophet is felt all over the world. The Vaishnavas want to concentrate their love upon one particular ideal, call it God or or what you may like. Buddha, wanted to concentrate his love on Humanity, nay upon the whole universe. Love is the ideal in both cases and God is Love.

God is Love.

"The Vaishnavas," says Mr. Ghosh, " have only one prayer, *viz.*, 'My Lord, may Thou abide in my heart, may my soul cling to Thy lotus feet.". When Jesus said "Thy will be done," he did completely surrender himself to the Supreme Will and is there simply absorbed in the great love for God.

The idea of resignation.

The greatest miracle of Jesus, we think, is the conversion of Paul, a few years after the passing away of that great prophet. We shall here only quote the words of Paul himself.

"I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews....My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from the beginning, if they would testify, that after the most straitest sect

(2) Paul.

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of our religion I lived a Pharisee.... I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against *them*. And I punished them oft in every Synagogue, and compelled *them* to blaspheme ; and being exceed ngly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? *it is* hard for thee to kick against the pricks. And I said, who art thou, Lord ? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; Delivering thee from the people, and *from* the *Gentiles*, unto whom I send thee..."*

It is due to Paul and his influence that the faith of Jesus was preached to diverse nationalities.

The New Testament and the conception of a Catholic church.

The earliest fathers certainly believed the Old Testament books to be the divine and infallible guide ; but the New Testament was not so considered till towards the close of the second century, when the conception of a Catholic church was formed. The collection of writings was not called scripture or even put on a par with the Old Testament as sacred and inspired till the time of Theophilus of Antioch about 180 A. D.†

(3) Constantine.

More than a century after, we come to that notable figure, whose *sword* did much to spread Christianity and under whose reign Christianity became a State-Religion in 324 A. D. and the pagan temples were closed. He is well-known in history as Constantine the Great, born in 274 A. D. at Naissus, in upper Mœsia. Such a bigot Christian

* The Bible. The New Testament. The Acts. Chap. 26.

† Cf. The British Encyclopedœa—Canon.

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historian as Maunder calls him a nominal Christian. Thus writes he, "Constantine, now the sole master of the empire transferred the seat of Government to Byzantium which he named Constantinople. Under him Christianity began to flourish ; he received baptism ; but although he was a nominal Christian, many of his qualities were repugnant to the principles of Christianity"* Under his direction was held the Church Council of Nicæ (325) in which the court sided against the Arians.

Religious conferences in the shape of Councils Diets, Synods &c began to be held after the council at Nicæa, too numerous to mention all of them here. We have spoken of religious conferences of India in Vol. I. But whereas the object of such conferences in India was to arrive at a principle, to arrive at a truth, the object in other places was to settle only some church doctrines which only helped to foment the ill-feelings of bigots against all heretics.

(4) The religious gathering.

The Council of Laodicea in 363 forbade the reading of all non-cononical books. Several persons afterwards published separate lists of books and psalms as authorised by the Council, but none of them was universally accepted.

The Canon was discussed in the council at Hippo in 393, where only a list was settled. In the council at Carthage four years afterwards the statute of its predcessors was repeated. Augustine was the animating spirit of both the councils.

In the 2d. council at Carthage in 419, at which Augustine was present, the former list was repeated only with a single alteration.

Notwithstanding the numerous endeavours here

* Maunder's Treasury of History.

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and there to settle the canon during the 4th and 5th centuries, it was not finally closed.*

* Our readers will feel greatly interested to learn that inspite of the advancement of learning before the advent of Jesus, waves of such ideas as had been slowly undermining the very vitalities of nations beyond India swept over a great portion of the Old World. Truly has it been remarked that a great man is produced out of the necessity of times. The ideas of Jesus brought in a healthy tone in national ideas. These ideas before Jesus penetrated into India through China and through Phœnicia; and it was reserved for Sankara to combat those outlandish ideas.

We have tried to give a hint as to the possibility of the introduction of snake-stories into India. In the Mahabharata, where the epic depicts the sacrifice of Janmejoy, snake-stories are found plenty. In the Buddhistic writings, snake stories are very often repeated. In Colombo in the monastery of H. Sumangala Mahasthabir, Buddha is represented not in a meditating posture, but in a lying state with a many headed snake on his head. In Srimat Bhagabat, Srikrishna is dancing on the head of a many-hooded snake *Kaliya*. In the 4th and 3rd centuries B.C., we find dynasties tracing their origin from snakes and *Takshak*, (a class of snake). We are told that Alexander was married to the princess of Takshak (*Takshashila* or Taxalius of the Greeks). Similar *Nag-vangshas* or snake dynasties are to be found in many places. Even now a days in Kashmir, places are called *Shishnag*, *Bherinag* &c.

Among the Pœnicians, we find the worship of Baal. The Phœnicians being a tribe of the Semite were descended from the Assyrians and the old god Baal and Mardoch were retained. The Assyrian mode of worship of Baal is yet a controversial point. But the Phœnician ceremony is partly known. The Greeks had their wine god Dionoceas, but since their connection with the Phœnicians, Dionoceas and Baal (under the name of Bachus) became the same person possibly in the 5th century B.C. We find the mother of Alexander performing the Bacchalian orgies, (when men and women became naked, and drunk) and dancing with a serpent in her hand. (She was of Epirot origin).

About the year 422 A.D., we find that the Buddhists became almost intolerable in China. The revenue of that country fell short and the Buddhists became veritable pests (according to the then Chineese king Wante.) He issued edicts against them, banished them, and had their temples burnt. Learned himself, he was a great promoter of learning. Later on, we find Fei-ie king—Ho the second Chineese king after Wante, rolling in the most frantic orgies.

India had connections with both China and Phœnicia. In India, the Phœnicians came to trade in a port called *Patal* or *Potaloy* mentioned in the Buddhistic books and the records of Alexander. There are ample evidences in the records of different people that the Phœnicians had ample trade with India As we have said, we exchange our goods and ideas together. The ideas of one nation are carried to another more by the traders than by the preachers. The preachers only give a new light and a new impetus to those ideas. Even the Banian-tree (bania = trader) is so named in other countries for *Bata-tree*

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Islam (to Mohammud.)

About the year 570 was born at Mecca that great personage Mohammud, the first illiterate genius of the world, who in later times claimed to be the messenger of God and

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and the Hindus are called Banians by the masses of other countries. The Turanians and the Phœnicians and other non-Indian races who had settled down into India and had become converts to Buddhism, in the Buddhistic period, by thousands introduced their ideas into India. Thus when the Phœnicians came in contact with the Hindus of Patal, they introduced their ideas to the customers. Even now a days we find the worship of *Chali* (चलिपूजा) in the Indus regions, which has much of the same things as those of the Nuseries, of whom we shall just write a few words. Many of the *vama-char* (vam = anti and achar = custom *i.e.*, customs which are antagonistic to the ideas of the Vedas) systems of worship may be traced to these sources.

In Syria, there is a sect called theNuseries (Nim Nuseria = semi Christians). Their peculiarities are that they never circumcise, they never keep the fast of Ramzan, though outwardly they seem to be Mahomedans. In reading the *Koran* they never pronounce the name of *Sutan* (Sttan which they say 'Malik Tauk' (peacock-royal). Their story is that once God and Sttan had a fight. Satan, though defeated will in the end oust out God and will reign as supreme. They have certain most disgusting ceremonies, which we cannot write here, for the sake of decency. In a certain day of the week, both males and females enter into a room. They select their own people and scrupulously avoid outsiders. They have their worship; they drink; and have their orgies. (Cf the writings of Rustom Hor Muzd, a Chaldian Christian and an antiquarian, a British Consul of Mosul).

In this world, we can destroy the material things, but the ideas can never be destroyed, suppress one idea, and it will crop up in another country. Though the Phœnicians are dead and gone, in the very country, the same ideas and ceremonies are yet to be found in another name, so that the Nuseries are neither Christians nor Mahomedans, but the remnants of the old Phœnician school.

In India, all the different ideas which she has received from time to time, have been retained almost in tact. She has rejected none, has never tried to uproot them by *force*. She has taken them up and like a devoted student has thoroughly studied each of them. She has then tried only to idealise each of them. The idealization in India, we take the liberty here to point out, does not mean a speculation only. Hindus have never left any idea, till it has been realized, till a way has been found out to reach some highest truths. This process is still going on as we have said in our Introduction to Volume I. The Puranic period, which began in the Ramayana period and reached its culmination in the Buddhistic period, has been able to propound those wonderful doctrines of love, which have been expressed in so many Indian systems of dualistic faiths. Beyond India, the ideas of Jesus and Mohammud were successful in not allowing such abominable practices to take hold upon the people.

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who, as if by a magical wand, turned the fierce Arabs into peaceful citizens! Mohammud was, from his early boyhood, extremely sensitive to human sufferings and his first step, perhaps, in his youth was to stop the infanticide prevalent amongst the Arabs then. His preachings irritated the Khoraish, who planned to murder him. With the help of Abu Bakr he succeeded in taking a flight, known as the Hegira, at about 622 A.D. to Yathreb, where he and Abu Bakr joined Ali, another most ardent and faithful disciple of Mohammud. His Meccan disciples and the people of Yathreb received him with great enthusiasm. His superb intellect and almost miraculous power of organisation now began to be felt. He stopped all lawlessness and granted equal rights even to the Jews. No great man is to pass his times in ease. The history of humanity proves it, and Mohammud was not to live in peace. He was driven into war. The treachery of the Jews was unbounded and certainly unpardonable. In the sixth year of the Hegira, the prophet *granted* his famous charter to the Christians. It secured to the monks of St. Catherine near Mount Sinai and to all Christians certain important privileges by which his followers were to guard them "from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed ; no bishop was to be driven out of the bishopric ; no Christian was to be forced to reject his religion ; no monk was to be expelled from his monastery ; no pilgrim was to be detained from his pilgrimage ; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or

The great Charter

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monasteries or any other matter pertaining to their religion, the Moslems were to assist them." * Be it remembered here that these rights were not extorted from Mohammud. They were mercifully granted by him. Let those who hurl invectives against the Arabian prophet in season and out of season brood over the nobleness, the magnanimity and the tolerant spirit of the man. Let them read the theses of Moulvi Mirza Abul Fazal (especially the lines contained under the head "Religious toleration") and Mr. Khuda Bux on "Islam' Its teachings" etc. (Vide Vol I. for their theses): We do not know if we have ever come across such a noble sentiment in the writings of any modern Mahomedan, as has been expressed by Mr. Khoda Bux.—".....It is only the clouded vision which sees difference between one religion and another, to one who has the eyes to see and the heart to feel, all religions appear but as reflections of one and the same light," At the fortieth year of his age Mohammud received the commandment from God through Gabriel to preach the true religion unto mankind at the Mount Hira near Mecca. In the peace that followed in the failure of the siege of Medina in 627, he celebrated the pilgrimage with his followers for three days at Mecca in the year 629. He left this world on the 12th of the 3d. month in the year 11 of the Hegira (8th June 632) at about the noon of Monday.

(2) Abu Bakr.

Abu Bakr was elected Caliph or Viceregent of the Prophet of the commonwealth of Islam founded by Mohammmud. He felt for the poor and the destitute. He devoted his whole energy to the welfare of the new born state. "For a time after his election, he continued to maintain himself with his own private income, but finding that

* A Short History of the Saracens—Amir Ali.

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in looking after his property and business, he was not able to pay sufficient attention to the affairs of the State, he consented to receive 6000 dirhems annually from the Treasury. On his deathbed, however, he was so troubled at having taken public money that he directed one of his properties to be sold, in order to refund to the state the sum he had received.

Such were the simple, honest ways of the immediate disciples of Mohammud" *

(3) Omar.

Omar succeded Abu Bakr to the Caliphate. Like his predecessor, he was ever ready to help the poor. His strong arms never refused to give protection to those who sought for them. His simple habits, his resignation to his duty attracted the people much. He had to carry on long wars. In this case also, we find him tolerant and just even to the extreme. Stories of acts of vandalism ascribed to him have been proved to be totally unfounded.

Christian writers have blamed Islam alone for her fanatical thirst for blood in the name of religion, which, however, is not historically correct. Says Mr. Anderson, while speaking of the influence of Christianity on the world (Vide Vol. I for his thesis on Christianity), "Glancing at its historical progress and principles of propagation, the faith of Christ secured a firm footing in the world without any aid from the secular arm and without the sword."

Omar has been blamed for acts which were really perpetrated by the Christians. Christians had been more deadly iconoclasts than their Moslem brethren. Says Mr. Amir Ali. "The story about the burning of the Alexandrian Library under the orders of the Caliph Omar is without any foundation. Such an act of vandalism was totally opposed to the tolerant and liberal spirit of that great ruler. As a matter of fact,

* A Short History of the Saracens—Amir Ali.

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a large part of this library was destroyed in the seige which Julius Cæsar underwent in that city; and the remainder was lost in the reign of the Emperor Theodosius in the 4th century of the Christian era. This Emperor, who was a devout Christian and hated works written by pagans, had ordered the destruction and dispersion of the splendid remnant of the Philadalphian Library which was so zealously carried out that little or nothing remained of it in the 7th century for the Moslems to destroy.

The destruction of the Alexandrian Library.

(Compare Sedillot, Vol. I, P. 439. The books are said to have been used to heat the baths with. There were no public *hammams* then in existence. They came into vogue years later.)" *

It is needless to say here that the temple of Serapis and the famous library in Alexandria were destroyed under the directions of Bishop Theophilus. Says a great historian, "The temple of the celestial Venus at Carthage, whose secret precincts formed a circumference of two miles, was judiciously converted into a Christian church.

(Prosper Aquitan, I, III, C. 38 apud Barouiwm ; annal Eccles. A. D. 389, No. 58 etc. The temple had been shut sometime, and the access was overgrown with brumbles)".

And again "But when a sentence of destruction against the idols of Alexandria was pronounced the Christians set up a sort of joy and exultation, whilst the unfortunate pagans whose fury had given way to consternation retired with hasty and silent steps and elluded by their flight or obscurity the resentment of their enemies...

The valuable library of Alexandria was pillaged or destroyed, and near twenty years afterwards the appearance of the empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice.

* A short History of the Saracens. – Amir Ali.

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(Nos Vidimus armoria librorum, quibus direptis, exinanita ea a nostris hominibus, nostris temporibus memorant Oros. 1, vii, c. 15 P. 421 ed Havercamp. Though a bigot and a controversial writer Orosius seems to blush)" (1)

What is meant by the crusades? we have not the space here to paint the horrors of war, rapine, cannibalism and crimes of worst forms practised by the Christians then. What is meant by the persistent persecutions of the Jews? What is meant by the conqueror of Mexico calling out, "Forward, soldiers, the Holy Cross is our banner and under that we shall conquer?" (2) Truly says the historian that in America, Christianity had been preached with "the sword in one hand and the Bible in the other." (3) What was the case even in India with the earliest Christian conquerors, when a whole city was asked either to become Christians within 24 hours or to prefer to be placed under the cannon ball !! England and England alone has been more tolerant than their neighbours in Europe in this respect.* But we must stop here and say that fanaticism is fanaticism all the world over. Fanatics there are in every part of the world. Fanaticism cannot be laid at the door of any religion. How we wish a death knell to be sounded against all fanaticism. It is true that the influence of Christianity is due more to the majestic personality of Jesus than to these fanatics. But so is with every faith.

(5) Religious gatherings.

Like the previous Christian religious councils, the council of Tobdo was held in 632, the council of Whitby in 664, the council of Constantinople in 692, the 2nd council of Nicene in 787.

(1) Gibbon's Roman Empire Chap. XXVIII.
(2) Prescotts' Conquest of Mexico.
(3) Do. do.

* It is the great heart and the tolerant spirit of England which made her stand for the cause of humanity, which uprooted the Slave-trade, made the Prison and the Penal Code reforms in the West.

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Had our space allowed how we wish we could have given a short summary of the lives of Francis of Assisi (1182), Dominic (1216), Martin Luther (1483), Ignatius Loyalla (1491) and other saints to show how Christianity was able to capture the hearts of millions by the examples of the lives of renunciation of these saints. Yes, they are the pillars upon which the huge structure of Christianity rests. But alas for Europe! such saints are becoming rarer and rarer every day! Inspite of her boasted civilization, she has failed to harmonise between matter and spirit she has failed to evolve a social system wherein matter and spirit, may get their assigned places. We want to-day more than anything else perhaps, saints of the type we have mentioned, amongst us. We want missionaries of Christ and not missionaries of church. We want Christianity to be preached and not Churchianity to take hold upon the people. We want missionaries of love and not of forms. We want living examples and not mere frothy precepts.

Saints.

Failure of Europe to evolve a society where highest spiritual ideals may become practical.

A few years before Martin Luther, another religious council was held at Florence (1441). In a Diet at Spires (1529), the edict of Worms was confirmed upon which a solemn *protest* was entered against this decree by the elector of Saxony and other reformers whence they began to be called as Protestants.

Religions gatherings. Protestants.

Under the patronage of the elector of Saxony, Martin Luther with other divines committed the chief articles of his faith to writing; further to elucidate them Melancthon drew up the celebrated 'Confessions of Augusburg' to be presented before the Diet assembled again in 1530. Several conferences were held upto 1546, without any satisfactorty conclusion, to settle religious disputes. Charles V. of Hungary, a Roman

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Catholic prince, tried to arrange the religious affairs of Germany at the Diet of Ratisbon (1538) without any result, but a religious peace was finally declared by the 'recess of Augusburg'. During the progress of this treaty Charles V renounced, to the astonishment of Europe, his imperial and Spanish crown and retired to spend the remainder of his life in meditation at the monastery of *Yuste* in Spain 1563.

Says Maxmuller, "Of course, in the Middle Ages what was orthodox in one century became often unorthodox in the next, one council condemned another, one Pope anathemised another. But the idea that there was a *Divine Essentia*, which was manifested in the Father, the Son, and the Holy Ghost, was familiar to many Christian theologians, in ancient and modern times. Hence arose the danger on one side of substituting a Quaternity for the Trinity *i. e.* the Divine Essence and the three substances, Father, Son and Holy Ghost, or on the other side of changing the Trinity into three gods distinct substantially which would have been condemned as Tritheism.

(See Hammarck, dogmengeschichte, iv. P. 447, note; Hagenlench, Dogmengeschichte, P. 170 Notes.)*

(7) Religious gatherings.

The Roman Catholic Canon was finally determined at the council of Trent in 1546. A Jerusalem Synod was held in 1672. The Vatican council took place in 1870.

The greatest of such religious gatherings, perhaps the greatest that the world ever saw in the West took place in America in 1893. It is known as the Parliament of Religions in Chicago. It is said that all the religions of the world with their sects were represented in this Parliament. The greatest figure in this gathering, as we come to learn from the Press Reports of that country of that time, was the Swami Vivekananda, now well known all over the world.

* The Vedanta Philosophy—F. Max Muller.

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There in a trumpet voice did he declare that man is not a sinner, but a child of the Immortal Bliss and that he is travelling not from error to truth, but from truth to truth from the lower to the higher truth.

Aryan thoughts, as we have seen, travelled beyond India often and often. They had their far reaching effects. India has thus been able to systematize her religous thoughts in a thorough scientific way as is evidenced by the great systems of Hindu philosophy. We beg to differ here with Mr. Madan (Vide Vol. I for his thesis on Zoroastrianism) when he says that the systematization and the cultivation of theology as a science has its origin entirely in the West. The genius of the West is in the development of material science, and we must be thankful to the West for her noble efforts to study theology from *comparitive*, linguistic and historical points of view with the aid of the knowledge of this science. Nevertheless we make bold to say that if any place is best suited for the study of theology or even history from any and every point of view, it is this wonderful land India, the protector and shelterer of the persecutees and refugees of all nations of the earth. With so much diverse creeds and diverse nationalities, India was engaged to find out a common point where all these diverse ideas converge ; she was engaged to find out the centre at which all these diverging radii meet. Truly remarks the editor in his preface to the Science and Philosophy of Religion by the Swami Vivekananda, that "the Indian national mind was sleeping centuries perfectly exhausted with the superhuman exertions of the great discovery ! No wonder it needed the present period of re-awakening of the motherland of Dharma..." And the re-awakening, we are sure, is destined to mould the thought-currents of the world.

India and the West.

We have said something about the Swami and

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his Master in Vol. I. In this Volume, we have tried to indicate some salient points in the teachings of some of the greatest heroes of the world. We shall here try to give a gist of the teachings of the Swami, as we have understood them. In this connection, we desire to draw the attention of our readers to the thesis on 'Sanatan Dharma' by the Swami Saradananda (*Vide* this Volume).

Says the Swami Vivekananda, "Thoughts, like merchandise, can only run through channels made by somebody. Roads have to be made before even thought can travel from one place to another, and, whenever in the history of the world a great conquering nation has arisen linking the different parts of the world together, then has poured through these channels the thought of India, and entered into the veins of every race...One of these cycles have again arrived. There is the tremendous power of England which has linked the different parts of the world together. English roads no more are content like Roman roads to run over lands, but they have ploughed the deep in every one of its parts. From ocean to ocean run the roads of England. Every part of the world has been linked to every other part, and electricity plays a most marvellous part as a new messenger. Under all these circumstances we find again India reviving and ready to give her own quota to the world."

India's contact with the outside world for the 5th time. Channels for thought to travel, made by England.

The Aryan idea is, that there is but One.* This

* There are three steps to gain knowledge, to look at things separately, to find a relation between them, to find a common point in them all. Different schools of thought have taken up one or more of these different steps. Hence seem these apparent contradictons among them. In India, the *Sankhya System* of Kapila has taken up the second step only. It recognises the authority of the Vedas, and is called the *Nirishwarbád* (the doctrine of the agnostics). Even such a thorough-going dualist as Madhwacharya, in later times, did not contradict the *Ishta-bad* (theory of Ishtam) and thus even he recognises Oneness in variety—*Ekam Sat Vipra Vahudha Vadanti.*

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One has become many, so to speak. *Purnam* is its nature. It is unlimited. For there is nothing to limit It. Hence It is unchangeable. What is Unchangeable must be beyond all laws. For law means limitation. What is beyond the law must be beyond all senses and consequently beyond the mind. What is beyond the mind is what is Unknown and Unknowable. Purnam (Wholeness or Absolute) known is no more Purnam. It is a contradiction in terms. For it is then limited by the mind. What is meant by this Unknown and Unknowableness? Certainly not as the agnostics put it.

"But what Advaita says is that It is more than knowable...For instance, here is a chair and my knowledge of it is expressed by the English word—it is known to me. On the contrary what is beyond ether, or whether some people exist there or not, possibly is unknowable. But God is neither known or unknowable in this sense. It is something still higher than known; that is what is meant by God being Unknown and Unknowable, not in the sense in which some people say some questions are unknown and unknowable. It is more than known. This chair is known; it is a certain degree of that knowledge; but God is intensely more than that, because in and through Him we have to know this chair itself. He is the witness, the Eternal witness of all knowledge. Whatever we know, we have to know in and through Him. He is the essence of our own self He, the I, is the essence of this ego; we cannot know anything excepting in and through that I, and you have to know everything in and through Bramhan...Thus God is infinitely nearer to us than the chair, but yet He is something higher, neither known nor unknown, but something infinitely higher than either."*

Vivekananda, his teachings.

This unknowableness is *Maya*. *Maya* is not an illusion or delusion, but a statement of facts. This universe is real; for we can sense it, feel it and see it. It is a delusion in the sense that it is changeable or in other words it is subject to mind. It is *my* projection. Its creation or otherwise depends on *me*. In

* This and the following quotations are mostly from the lectures of the Swami delivered in the West: others are from his writings These will be found in the Complete Works of the Swami Vivekananda published from Mayabati, P. O. Lohaghat, Dt. Almora.

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this sense, all dualities are delusions. Beyond vice, beyond virtue, beyond all relativities is the Reality. In this sense, these varieties are unreal.

"Everything that you see or feel or hear, the whole universe is His creation, to be a little more accurate, is His projection ; still more accurate, the Lord Himself. It is He who is shining as the sun and the stars, He is the mother earth, He is the ocean Himself. He comes as gentle showers, He is the gentle breeze that we breathe and He it is who is working as force in the body. He is the speech that speaks. He is the man that is walking....Thou art the man, Thou art the woman, Thou art the strong man walking in the pride of youth, Thou art the old man tottering on crutches, Thou art in everything, Thou art everything, O Lord".

Can this state of things become practical ? Can it be realized ? Theories or speculations are nothing if they cannot find a way out. Words must not bewilder us. We must be bold. We must face the question boldly. Not the boldness of a wolf or a tiger, but the boldness before which the world quakes, is what is required.

"There are two sorts of courage. The courage to jump at the mouth of a cannon. Tigers in that case, have been better than men and wolves also. But there is another sort of spiritual boldness. An invading Emperor went to India. His teacher told him to go and see some of those sages of India. After a long search, he found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country. 'No, I am quite satisfied with my forest here'...The Emperor replied 'If you do not go I will kill you.' The man burst into a laugh. 'That is the silliest thing you have ever said, Emperor. You cannot kill me. Me the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipotent, omnipresent spirit, ever living.' That is another boldness. In the Mutiny of 1857 there was a great Swami, a very great soul. A Mahomedan mutineer stabbed him and nearly killed him. The Hindu mutineers brought the Mahomedan to the Swami and offered to kill him. But the Swami turned and said 'Yet brother, thou art He, thou art He !' and expired. That is another bravery. What is to talk of the bravery of your muscles, of your Western institution, if you cannot build up a society into which the highest truth will fit ?..."

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How to find a way out, how to realize this Divinity if it is practical? Renunciation (*Vairagyam*) is the first step to get at this state. Renunciation may be expressed in diverse ways. We must recognise each of them. Each is great in its own place. It is foolishness to denounce the one or to applaud the other.

"The Vedanta, does not in reality denounce the world. The ideals of renunciation nowhere attain such a climax as in the teachings of the Vedanta ; but at the same time dry suicidal advice is not intended, it actually means deification of the world—give up the world as we think of it, as we seem to know it, as it is appearing and know what it really is. Deify it ; it is God alone, and as such, we read at the commencement of the oldest of the Upanishads, the very first book that was ever written on the Vedanta—'whatever exists in this universe, whatever is there, is to be covered with God.'

We have to cover everything with the Lord Himself, not by a false sort of optimism not by blinding our eyes to the evil, but by really seeing God inside everything. Thus we have to give up the world, and when the world is given up, what remains ? God. What is meant ? You can have your wives ; it does not mean that you are to abandon them, and leave them to go away, but that you are to see God in the wife. Give up your children ; what does that mean? Take your children and throw them in the street as some human brutes do in every country ? Certainly not...But see God in your children. So in everything. In life and in death, in woe or in joy, in misery or in happiness, the whole world is full of the Lord. Open your eyes and see Him. That is what Vedanta says. Give up the world which you have conjectured, because your conjecture was based upon very partial experience, your conjecture was based upon very poor reasoning, your conjecture was based upon your own weaknesses. Give that up ; the world we have been thinking of so long, is a false world of your creation. Give that up ; open your eyes and see that as such it never existed : it was a dream, Maya. What existed was the Lord Himself : It is He in the child, He in the wife, and He in the husband, He in the good, and He in the bad, He in the murderer He in the sin, and He in the sinner, He in life, and He in death."

Thus seeing God in everything should we work. This is the only solution of the problems that are agitating the world—the problems of life and death, of good and evil. Deification of the universe—this is

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the theme. It is from this state that one can send good thoughts to the world.

> "Say peace to all. From me no danger be
> To ought that lives. In those that dwell on high
> In those that lowly creep, I am the Self of all,
> All life, both here and there, do I renounce,
> All heavens, earths and hells, all hopes and fears
> Thus cut thy bonds, Sannyasin bold ! say
> 'Om tat sat om'."

This is Oneness. This is Divinity. Call it Love, call it Faith or call it what you like.

It is through intellect that we may try to understand this. But intellect goes only a little way and there it stops. It is through the heart that inspiration comes, realization comes. Intellect without the heart is barren dryness, the heart without intellect may bring in cancering bigotry and poisonous fanaticism. Intellect must guide the heart until inspiration comes. It is in the inspiration that the aspirations of the intellect are fulfilled. For inspiration does not contradict reason. Hence to realize this Divinity, intellect must join the heart.

A tremendous task, indeed to realise this ! But we must be bold. We must stand on our own legs and see things for ourselves. We are the makers of our own destinies. What we have done we can undo. It is folly to blame others ; it is weakness to say that we are guided by the so-called unknown forces. Omnipotence is within us. Evolve it we must in every sphere of work. This is *Mukti.* This is freedom from all bondage. At the bidding of *Mukta-Purushas* (liberated souls) rocks may crumble to pieces, systems may roll away into the infinity. Jesus calls it Faith. The dualists call it Love. The Advaitists call it Self. "This infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intel-

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lectuality, and made to act upon itself makes of man a God" This tremendous faith is what the world needs now. "He is an atheist who does not believe in himself. The old religions said, he was an atheist who did not believe in God. The new religion says, he is the atheist who does not believe in himself. But it is not selfish faith ; because Vedanta again, is the doctrine of oneness. It means faith in all, because you are pure." We must recognise this. We must understand this spirit of the evolution. Man is not erring when he is treading his steps God-ward. From the lowest intellect to the towering man of spirituality man is travelling from truth to truth, from lower to higher truth. Childhood is not youth. Youth is not old age. Yet childhood is a necessity, it may be a lower state and old age, a higher manifestation.

We have spoken of the idea of the solidarity of the universe in Vol. I. The whole world is being driven towards that. The whole trend of modern thought is towards that. We must, therefore, in the first place, try to form a conception of humanity as a whole as forming an essential factor in the solidarity of universe and a practical realization of this idea only means service to humanity. Call it *Yuga-Dharma* (the religion of the times) if you will.

"For us it is not to pity, but to serve. Ours is not the feeling of compassion, but of love, and the feeling of Self in all. It is a privilege to serve others. I see there are some poor, because it is of my salvation. I will go and worship them ; God is there. Some here are miserable for your and my salvation, so that we may serve the Lord coming in the shape of the lunatic, the leper and the sinner,"

Aye, it is the voice of love—love that leads to Unity, love that melts into Divinity, love that cares not for '*Bhakti*' or '*Mukti.*'

"I do not care a straw for your Bhakti or Mukti, I would even go to a hundred thousand hells to do good to others—that is my Dharma. He indeed is blessed, who can help in this great cause."

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[redacted]int, the strong, the able, can work out their [redacted]ation. It is the wicked, the miserable, the [redacted], the poor who require help, who need a helping hand; and the voice comes spurting up, like a lovely fountain, out of the fullness of the heart,

"May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe,—the sum total of all souls and above all, my God the wicked—my God the miserable, my God the poor of all races and of all species! May these be the special objects of my worship."

It is the voice which courts misery. It is the voice of love, sweeter than the sweetest tune of music, lovelier than the loveliest tear-drops of a devotee. Along with it, comes the voice, mightier than ever, the voice of the accumulated past, the voice of united humanity thundering like the eruption of a volcano.

"The stars are blotted out,
The clouds are covering clouds
It is darkness vibrant, sonant
In the rolling whirling wind
Are the souls of million lunatics,
Just loose from prison house;
Wrenching trees by the roots
Sweeping all from the path
The sea has joined the fray
And swirls up mountain waves,
To reach the pitching sky—
The flash of lurid light
Reveals on every side
A thousand, thousand shades
Of death begrimmed and black—
Scattering plagues and sorrows,
Dancing mad with joy
Come Mother, come.

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For terror is Thy name,
Death is in Thy breath,
And every shaking step
Destroys a world fore'er
Thou 'Time' the All-destroyer,
Come, O Mother come,
Who dares misery love,
And hug the form of death
Enjoy destruction's dance
To him the Mother comes."

This worship of the 'Terrible' may frighten many. Yet this is the voice of hope, energy and strength—the very source of love. This is what is meant by the deification of everything—to see God in everything. God exists and all else is naught. "What is death? What are terrors? Do not you see the Lord's face in them? Fly from evil and terror and misery and they will follow you. Face them and they will flee. The whole world worships ease and pleasure and very few dare worship that which is painful. To rise above both is the idea of freedom.....All the world has ever been preaching the God of virtue. I preach a God of Virtue and a God of Sin in one. Take this if you dare—that is the one way to salvation; then alone will come the Truth Ultimate which comes from the idea of oneness."

"It is death between two lives,
And lull between two storms,
The void whence rose creation,
And that where it returns.

To it the tear-drop goes,
To spread the smiling form
It is the Goal of Life
And *Peace*—its only home."

This idea of oneness then is all inclusive. "It includes not the parts only, but is the sum total. There

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is but One Life, and One world and One Existence. Everything is that Oneness and the difference is in degree and not in kind." In this Oneness is included all faiths, all dogmas. Each of them has its own place in the world. We must recognise this. Through this Oneness, is the ideal of a Universal Religion realized. Let us recognise each and every system of faith. Sincerity is the only condition. Let our hearts be opened. Let fanaticism be replaced by toleration and practical love.

The idea of a Universal Religion.

"The Hindu may have failed to carry out all his plans, but if there is ever to be a universal religion, it must be one which will have no location in place or time ; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike, which will not be Bramhanic or Buddhistic, Christian or Mahomedan but the sum total of all these, and still have infinite space for development, which in its Catholicity will embrace in its infinite arms and find a place for every human being from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognise divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true, divine nature."

Let us hope for the day when this idea of a Universal Religion will shine upon mankind. Civilization is yet in its infancy. The recognition of the Motherhood of God, means the recognition of Womanhood. Let us say peace to all and blessings to all. "Let Harmony and Peace and not Dissension be written on our banners." Let the atmosphere vibrate with this idea of love and benediction. Let us in conclusion say with the great Indian sages and echo the voice of the Vedas, मधुवाता ऋतायते, मधुक्षरन्ति सिन्धवः ।....ओं मधुः ओं मधुः ओं मधुः ।

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"Blissful is the air ; Blissfulness emit the oceans. Blissful is the dust of the earth. Blissful are the trees. Blissful are the planetary systems. It is all Bliss. It is all Bliss. It is all Bliss."*

THE VIVEKANANDA SOCIETY.

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* We have given the purport only of the verse in translation.

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Report of the Proceedings of the Convention of Religions in India.

Events which mark the pages of history have not un-often begun from simple and unobtrusive efforts of an insignificant few. Five months ago the possibility of the diverse religious sects in India meeting together on a common friendly platform to enunciate their respective doctrines was discussed amongst a few young Bengalis in Calcutta. They were emboldened by the encouragement they received from some of the leading men of the different religious sects in Calcutta. The Secretary of the Vivekananda Society to which these young men belonged sought for the advice and aid of Mr. Sarada Charan Mitra who had a few days before retired from his office as a puisne judge of the Calcutta High Court. He took up the idea in right earnest, gave every encouragement and agreed to take the lead. A Committee was soon formed consisting of some of the leading followers residing in or about Calcutta of the different great religions in India. A notice was caused to be published in the leading newspapers by the Committee calling upon the different religious communities in India to elect delegates to represent them at a Convention of Religions in India which it was then proposed would be held in Calcutta by the end of January, 1909.

The notice was in the following words :—

A CONVENTION OF RELIGIONS IN INDIA.

It has been proposed that there should be a Convention for the elucidation of the doctrines of the different religions followed by the different sections of the Indian Community. To give effect to the above proposal, a committee consisting of the following gentlemen have been formed :—

1. Sj. Sarada Charan Mitra, (late Puisne Judge, High Court), Chairman.
2. Raja Peary Mohan Mukerjee, C.S.I.
3. Satyendra Nath Tagore, C.S.
4. R. D. Mehta, Esq, C.I.E.
5. Rai Narendra Nath Sen Bahadur.
6. Babu Maharaj Bahadur Sing.
7. Rai Rajendra Chandra Sastri Bahadur, M.A.
8. Mahamahopadhyaya Satis Chandra Bidyabhusan, M.A., PH. D.
9. Moulvi Siraj-ul-Islam Khan Bahadur.
10. „ Mirza Abul-Fazl

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11. Sj. Gaganendra Nath Tagore.
12. Sj. Abanindra Nath Tagore.
13. Rev. B. C. Sarkar.
14. Mahasthabir Ganalankar.
15. Purnananda Bhikshu.
16. Sj. Dhannoo Lal Agarwalla.
17. Swami Suddhananda.
18. Sj. Charoo Chandra Bose.
19. Dr. J. N. Kanjilal, M.B.
20. Sj. Bhupendra Kumar Bose, M.A., B.L.
21. Sj. Kumud Bandhu Sen. } SECRETARIES.

Thesis on the following amongst other religions and the different sects thereof will be read at the Convention :—

1. Hinduism.
   - *(a)* Buddhism.
   - *(b)* Jainaism.
   - *(c)* Shaktaism.
   - *(d)* Vaishnavism.
   - *(e)* Saivaism.
   - *(f)* Sikhism.
   - *(g)* Brahmoism.
   - *(h)* Arya Samaj.
   - *(i)* Theosophy.
2. Christianity.
3. Islamism.
4. Zoroastrianism.
5. Judaism.

The Committee think it desirable that each religious community should elect its own representative to elucidate its doctrines at the Convention.

Gentlemen desiring to read theses are respectfully requested to communicate with the Secretaries at 85, Grey Street, Calcutta, but no thesis will be received after the 31st instant.

Every thesis should contain an elucidation of the principles of the religion or religious sect dealt with by it and state its peculiar features, distinguishing it from other religions and other religious sects, but it should not contain any attack, direct or indirect, on any sect or religion. No paper should take more than half an hour to read.

Every effort will be made to hold the Convention by the end of last week of January. The precise date will be announced on or about the 31st instant.

President,
BHUPENDRA KUMAR BOSE,
KUMUD BANDHU SEN,
Secretaries.

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The notice, as appears, at once attracted public attention, and it reached the remotest corners of India, and such was the enthusiastic response that the Committee considered it best to postpone the Convention for two or three months so that the various communities might get themselves adequately represented and their respective doctrines properly elucidated. The time originally announced was quite inadequate for the purposes of the first Convention of Religions in India in the twentieth century.

From the first week of the announcement in the newspapers, letters of sympathy and congratulation began to pour in from all quarters and all religious Communities. The original Committee had to be enlarged to suit the large amount of additional work imposed on it. Ultimately the following gentlemen formed the Committee and the following notice was sent to the newspapers for publication :—

THE COMMITTEE.

As has already been announced the Convention of Religions in India under the Presidency of the Maharaja Bahadur of Darbhanga for the purpose of the elucidation of the doctrines of the different religions followed by the different sections of the Indian community will be held on April 9th, 10th and 11th in the Town Hall of Calcutta, which has been kindly placed at the disposal of the Convention. Theses on all the great religions and different sections thereof will be read at the Convention by their respective representatives.

The following is the full list of the members of the Committee :—Mr. Sarada Charan Mitra, (late Puisne Judge, High Court, Chairman ; Maharaja Manindra Chandra Nandi of Casimbazar ; Raja Peary Mohon Mukerjee, C.S.I., Mr. R. D. Mehta, C.I.E. ; Babu Maharaj Bahadur Singh; Mr. Satyendra Nath Tagore, C. S. ; Babu Rudmall Goenka ; Rev. E. M. D. Cohen ; Babu Natha Singh ; Moulvi Siraj-ul-Islam Khan Bahadur ; Moulvi Mirza Abul-Fazl, Rev. B. C. Sarkar ; Rai Narendra Nath Sen Bahadur ; Rai Rajendra Chandra Sastri Bahadur M.A. ; Babu Gaganendra Nath Tagore ; Mahamahopadhyaya Satis Chandra Bidyabhusan, M.A., Ph. D., Babu Abanindra Nath Tagore ; Babu Charu Chandra Bose ; Dr. J. N. Kanjilall, M.B. ; Mahasthabir Ganalankar, Purnanda Bhikshu ; Babu Dhannoo Lal Agarwalla, and Swami Suddhananda. With Messrs. Bhupendra Kumar Bose, M.A., B.L. ; and Kumud Bandhu Sen as Secretaries.

The great aim which the Convention has in view is to create and foster feelings of brotherhood and active sympathy amongst the several religious communities in India by clearing points of difference and

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removing prejudices which arise out of ignorance and want of proper knowledge of the doctrines of the different religions. This is the first Convention of its kind in this country, the necessity of which has long been felt by those who have the good of the country at heart and the success of which entirely depends upon the active sympathy and hearty co-operation of the followers of the different faiths in India, to all of whom the Committee extend their cordial welcome.

All the important religious Societies in the different parts of India are requested to send their delegates to the Convention to shew their sympathy with its object and to further the cause of peace and good will. The Committee will be glad to arrange for the accommodation of the delegates. The selected delegates should forthwith communicate through their societies to the Secretaries the date and hour of their arrival in Calcutta.

A large number of letters reached the Committee in a very short time and the following rules were framed as to the thesis intended to be read at the Convention.

(1) No theses should take more than 30 minutes to read it through.

(2) The theses must reach the office of the Convention at least three weeks before the date fixed for holding the Convention.

(3) There should be no attack on any religion or sects thereof.

(4) Every thesis should be examined by one or more of the members and approved of by them before it can be accepted by the Committee and allowed to be read.

(5) A thesis may be approved in part, in which case, only the approved part would be read before the Convention.

(6) All approved theses would be published in the Proceeding Book of the Convention, although all of them might not be read owing to want of time or for any other reasons

(7) In case the writer of a thesis is unable to attend in person, his representative may read it or he may ask one of the Secretaries either to read it himself or to select some one to read his thesis for him.

(8) No speech should be delivered unless it was the purport of a thesis approved of by the Committee.

(9) The reading of the introductory portion of every thesis should be omitted to save time.

During the months and days that intervened between the first formation of the Committee and the Convention, the Committee had many sittings and a Subcommittee had to be formed to carry on urgent work. The Chairman of the Committee, the Secretaries of the Sub-Committee and the other members of the Sub-committee were intermittant

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in their labours. A few weeks before the actual sitting of the Convention the following appeal was again made to the public.

THE CONVENTION OF RELIGIONS IN INDIA.

AN APPEAL.

A Convention of Religions in India under the presidency of the Maharaja of Durbhanga for the purpose of elucidation of the doctrines of the different religions followed by the different sections of the Indian community will be held on the 9th, 10th and 11th April, this year, in Calcutta.

Theses on the following amongst other religions and the different sections thereof will be read at the Convention :—

I. Hinduism
- (*a*) Buddhism
- (*b*) Jainaism
- (*c*) Shaktaism
- (*d*) Vaishnavism
- (*e*) Saivaism
- (*f*) Sikhism
- (*g*) Brahmoism
- (*h*) Arya Samaj
- (*i*) Theosophy

II. Christianity.
III. Islamism.
IV. Zoroastrianism
V. Judaism

We need hardly mention that this is the first Convention of its kind in this country the necessity of which has long been felt by those who have the good of the country at heart.

It is hoped that this Convention will serve to clear many points of difference that exist amongst the different religious sections of the community and that it will bring about reconciliation by removing prejudices which arise out of ignorance and want of proper knowledge of the doctrines of the different religions.

The success of the Convention entirely depends on the active sympathy and heartly co-operation of the generous public.

It is also earnestly hoped that the public will contribute to meet the expenses of the Convention. Any amount will be thankfully received by the Secretaries at 85 Grey Street, Calcutta.

Babu Satis Chandra Bose, 49 Cornwallis Street, Calcutta, is also authorized to receive money and grant receipts.

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Sj. Sarada Charan Mitra, (late Puisne Judge, High Court.) CHAIRMAN.
Maharaja Manindra Chandra Nundy of Casimbazar.
Raja Peary Mohan Mukerjee, C. S. I.
R. D. Mehta, Esq., C. I. E.,
Babu Maharaj Bahadur Sing.
Sj. Satyendra Nath Tagore, C. S.
Sj. Rudmall Goenka.
Revd. E. M. D. Cohen.
Babu Natha Sing.
Moulvi Siraj-ul-Islam Khan Bahadur.
„ Mirza Abul-Fazl.
Rev. B. C. Sarkar.
Rai Narendra Nath Sen Bahadur.
Rai Rajendra Chandra Shastri Bahadur, M. A.
Sj. Gaganendra Nath Tagore.
Mahamahopadhyaya Satis Chandra Bidyabhusan. M. A. Ph. D.
Sj. Abanindra Nath Tagore.
Sj. Charoo Chandra Basu.
Dr. J. N. Kanjilall, M. B.
Mahasthabir Ganalankar.
Purnananda Bhikshu.
Sj. Dhannoo Lal Agarwalla.
Swami Suddhananda.
Sj. Bhupendra Kumar Bose, M. A., B. L. } SECRETARIES.
Sj. Kumud Bandhu Sen. }

THE Committee of the Convention of Religions in India request all the important religious societies or bodies in different parts of India to send their Delegates to the Convention which will be held in the Town Hall at Calcutta on Friday, Saturday and Sunday, the 9th, 10th, and 11th April, 1909, during the Easter holidays under the presidency of Hon'ble Maharaja Rameswar Sing Bahadur of Durbhanga.

THE Committee beg to draw the attention of all the religious bodies in India to the great aim which the Convention has in view, *viz.* to create and foster feelings of brotherhood and active sympathy amongst the several religious communities in India, by clearing points of difference and removing prejudices which arise out of ignorance and want of proper knowledge of the doctrines of the different religions. This is the first Convention of its kind in this country, the necessity for which has long been felt by those who have the good of the country at heart. The success of the Convention entirely depends upon the active sympathy

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and hearty co-operation of the followers of the different faiths in India, to all of whom the Committee extend their cordial welcome.

As has been already announced, the Committee will be glad to arrange for the accommodation of all the delegates from outside Calcutta. Selected delegates will please communicate through their Societies, to the Secretaries of the Convention, the date and hour of their arrival in Calcutta. Gentlemen with badges will wait at the Railway Stations.

THE proceedings of the Convention will commence at 12 A.M. on each of the above days (with a recess of half an hour after 2 P.M.) and will close at 5 P.M.

ADMISSION to the Convention will be by Tickets (free).

TICKETS may be had at the following places :—

1. The Convention Office—85 Grey Street.
2. 37 Shikdar Bagan Street, Shampukur.
3. 76 Shambazar Street.
4. 199 Cornwallis Street.
5. Y. M. C. A. 86 College Street.
6. 59 Puddo Pukur Road, Bhowanipur.
7. 24 Mott's Lane.

Office :—85 Grey Street.
The 2nd April 1909.

BHUPENDRA KUMAR BOSE
KUMUD BANDHU SEN
Hony. Secretaries.

Delegates of the several of the religious communities began to come into Calcutta from the 7th April 1909 and the Committee obtained the services of 200 workers from the Anusilan Samiti in Calcutta to help them. The workers wore the badge of the Convention, a map of India, in the middle of which the words धर्मसङ्घ are written. They made themselves useful by receiving the delegates as they arrived at the railway stations, conducting them to their places of residence, looking after their comfort, finding seats for the delegates and they received other gentlemen. The audience was large and the workers helped them in every way.

A large building and an establishment belonging to the Chairman of the Committee was placed at the disposal of the delegates who came from other Provinces for residence during their stay in Calcutta. Most of the delegates made their own arrangements, but a few availed themselves of the kind offer of the Chairman and he paid for their board.

The proprietors of the Star Theatre at Calcutta kindly offered the services of their concert for three days that the convention held its sittings.

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The Corporation of Calcutta passed a resolution at one of their meetings to lend the use of the Town Hall to the Convention Committee for three days free of charge. The hall was tastefully decorated. The columns of the hall were drapped with yellow cloth, relieved here and there with light blue, flags chequered and sometimes striped with black, white, yellow and red were sandwitched on the columns. The corner of the dias was separated from the rest by a partition and was reserved for ladies. Arrangements for electric fans were also made by the Committee.

Following is the list of the delegates or their representatives who attended the Convention, with the religions they represented and the Provinces they came from.

THE CONVENTION OF RELIGIONS IN INDIA, 1909.

TOWN HALL—CALCUTTA.

First day—Friday, the 9th April 1909.

Proceedings will begin at 12 A. M.—

1. The President who will be escorted by the workers in badges, will be received at the Entrance of the Hall by the Committee and the Delegates.

2. Music, on the President and the members of the Committee taking their seats on the Dias.

3. The Chairman of the Committee will propose the Maharaja Bahadur of Durbhanga to be the President of the Convention. The resolution will be seconded by Roy Narendra Nath Sen Bahadur and will be duly supported.

4. Indian Song.

5. Address by the President.

6. The President will then request that the following theses on religions may be read.

1.	Judaism	I. A. Isaac,	Calcutta.
2.	,,	M. E. D. Cohen	,,
3.	,,	N. E. David,	,,
4.	Zoroastrianism	Jevanji Jamsetji Modi,	Kolaba.
5.	,,	Gatha Society,	Bombay.
6.	Buddhism	Dowsan Dup of Gontak,	Darjeeling.
7.	,,	Anagarika H. Dharmapal,	Calcutta.

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8.	Buddhism	Bhikshu Purnananda, Calcutta.
9.	Jainism (Digambari)	Seetal Prasad of Bombay.
10.	,, (Swetambari)	Munni Maharaj of Benares.
11.	Brahmoism	Professor Benoyendra Nath Sen, M.A., Calcutta.
12.	,,	S. Tagore, Calcutta.

Second day—Saturday, the 10th April 1909.

12 A.M.—5 P.M.

1.	Christianity	Rev. Herbert Anderson, Calcutta.
2.	,,	,, John H. Francis, ,,
3.	,,	,, Samuel A. Chisholm ,,
4	Islamism	Moulvie Mirza Abul Fazl, ,,
5.	,,	,, Khoda Buksh, ,,
6.	,,	,, Mohammed Ali of Quadian, Punjab.
7.	,,	,, Khondkar Aminuddin Ahmed, Calcutta.
8.	Sikhism	Natha Singh, Burra Sangat, Barabazar, Calcutta.
9.	,,	Jodh Sing, Amritsar.
10.	Theosophy	Jogendra Nath Mitra, Calcutta,
11.	Deva Dharma	Secretary, Deva Samaj, Lahore.
12.	Anubhavadwaita Vedanta	Pandit G. Krishna Sastri of Madras.
13.	Manava Dharma	Haridas Khandelbal, Jubbalpore.

Recess from 2 p.m. to 2-30 p.m.

Third day—Sunday, the 11th April 1909.

12 A.M.—5 P.M.

1.	Beer Saivaism	H. K. Veerabasa Vaiya of Bangalore.
2.	Saiva Siddhanta	Nallaswami Pillay, Rajmahendry.
3.	Ballavacharya	Lallu Bhai Parekh of Ahmedabad.
4.	Vishishtadvaita	Raja Gopalachary of Madras.
5.	,,	M. T. Nara Singh Ayengar, Bangalore.
6.	Ramanuj Vaishnavism	Srinivash Iyengar, Muslipatam.
7.	Vaishnavism	G. C. Ghose, Calcutta.

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8.	Arya Samaj	Mr. Bal Krishna Sahaya, Ranchi.
9.	Soura Upasana	„ Ballai Chand Mullik, Calcutta.
10.	Vaisnavism	Swami Premananda Bharati, Calcutta.
11.	Shaktaism	Mr. Gnanendra Nath Tantraratna.
12.	Sanatan Dharma	Swami Saradananda of Bellur Math.

Recess from 2 p.m. to 2-30 p.m.

NATIONAL ANTHEM IN HINDI.

Admission to the meetings in the Town Hall were by tickets (free). People desiring to attend had to present themselves at stated places to receive tickets for asking.

That the Convention excited great interest throughout India was apparent from the numbers, nationalities and faiths of the delegates who attended the meetings. This was, however, quite in conformity with the traditions of India ; the wonder would have been if no such wide sympathy had been evinced.

That the meetings were well attended shows also that the general public of Calcutta and the neighbourhood were greatly interested in the movement. Owing to shortness of time or absence of a few of the delegates, some of the theses could not be read in the Convention. These were, however, taken as read. These and some theses, which owing to their late arrival could not be included in the programme, will be published in the Proceedings of the Convention.

FIRST DAY.

As had been previously announced the Proceedings of the Convention commenced punctually at 12 noon on Friday, the 9th April, 1909, the Good Friday of the Christian world. The President elect, the Honourable Maharaja Sir RAMESWAR SING Bahadur, K.C.I.E. of Darbhanga was escorted from his Calcutta residence and to the dias between the double rows of workers with their badges on. As soon as the President elect, the members of the Committee and the delegates took their seats, a melodious note was played by the Star Theatre Concert, Calcutta. Everything was gay and imposing. The Chairman of the Committee, Mr. S. C. Mitra, then welcomed the delegates and proposed the President with the following speech which was distinctly heard from every corner of the vast hall. Rai Norendranath Sen Bahadur, the editor of the Indian Mirror and a member of the Committee, seconded Mr. S. C. Mitra.

The proposition was adopted with cheers and acclamation.

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Speech by the Chairman of the Committee of the Convention of Religions in India.

LADIES AND GENTLEMEN,

ONE of the simplest and the most pleasant of the duties of my office as Chairman of the Committee which has been charged with the labour and responsibility of the arrangements prefatory to the Convention of the Religions in India is to propose that Maharaja Sir Rameswar Singh Bahadur of Darbhanga should occupy the Chair and to request him to open the proceedings. The Maharaja is too well-known for his learning, position and piety and requires no introduction. As President of the Bharat Dharma Mandal, he is one of the recognized leaders of the two hundred and seven millions of Hindus in British India. As the representative of a dynasty of chiefs and belonging to the highest of Indian castes, he occupies an unique position, and he is deeply learned in Indian philosophy and religion. His sympathies are wide and he is a sincere worshipper of God and a lover of man. We congratulate ourselves for his consenting to undertake the arduous duties of the President of the Convention.

But before I request the Maharaja to open the proceedings, I would, with your leave, interpose myself for a few short minutes between him and yourselves.

The Idea of a Convention of the Religions in India has undoubtedly its genesis in the World's Parliament of Religions held at Chicago in the year 1893. Swami Vivekananda who was one of the most majestic figures in that Parliament of Religions disseminated the idea amongst Indians in India and Mr. Dharmapala who is gracing this assembly and will presently read a paper on Buddhism was not slow in preaching its necessity. But unfortunately for India, the Swami was not allowed to remain long in the world. He was shortly after taken away from amongst us and the idea lay dormant for years. At last in December last and after my retirement from the Bench, some of the prominent members of the Vivekananda Society revived the idea, and a strong Committee consisting of the representatives of most of the great Religions in India was formed to arrange for a Convention. The time, however, was short and it will be for you, friends, to consider how far as a first attempt, the committee has succeeded in discharging the

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heavy duties undertaken by it. Speaking for myself, I can bear full testimony to the zeal, industry and intelligence with which I have been assisted by my colleagues in the Committee.

Asia is the birth place of all the great religions of the civilized world and India is deservedly proud of being the birth place of the religions of the largest number of human beings. The religions now professed in India embrace a very large variety, although if mere *statistics* were the test, India must be held to be Brahminical in religion. Islamism, Christianity, Buddhism, Jainism, Judaism, Zorastrianism with their *sects* and *subsects* embrace an extensive variety, but with unessential differences in dress and form. The cardinal points in all religions are *worship and love.* Each of the Indian or Hindu Religions—Brahminism, Buddhism, Jainism, Sikhism may be subdivided into broad classes. The followers of Brahmanism—a faith based on the divine revelations of the Vedas with the growth it has received from the Puranas may be sub-divided according to tutelary deities—Vishnu, Sakti, Siva, Suryya and Ganapati. There is, however, no real conflict amongst these great divisons except in the minds of fanatics. To enumerate the subsects will be tedious because they are numerous. Islamism has its Shia, Sunni, Sufi followers with a new sect Ahmedia ; Christianity has its well known classes. Buddhism has its northern *(Mahayana)* and southern *(Hinayana)* divisons and Jainism has Swetambari, Digambari and Terapanthi followers. With a numerous variety of unessential forms, one might feel that there are elements of perpetual discord in India, but in substance they are all different phases of the same essence.

Religious faiths are generally most seriously misconstrued and misjudged by the followers of each other. Not unfrequently the interpretation of words and ideas, though they are substantially the same in all religions, leads to discord. Disregard of distinctions between appearances and facts, between signs and symbols and the things signified and represented, results in undesirable conclusions. Not unfrequently again, many of the followers of a religion do not understand its own principles and doctrines. We hope such errors will be dispersed by the convention and we shall gradually know ourselves and each other. Our motto is "Know thyself and know thy neighbours before thou judgest each other."

India with its variety of religious communities living under a tolerant and impartial Government is the most suit-

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able place for a Convention of Religions. As the harmony which ordinarily exists between these communities is occasionally broken, Convention such as this is necessary for the well-being of the millions that reside in the country. We have every hope, from the enthusiasm displayed by the, different communities, by their heartily joining the convention and sending delegates from distant parts of the country that a succession of Conventions will bring about the wished-for result.

Eternal happiness after the termination of mundane life is the goal of every religion. You may call it *nirvan*, *moksha* or *heaven*. We misunderstand and mistranslate these words but substantially they are the same. They differ according to the side-views we may take. The means of attainment may vary, but the ultimate object is the same. Eternal and unalloyed happiness, whether active or passive in nature is attainable according to Indian conceptions through the transmigration of the soul, through mundane bodies, and according to western conceptions through direct transmission into heaven without the intervention of successive earthly lives, but such happiness is the terminus in all religions of a life of religion, faith and duty. It is so in all creeds, ancient or modern; but we may leave out of our consideration the animists who are not represented in this Convention.

Avatars, incarnations, saints or heroes have appeared from time to time in different countries for the regeneration and development of man. Moses was a sublime giver of sacerdotal laws. Gautama Buddha appeared in India to teach that knowledge and universal love were the only means to *nirvana*. Jesus of Nazareth was the great Emblem of love and self-sacrifice for the salvation of man. Mahomet preached the equality and brother-hood of man and the worship of the one and only God. Sri Krishna was the symbol of knowledge *(Jnana)*, duty *(karma)*, and love *(bhakti)*. Sublime were the doctrines and teachings of each of the great masters and they have appeared in all ages and countries down to the present day. They had all the same motive, the well-being and regeneration of man.

Country-men and friends, on behalf of the Committe, I welcome you one and all in this first Indian Convention of Religions in the 20th century. Our obligations to you are vast and various. We offer you our heart-felt gratitude and fraternal love. Delegates and representatives of the various religious communities, those who have taken the trouble to

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be present in this assembly and those whom circumstances have prevented from being present, I welcome you once more with affectionate salutations.

We all meet on a common platform of love in this Convention, each earnest in the removal of causes of discord and animosity. Universal humanity is our watch-word. Let us fraternally embrace each other.

The following song in Bengali composed by Babu Amrita Lall Basu, one of the proprietors of the Star Theatre and a well-known poet was sung by Babu Kashinath Chatterji of the Star Theatre, the audience standing as long as the song was sung.

ভারতে ধর্ম্ম-সঙ্ঘ।

চৈত্র।

১৩১৫

উদ্বোধন সঙ্গীত।

জগতের পতি, অতিথি তোমার দ্বারে।
অগতির গতি, পদে নতি বারে বারে॥
স্বরূপেতে তুমি রূপের অতীত,
পুরুষ অনাদি উপাধি রহিত,
সাধকের সাধে কতই কল্পিত,
যুগে যুগে রূপ নাম যে জল্পিত,
সর্ব্বনাম তাঁর—অবস্থিত সর্ব্বাধারে॥

২

পরব্রহ্ম তুমি পরম ঈশ্বর,
ব্রহ্মা বিষ্ণু জিষ্ণু বহ্নি মহেশ্বর,
কেহ নহে অন্য তুমিই চৈতন্য,
গণেশ রণেশ রাম নামে গণ্য,
একে ভিন্ন ভিন্ন নাস্ত শূন্যে বা সাকারে॥

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৩

জগদ্ধাত্রী মাতৃ দুর্গা কালী মায়া,
অন্নদা জ্ঞানদা লক্ষ্মী পদ্মালয়া,
কালা বনমালী রাধা হৃদি রথী,
পাঞ্চালীর সখা পার্থের সারথি,
বিশ্বরূপ ধারী মুকুন্দ মুরারি হরে॥

৪

শুদ্ধবোধি বুদ্ধ, পিদ্ধন অজিন,
সিতাম্বর দিগম্বর তুমি দেব জিন,
তুমি খোদাতাল্লা আল্লা মোক্ষদাতা,
ঈশা মুসা যীশু ত্রাতা ভাবে ভ্রাতা,
তন্ত্র মন্ত্র যন্ত্র গুরুগ্রন্থ একাধারে॥

৫

রম্য দৃশ্য বিশ্ব সমাজ আমার,
মস্‌জিদ, মন্দির, গুরুদরবার,
অর্চ্চনার চর্চ্চ, সিনাগগ্‌, মঠ,
সর্ব্বতীর্থ যোগ জাহ্নবীর তট,
পরিচয় নর, পর ভেবনারে কাঁরে॥

৬

যে পথে যে যাই, গতি এক ঠাঁই,
তোমা বিনা আর দ্বিতীয় তো নাই,
ডাকি যাই বলে ডেকে নাও কোলে,
ছলে ভোলা মন, ধাঁধা খেয়ে দোলে,
মাতা পিতা পতি গুরু প্রভু সখা,
কর্ত্তা হর্ত্তা পাতা সব(ই) তুমি একা,
আমা হ'তে তুমি গো আমার এ সংসারে ;
সম্প্রদায় ভেদ করিলে উচ্ছেদ রামকৃষ্ণ অবতারে।

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After the song was over, the President rose and delivered the following speech :—

The Presidential Address.

At the opening of the Session held in the Town Hall, Calcutta, on Friday, 9th April H. H. The Maharaja of Durbhanga who occupied the chair, said :—

GENTLEMEN,

IT IS with feelings of very great pleasure that I find myself called upon to preside over this great and representative gathering—an assembly consisting of men belonging to all the principal religions of the world, met together in friendly conference, to exchange their views with each other, with the main purpose of finding out, not how far separate they are in creed or ritual but how near they are to each other, when they penetrate through all the outward forms and come face to face with the eternal verities which lie at the inner heart of hearts of all the great religions of the world.

2. Such conferences have been held from remote antiquity. The Brahmans, in the remote period of Indian history, did not, it is true, allow other people to participate in their conferences, but a great change came upon Hindu society with the rise of Buddhism in the sixth century, B. C. The first religious conference in a recognised form was held by the Buddhists at Rajgir (Behar) in 543 B. C. under the auspices of King Ajatasatru. The next conference was held by them at Vaisali (in Mozafferpur) in 443 B. C. Similarly a third conference was held by the Buddhists at Pataliputra (Patna) in 255 B. C. under the auspices of Emperor Asoka. The fourth conference was held in Jalandhara (Punjab) under the auspices of King Kanishka about 78 A. D. As late as in the seventh century A. D. King Harshavardhana of Kanyakubja used to hold religious conferences at the interval of every five years. Similarly the Jains used to convene religious conferences, of which the most notable one was held at Mathura in the second century A. D. Kumarilabhatta and Sankaracharyya were perhaps the first batch of Brahmanic reformers that advocated religious conferences in proper forms. Though their aim was a religious conquest

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they convened conferences of the followers of all religions existing in their times and entered upon healthy discussion with them. Even during the reign of the Emperor Akbar, we hear of conferences of the followers of different religions, and in more recent times religious conferences, better known as Parliaments of Religions, have been held in Chicago and Venice, and occasionally similar conferences are held in different parts of Europe. Even in Modern India our religious gatherings periodically held in almost all parts of the Empire, call forth vast congregations, of which the greatest is the Kumbha Mela. These melas provide us with opportunities of exercising practical piety and spirituality through the advantages they afford of being filled with magnetism of the greatest saints of all sects and creeds and permeated through and through with the vibrations of the spiritual atmosphere by which the assemblies are generally pervaded.

3. Man has been classified as a religious animal. For go anywhere you like throughout the world, you will find, even amongst the tribes lowest down in the scale of civilization, some acknowledgment of a higher power than themselves, good or evil, of whom they stand in awe and worship after their various fashions of religious ritual.

4. We are met to-day as a Parliament of Religions. This reminds me of the meaning which lies at the root of the word "Religion." It signifies a "binding again",—a binding of man to his brother man, and then again to God. This is, I trust, the spirit which will lie at the back of all our thoughts in the discussions about to take place, and if so, we will find ourselves at the close of this Session, companions-in-arms, although belonging to different regiments of that great army, whose leader and commander is God, against all the opposing forces of evil which surround us in this world.

There are as many religions in the world as there are modes of worship of the Divine Being. Brahmanism, Buddhism, Jainism, Christianity, Mahomedanism, etc., are all religions in as much as they prescribe divine worship in some form or other. Sreekrishna says in The Bhagavadgita :

"I serve men in the way in which they approach Me In every way, O son of Pritha, men follow in my path." (Bhagavadgita, Chapter IV. verse II).

A poet says in Persian :—

"A Mussulman is the slave of Thy face, a Brahman is a prisoner of Thy locks, Thou art in the Kaaba and in the

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Mosque and Thou art also in the Fire-worshipper's Shrine and in the Temple of the Hindu.

5. The various religions of the world represent in their votaries the cry in diverse ways of human hearts hungering after their God, if haply they might find Him and become acquainted with His character. But God is in them all, and is leading His children through all their religions, and by disciplinary education according as they are able to bear it into full light of his gracious Fatherhood towards all the children of men.

The time may not yet be near at hand, but the human race, through diverse ways, are all marching on towards one universal religion, *viz* :—"The Fatherhood of God and the Brotherhood of Man."

We are met here to recognise this great truth and to help to bring it about.

6. We may worship at different earthly shrines, and express our ecclesiastical creeds by differing formulas, and worship through the various modes of ritual and symbols by which our forefathers have worshipped God. But while we differ and sometimes differ largely in these outward forms of creed and ritual ; in the things of the heart and the spiritual life, we find ourselves in the haven of peace. In the outer courts of Ecclesiasticism there has always been war, but in the interior we find that Sainthood is one and the same all the world over.

7. Creeds and Rites and outward Ceremonials and Symbols doubtless expressed some spiritual meaning when they were first instituted and were meant to be helps to the inner life, but it is the almost invariable history of all these things that through the lapse of time these symbols largely become emptied of their original interior significance, and people keep on worshipping the husk when the kernel is gone. This is true in all religions. As I have already said we may dispute about the outward vestures of our faiths, but when we get into the inner *sanctum sanctorum*, we are all at one. There is no dispute about the great characteristics of the spiritual life, such as love, purity, truth, righteousness, goodness, gentleness, helpfulness, forgiveness, brotherly kindness, hope, joy, peace, and all those other qualities which blossom and bear fruit in the highest human character. In this realm we are all at one.

In taking a glance at some of the great religions repre-

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sented in this Parliament , time will only permit me to touch on them in a somewhat cursory manner. Nor is it more necessary, seeing there are friends here who will severally give expositions of the Faiths to which they individually belong.

8. In Zoroastrianism we have an actual theological dualism. Two Spirits—one a God creating all that is good, and the other an evil being creating all evil. The pious Zoroastrian, after an honourable toil, goes to an immortality of blessedness in thought, word and deed. If not pious he falls to Hell in passing over the Judge's Bridge, and this Hell consists of evil thoughts, words and deeds, as well as physical torment. (His body rises and he dwells on a rejuvenated earth, through the instrumentality of a Saviour born of Virgin). No religion has so clearly grasped the ideas of guilt and of merit. On the works of men here below a strict reckoning will be held in Heaven according to the deeds entered in the book. Zoroastrianism knows nothing of the remission of sins, but an evil deed can be atoned for by a good one. The end of all things will be one undivided kingdom of God in Heaven and on earth.

9. I now briefly glance at the religion of Buddha in India. In answer to a question as to what he considered the *summum bonum*, Gautama, is reported to have said :—

1. "To serve wise men, and not to serve fools, to give honour to whom honour is due,—this is the greatest blessing. 2. To dwell in a pleasant land, to have done good deeds in a former birth, to have right desires for one's self,—this is the greatest blessing. 3. Much insight and much education, a complete training and pleasant speech—this is the greatest blessing. 4. To succour father and mother, to cherish wife and child, to follow a peaceful calling—this is the greatest blessing. 5. To give alms, and live righteously, to help one's relatives and do blameless deeds—this is the greatest blessing. 6. To cease and abstain from sin, to eschew strong drink, not to be weary in well doing,—this is the greatest blessing. 7. Reverence and lowliness, contentment and gratitude, the regular hearing of the law,—this is the greatest blessing. 8. To be long suffering and meek, to associate with members of the Sangha, religious talk at due seasons,—this is the greatest blessing. 9. Temperance and chastity, a conviction of the four great truths, the hope of Nirvana,—this is the greatest blessing. 10. A mind unshaken by the things of the world, without anguish or passion, and secure,—this is the greatest blessing. 11. They that act like this are in-

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vincible on every side they walk in safety, and theirs is the greatest blessing."

Self-conquest and universal charity, these are the foundation thoughts, the web and woof of Buddhism, the melodies, on the variations of which its enticing harmony is built up.

10. The word Islam implies pious resignation and submission to the Divine Will. The Great Arabian Prophet enjoined upon all Mussalmans the observance of five duties : First, the belief that there is but One God ; Second, the observance of five daily prayers ; Third, the giving of Sadka or alms ; Fourth, the fasting for one month during the holy month of Ramazan ; Fifth, pilgrimage to Mecca once in a Mussalman's lifetime. A belief in a judgment to come is an essential part of the creed, teaching men that they ought to live their lives seriously and not to waste them in follies. Every Moslem is every other Moslem's brother. In social gradations the rich man is considered to be the natural protector of the poor, and the poor man takes his place at the table of the rich. Nowhere in Mahomedan society is there any invidious distinction between rich and poor, and not less than one-fortieth of their goods is given to the benefit of the poor. The above is the pure and true essence of the great Mussalman religion.

11. I would now briefly refer to Christianity. Jesus Christ lived in Palestine nearly 2,000 years ago. Here we tread on historical ground. Jesus Christ lived to the age of 33 years. He claimed to be the Son of God and the Son of Man. His great distinctive message to His own countrymen, and through them to the world, was that God was not only the Creator, the Upholder, the Ruler of all things, but that above all these, He was a Father seeking to bring His human family back to Himself in order that they might live the Blessed life in this world, and afterwards in the Eternal home above. Jesus Christ lived up to His own teaching. He wrote nothing, but imbued His own immediate followers with his wonderful sayings and with His own spirit. These men in turn lighted up the then known world with the words of their Master and so the religion of Christ spread until we behold the Christendom of to-day. Jesus Christ, after a three years' public ministry, was put to death on the Roman Cross, but His followers believe that He rose again on the third day to die no more ; that His Spirit now pervades all things ; that the attractive power of His Cross was never felt so much as it is to-day, and that the law of His life of

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sacrificial love was maintained by simply doing the will of His Father and in placing implicit trust in Him. The great principles of the kingdom which he wished to set up on earth was the Fatherhood of God and the Brotherhood of Man. Christianity holds out the forgiveness of sins and the sure hope of an eternal life after death.

12. The Hindu Religion, to which I belong, is one which stretches far back into antiquity. To-day it is the religion under various forms, of two hundred and seven millions of the people of India. Hindus are divided and marked off into manifold interior diversities of worship belonging to different ages and different grades of society, and the rites vary with the places at which they are practised, and the incarnations to which they are addressed. Like nearly all the older religions of the world, it has a set of forms for the common people, and a different inner meaning for the educated and initiated. The inner meaning is that all the great elemental forces of Nature are manifestations of the all-pervading divine energy, and that man himself is but a vessel which contains the divine particle giving thought and utterance to visible humanity. The Hindu doctrine is that God pervades all Nature, so that in worshipping Nature, you actually worship the Divine Spirit in every atom of matter. Manu, the well-known founder of Hindu socio-religious institutes, speaks of ten injunctions as follows :—

"Resolution, patience, self-restraint, honesty, purity, restraint of the organs, devotion, knowledge, truthfulness and absence of anger are the ten constituents of *Dharma*. Brahmans, who study these ten, act up to them, attain a supreme course of existence." (Manusanhita, Chap. VI, verses 92, 93.)

Similarly, Manu speaks of ten prohibitions as follows :

"Covetousness, malice and scepticism constitute the threefold evil act of the mind. Abuse, untruth, back-biting and frivolous irrelevant talk are the fourfold evil act done by the voice. Stealing, killing without the sanction of law, and adultery with another's wife are called the threefold evil act of the body." (Manusanhita, Chap. XII, verses 5, 6 & 7.)

13. The ultimate good revealed through the Hindu religion is the freedom of the soul from the body to anything that has sensation, and its return through a succession of of existences to the infinite Spirit whence it came. The books of Hinduism are full of moral precepts and virtuous maxims enjoining piety, austerity and the abnegation of self

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for the conduct of life in this world. A good Hindu is a good man. He claims that in pure Hinduism is the spirit of true religion, Sanatana Dharma, a definition which proclaims its catholicity and universality. According to the Vedas and Shastras there are seventy-two divisions and innumerable sub-divisions of Sanatana Dharma, and these subdivisions are again divided in numerous branches which I will not trouble you to name, but will put them in an Appendix to this address for future reference.

14. I must now draw these remarks to a close. Delegates and representatives of the various religions of the world, who have come from far and near to attend this great Congress, I extend to you a most cordial welcome, and our heartiest thanks are due to all who have come prepared to read papers on their own distinctive faiths, and otherwise to take part in the proceedings of the Session. I trust you will return to your homes feeling that you have had a real pleasure in being here, and that you will carry away with you the reward of having contributed in no small degree to a better understanding of one another and of the several faiths to which we belong.

Gentlemen, in conclusion, I have to thank you for the patience with which you have listened to me. I have great hopes as to the results which will follow this Parliament of Religions. The grand ultimate test of the value of any religion is its ability so to mould its worshippers as to turn out good men of high spiritual character. A religion that fails to do this is of little use to humanity. Amid all our diverse faiths, there is only one end in view and everything is moving on, independent of our wills, to—

> "One God, one law, one element
> And one far-off Divine event,
> To which the whole creation moves."

In the end there will only be one religion which will express itself in Love to God, in Love to our Brother Man. May this parliament be the means of helping on that glorious day in the history of the world.

At the call of the President, the following theses were read one after another.

Theses read on the 1st day were—

1.	Judaism	... by Revd. I. A. Isaac,	Calcutta,
2.	„	... „ M. E. D. Cohen	„
3.	„	... „ N. E. David	„

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4. Zoroastrianism ... by Mr. Jevanji Jamesetji Modi Kolaba. (Read in short by Dr, S. C. Vidyabhusan, M.A.)
5. Buddhism ... by Mr. Dawson Dup of Gontak, Darjeeling.
6. „ ... ., Angarika, H. Dharmapala, Calcutta.
7. Brahmoism ... by Professor Benoyendra Nath Sen, M.A., Calcutta.

There was a break between 2 and 2-30 P.M., and when the delegates and the audience met again at 2-30 P.M., the concert again played the music.

SECOND DAY.

The 10th April 1909.

The President having taken his seat the concert played a sweet tune. This was followed by the following Bengali song composed by Babu G. C. Ghosh, a poet of great reputation and sung by Babu Pulin Behari Mitra, a member of the Vivekananda Society.

মিলন সঙ্গীত।

বাগেশ্রী।

সিন্ধু শৈল গ্রহ জ্যোতি সাকার বা নিরাকারে।
সমভাবে বিভু হেরে ভাবুক হৃদয়াগারে॥
অজ্ঞানতা অভিমানে, বদ্ধ করে নামে স্থানে,
দ্বেষাদ্বেষ ভেদ জ্ঞানে, তর্কযুক্তি অহঙ্কারে॥
যথায় বিরাজে শান্তি, দ্বন্দ্ব আসি করে ভ্রান্তি,
সাধু হেরি প্রেমকান্তি, ভাসে প্রেম-পারাবারে॥
মিলে যথা সাধুবর্গ, ধরায় তথায় স্বর্গ,
আজি এ মিলনোৎসর্গ, দ্বেষ-দ্বন্দ্ব হরিবারে॥

The President then called upon the delegates to read their respective theses. The theses read were—

1. Christianity (Protestantism) ... by Revd. H. Anderson, Calcutta.
2. „ (Roman Catholic)... „ N. L Ghosh „

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There was the usual mid-day adjournment and the following theses were then read—

3. Christianity (Penta Costal League)...by Rev. Samuel A. Chisolm,
4. Islamism ... ... by Moulvie Mirza Abul Fazl.
5. „ ... ... „ Khoda Baksh.
6. „ (Ahmedia Sect) ... „ Mohamed Ali of Quadian.
7. Brahmoism ... ... by Mr. S. N. Tagore.
8. Sikhism ... ... „ Natha Sing, Bura Sangat, Barabazar, Calcutta.
9. Deva Dharma ... ... „ Deva Ratan, Secretary, Deva Samaj.

After the close of the proceedings of the second day, the delegates to the Convention and the members of the Committee held an informal meeting at the house of the President where it was proposed that the Convention would be held annually by turns at all the principal cities in India. It was also proposed that there should be a Central Board and Provincial Boards for carrying out the objects of the Convention.

After the second day's song was over Rai Narendra Nath Sen Bahadur delivered the following speech.

LADIES AND GENTLEMEN.—As one who has always taken a great interest in the moral and religious progress of the country and has consistently maintained that it is religion that alone supplies a sure and stable basis for every movement that has for its object the promotion of human happiness, I join most heartily in the proceedings of this Convention of Religions. I wish to say at the outset that when the idea of holding this Convention was mooted, I welcomed it with very great pleasure and that when subsequently I was invited to be a member of the Executive Committee, I considered it both as a duty and an honour to accept the invitation. I am glad to be able to bear my part, however humble, in the proceedings of this learned and cultured assembly and I earnestly hope that the Convention now assembled may prove to be the beginning of the spiritual awakening of our land—once known as the Mother of Religions and the spiritual teacher of the universe. Yet, though we, Hindus, have legitimate cause to be proud of our ancient philosophy, and of our still more ancient religion, we are not here to enter into controversies with our brethren of other faiths. We are all assembled here as children of the one God to exchange greetings of spiritual brotherhood, and to let each other know some of the truths

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d, however, I am
of our different religions. It will be fou ared notes, that,
sure, when we have conversed and compite divergences of
despite seemingly outward differences, desp making for one
formulas and terms, we are all in reality the supreme bliss
object, that object being the attainment of communion with
which comes from the knowledge of and
our one common Maker.

I it as a happy

Ladies and gentlemen, we should regarcion of Religions
omen that we opened this first Convent y—a day which
in the metropolis of India on Good Frida eatest days from
to our Christian brethren is one of the gr hold that on
the beginning of the world to its end. The of the redemp-
this day Jesus Christ finished the great work ith at Calvary.
tion of mankind, submitting to his painful de and sorrowing
Imagine the great life sacrificed for sufferinguration of our
humanity. May we not hope that the inaugis day presages
Religious Convention on such an auspiciouich the great
the world-union—the world-redemption—whis sacrifice on
founder of Christianity consummated by h ishes the basis
the Cross ? May we not hope also that it furn the Orient,
for the commingling his of the Occident an like the other
for was not the Son of Nazareth an Asiatic ahomed ?
great world saviours—Krishna, Buddha and M Calcutta and

This Convention presents unique sight. in ositions of the
probably in all India. In following the expie cannot fail
different faiths by their respective exponents, o Brotherhood
to be convinced by the fact that Universal assembly. In
must be the inevitable outcome of such an a Convention
India more than in any other country such and to induce
is necessary to tone down racial animositiese peace, pro-
that brotherly feeling which is essential to th
gress and prosperity of the country. vion appeals

To me, ladies and gentlemen, this Conven hich we ge-
with particular interest, as it comes at a time w conscious-
nerally regard as the awakening of the nationalnturies, the
ness of the people of this land. After many ce ss of the
spirit of nationalism has begun to move the m sition of
Indian population ; but that places us only in a p oss-road
increased responsibility. We have arrived at the c ess by
which leads in one direction to solid and sure progstraint
the exercise of the powers which come from moral adowy
and religious communion, and in the other to the sh It
and illusive progress which proceeds from materialism. t it
is superfluous to point out to an assembly like this tha

was the former co
days when her purse which India followed in the ancient
material prosperit moral and spiritual glory as well as her
the world. Talk y, extorted the envy and admiration of
rival India? Tall of literature, arts and science, who could
India that gave th of religion and philosophy, was it not
Farther West? hem to the Near and Far East and to the
and spiritual forc he greatness of India was due to her moral
in a later age le; and it is just the loss of this force that
tions of the world brought about her downfall among the na-
this point since t I do not desire however to enlarge upon
acquaint us with he least knowledge of Indian history should
the causes of our national decadance.

The questior
we should dire which confronts us at this moment, is how
healthy develo ct our national life, so that it may have a
here are agree pment. I am sure that all of us assembled
sion that the qu d upon this point, and also upon the conclu-
ing upon the uestion of religion has a very important bear-
questioned ho roblem of our nation-building. It may be
so many races w can there be agreement and unity among
quite possible and so many creeds in India? I say, this is
the tenets of o. If we only observe faithfully and strictly
love each othur respective religions, we shall not fail to
which after all er as brothers—brothers in spiritual kinship,
race. The fu is the strongest binding force of the human
same. The Vndamental principles of all religions are the
and the Zen edas, the Tripitikas, the Koran, the Gospel,
in respect of Javesta differ little, if at all, from each other,
your fellown, the moral teacings contained in them. "Love
it may be exp n"—is the injunction of every religion, though
It is religion ressed in defferent forms in different dialects.
That being so that alone inculcates the love I have spoken of.
collective ha, religion is essential both to individual and
tance of a Coppiness. If so much is admitted, the impor-
representation vention like this, bringing within its fold the
demonstratves of various races and creeds, will need no
ion.

Ladies
of humar and gentlemen, every lover of India—every lover
gious Coity—will concede that the idea of holding a Reli-
ceived. vention like this is the happiest that can be con-
effect of This Convention and others like it will have the
needs, not only directing our attention to our religious
born, but also of weaning us from unwholesome tendencies
and of pure materialism—which have led to many evils
much suffering in our midst.

I regard this movement, therefore, as God's own movement. I am glad to hear that it is proposed to make this Convention the forerunner of future Conventions like this every year in different parts of India. We have hitherto had an annual political Congress, and several political Conferences, and along with them, happily, a Social Conference, an Industrial Conference, a Temperence Conference, and so on. But what about our religion? Is not a Religious Conference the most important of all? Has all the political work we have done for so many years put an end yet to Hindu-Mahomedan riots, or to Shiah and Sunni differences? But, religion would have done that, if we had paid sufficient attention to it. On the other hand, note the positive evils which the want of religion has brought in our midst. What are the troubles which India is passing through, but the fruit of irreligion and godless education? What is this Anarchism but the fruit of godless education? It should therefore, be obvious to every thinking mind that a Convention of Religions, such as the one we are holding now, is of greater importance to the progress and well being of India than any movement existing to day. If we have needed one thing more than another, it is a Religious Congress or Conference or Convention, just as you may choose to call it, to discuss various questions relating to our moral and religious progress, and to decide how we should bring up the rising generation, so that it may take its due place worthily when its time comes. The development of character, more than the development of the intellect, is necessary for the healthy growth of a nation. Hence, the duty of every true patriot in India is to direct the attention of his fellowmen to the purer religious ideals which once constituted the greatest glory of this land. It is sad to have to think that there should be so few institutions in Calcutta devoted to the cause of religion. We have a Gita Society which is doing some good in its humble way, and lately our Brahmo brethren have started an institution, called the Devalaya for the advancement of spiritual unity among the different sections of the community. There is yet another notable institution called the Vivekananda Society which has for its object the dissemination of moral and spiritual truths among the younger generation. We should have more societies and more institutions like these to bring home to the people the importance of religion in individual, social, and national life.

Ladies and gentlemen, everyone should pray in his daily

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devotions that not only India but the whole world may throw off the shackles of materialism, on account of which the human race is sinking lower and lower down every day in the abyss of misery and suffering. "The world is fast bound in fetters," said Lord Buddha, and he showed the way to deliverance in the following words: 'Be earnest, be thoughtful, be holy. Keep steadfast, watch over your own hearts. He who holds fast to the law and discipline, and faints not, shall cross the ocean of life, and make an end of sorrow". It may not be possible for us all to pursue the course of asceticism and renunciation, which Lord Buddha so vividly illustrated in his incarnated life, but the duty is imposed upon every one of us to exercise self control and to avoid falling into sin. · Individual sins become eventually national sins, and we have the teaching of history as to the suffering and sorrow which befall a nation that betakes itself to the path against which it has been warned by God. Need we wonder why we are suffering so much to day? The Hindu and Buddhist Scriptures alike assign the same causes for human suffering. One or two quotations will not be out of place. In the *Anguttara Nikya Brahmana Vagga Sutra Pataka*, Lord Buddha in reply to, the Mahasara Brahmans as to the cause of desolation in a country says, that when men become unrighteous the gods cease to send down rains. Then comes famine caused by death of corn in the field owing to blights or mildews. Thus many people die and the land becomes depopulated. Again in the *Anguttara Nikaya chatukka Nipata* (page 98. Siam Edition), Lord Buddha exhorting the Bhikkhus says :—When the rulers or their representatives become unrighteous the Brahman housholders become unrighteous ; when they become unrighteous, men in the towns and villages become unrighteous, when they become unrighteous, the influence of the sun and the moon becomes poisonous. Then the planetary influences become bad, the days and nights are affected. The seasons are changed, poisonous winds begin to blow, the roads become impassable, the gods become angry, the rains do not fall regularly, the corn-fields become impregnated with poison and when people eat the produce of these fields, they become weak, and many diseases attack them." Much the same thing is said by the religions of Christ and Mahomed. So, God speaks to us trumpet-tongued through various happenings. Look at the dreadful calamities which we hear of from every part of the globe. The appaling disaster which overtook Italy. only at the beginning of this year is a significant warning to mankind.

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Swift destruction is sure to come to all who transgress the laws of God. The Hebrew Scriptures tell us how Sodom, the fairest among the cities of the Jordan Valley, and called "the Garden of the Lord," for its fertility and beauty was razed to the ground because of the iniquities of its people.

The history of every race in the world bears testimony to the sufferings which ensue when unrighteousness corrupts the heart of the people. Therefore it is essential that we should make religion the basis of our national life and of every movement with which we as a nation are identified. Religion and nationalism should, indeed follow two parallel lines. Accordingly the conduct of life, individual and social, must accord with the laws of Nature. It is immaterial what faith is professed by an individual, since all faiths contain the same cardinal principles of love, charity and humanity. But let there be earnestness and sincerity in the profession, and, above all, a strenuous endeavour to live upto the laws of God. I may say that sin, which consists in breaking those laws, is committed, not by word and deed alone, but also by thought. Meditated sin is as deadly as actual sin. The former enfeebles the mind, perverts the understanding and debases the soul, quite the same way as the latter. So, let there be a thorough cleansing of the heart of every individual.

Ladies and gentlemen, would it not be much easier for us, the three hundred millions of India's children, to live happily and peacefully together by following the injunctions of our respective religions? All troubles which afflict India will speedily vanish, if the Christian rulers, on the one hand, conform strictly to their Christian principles, and the people on the other, adhere to the true teachings of their sages and sacred books. It is impossible to disguise the alarm at the condition of our national life, when we see the laws of God trifled with in various ways. The daily record of passing events testifies to this fact. Not only do we hear glaring perversions of our great Scripture—the Gita, for instance but we see brutal passion and violent crimes aroused thereby. Godlessness prevails largely in our educational institutions ; fervent devotion and vital piety have yielded in many places to shallow formalism ; and with the result that in the name of religion, many grossly irreligious acts are being perpetrated. Hence, as the poet has said :—

" Lo ! thy dread empire, Chaos, is restored ; Light dies before thy uncreating word ; Thy hand, great Anarch ! lets The curtain fall, and universal darkness buries all".

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Our only hope of salvation lies in our ceasing to repeat our sins and in our being true to God. Let us not ignore the voice of God, heard in the various messages of warning sent by Him from time to time.

Yet, ladies and gentlemen, I have faith in the mercy of God, and I know that he will not forsake us. This very Convention of Religions seems to me to be His work. Who knows that it will not mark the beginning of a great religious revival in India—a revival in which sectarianism will be forgotten, and the cardinal principle of brotherhood will be established among the various races and nationalities inhabiting this land. Such a revival has, indeed, been predicted by all the great religions of the world. We have it in the Gita that Avatars shall appear from age to age to exalt the righteous and to mete out due punishment to the transgressors of the divine laws. The judgment-day, when Lord Jesus Christ will come down from heaven to judge "the living and the dead," is pointedly referred to in the Christian Scriptures. Islam points to the future advent of the Paigambar. The Budhist sacred books specify the time when the next Avatar —the Maitreya Buddha—will appear in the world. The year 1911 will complete the first half of the five thousand years after the Parinirvana of Goutama Buddha and at the end of that period the Maitreya Buddha is to appear. So in a couple of years, the world will enter upon an important epoch in its religious history, namely the 2500th anniversary of the departure of Lord Buddha which will undoubtedly herald a Buddhist revival.

It is certain, therefore, that within the next few years we shall hear the joyous notes of the coming religious revival in India. We are on the threshold of a new era and it is meet that we Hindus, Buddhists, Parsis, Mahomedans, Christians and others—all children of the soil—should meet on a common unsectarian platform to lift up our eyes to God and to implore His aid to cleanse us of our impurities and to give us the spiritual grace necessary for our national well-being. For this reason I feel proud to be associated with this movement and I fervently pray that it may be the means of paving the way to India's moral and spiritual regeneration, and also of establishing brotherly love among the diverse races and sects of the Indian population.

My brethren, it matters not whether we be followers of Krishna, Christ, Buddha, or Mahomed. They were all world saviours and humanity will ever be beholden to them. Let

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us only be firm in our religious faiths and perform scrupulously what our religions tell us to do and we shall have secured our salvation as a nation.

My brethren, man fixes his destiny by his own choice: and so does a nation. Let us decide what our destiny should be. Are we to suffer the long account of our sins to accumulate till God calls us to our judgment and passes the inevitable verdict upon us? Or are we to proceed onward peacefully on the path of progress with the blessing of God and the good will of all nations cheering us on our way? Some day the signal will be given for judgment to be executed; it is left to us to decide whether we shall live or perish as a nation. Brethren, let us watch, therefore, and pray, and strive always that we may be accounted worthy to stand as a nation.

With all humility my dear brethren, I commend to you the words of Lord Buddha—"Work out your salvation with diligence."

Third Day.

The 11th April, 1909.

The attendance was the largest on that day. The President having taken the chair the concert played a tune followed by a Bengalee song which was composed by Babu Lalit Mohan Ghosal and sung by Babu Kasi Nath Chatterjee. This was followed by a song in Hindustani to the accompaniment of the Pakhwaj.

Then at the call of the President Babu Sarada Charan Mittra rose and announced that since the first sitting of the Convention he had received a large number of letters and telegrams from Hindus and followers of other faiths throughout India conveying sympathy with the Convention. This, the speaker said, was a very good sign. The feeling of brotherhood had permeated even into the orthodox section of Hinduism, and the speaker had received a message of sympathy from Jagatguru Sankaracharya of Puri. The Convention which was about to close its first sitting would not, he believed, terminate that day, but would inaugurate a new era in the religious world.

Babu Sarada Charan then mentioned a large number of theses he had received late. Some of these theses, he announced, would be published in the official report book of the Convention. The following is the list of the theses he mentioned.

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(1) Unity of Religion by Ashutosh Mittra of Ghosa near Haripal ; (2) Sikhism by Jodh Singh ; (3) Religion and Religions by Satyananda Santa Sarma of Mylapore ; (4) Religion Generally by Pundit Nanda Lal ; (5) Aryan Philosophy by Swami Bhaskarananda of Jubbulpore ; (6) Mahapurushya Vaishnavism by R. Barkakati, B. L. of Lower Assam ; (7) Beer Saivaism by H. K. Beerbasa of Banglore ; (8) Sadharan Dharma by Swami Sijunacharya ; (9) Ramanuj Vaishnavism by Srinivas Ayangar of Muslipatam ; (10) Vishishtadvaita by M. T. Nara Sing Ayangar of Bangalore ; (11) Sikhism by Nathu Sing ; (12) Standpoint of Vaidic Religion by Charu Chandra Chattopadhya ; (13) Geneological table and other papers by Lakshipati, President of the Sudhi Sabha ; (14) Common Image Worship of the Aryans and Non-Aryans by B. B. Chakravarti of Giridih ; (15) Manav Dharma by Haridas Khandakal ; (16) Vedanta Philosophy by Lakshminath of Lucknow ; (17) a thesis by Pundit Ramprosad Sarma of Bankipore ; and (18) Philosophy of Sleep.

Some of the letters and telegrams, mentioned above by the Chairman of the Reception Committee, are given here ;—

No. 1.

NASHIPUR RAJBATI.
The 4th April, 1909.

My dear Sarada Babu

Thanks for your kind invitation to attend the Convention of Religions in India which is proposed to be held at the Town Hall from the 9th to the 11th April ; but I regret I shall not be in Calcutta then and am unable to have the pleasure of attending the same. But I have full sympathy with it and I wish it to be a success.

I am
Yours sincerely.
(Sd.) RAJA OF NASHIPUR.

No. 2.

8, ELYSIUM ROW,
Calcutta, the 8th April, 1909.

Mr. Justice Vincent regrets he will be unable to attend the meetings of the Convention of Religions in India, as he will be away from Calcutta.

No. 3.

18, ROYD STREET,
Calcutta, the 7th April, 1909.

Mr. Justice S. Sharfuddin thanks the Committee of the Convention of Religions in India for their kind invitation to the Convention to be

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held at the Town Hall on the 9th, 10th and 11th April 1909, but regrets to say that he will not be able to attend the meetings as he will be away from Calcutta on these days.

No. 4.

"BURDWAN HOUSE,"
CHAULIAGUNJA,
Cuttack, the 7th April, 1909.

Raja Ban Behary Kapur thanks the Committee of the Convention of Religions in India for their very kind invitation to be present at the Town Hall on Friday, Saturday and Sunday, the 9th, 10th and 11th April 1909, between the hours of 12 A.M. and 5 P.M., but regrets very much being unable to accept it as he is away from the town.

No. 5.

"THE PALACE," BURDWAN,
The 4th April, 1909.

The Maharajadhiraj Bahadur of Burdwan thanks the President of the Convention of Religions in India for his kind invitation to the meetings of the Convention on the 9th, 10th and 11th April, next, but sincerely regrets that he shall not be able to attend owing to Estate work, and nevertheless wishes the Convention very hearty and all success.

No. 6.

LALGOLA RAJBARI,
The 4th April, 1909.

Dear Sir,

I am in receipt of your letter of the 2nd instant inviting me to attend the Convention of Religions to be held in the Town Hall of Calcutta on the 9th, 10th and 11th instants, but exceedingly sorry to let you know that owing to my having been attacked with cold attended with pain all over the body I am unable to attend it. Hoping to be excused,

I remain,
Sir,
Yours sincerely,
JOGENDRA NARAN ROY.

No. 7.

The Raja of Dighapatia thanks the Committee of the Convention of Religions in India for their kind invitation but regrets his inability to accept it owing to his absence from town.

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No. 8.

CHOWKHAMBA, BENARES,
Dated, 6th April 1909.

Dear Sirs,

I am much obliged for your kind invitation to attend the Convention of Religions to be held in the Town Hall of Calcutta but I much regret that I would not be able to attend owing to my indifferent health and hope to be excused. But I fully sympathize with the movement.

Yours sincerely,
MUNSHI MADHOLAL.

No. 9.

7th April, 1909.

The Maharaja of Mourbhanj begs to thank the President of the Committee of the Convention of Religions in India, for their kind invitation to be present at the Convention, which he would have very much liked to have complied with. He regrets that pressure of work and absence from Calcutta prevent him from accepting the invitation.

No. 10.

BAIDYANATH JUNCTION,
The 5th April 1909.

Dear Sir,

I thank the Committee of the Convention of Religions in India for the invitation to their Convention on the 9th, 10th and 11th instants, but I regret I shall not be able to attend it, as I do not like to go to Calcutta just now owing to the prevalence of small-pox there.

Yours faithfully,
GOPENDRA KRISHNA DEB.

No. 11.

BENARES CITY,
April 6, 1909.

The President of the Theosophical Society much regrets that she can not be in Calcutta on the 9th, 10th and 11th April, 1909, but she wishes all success to the Convention of Religions in India.

No. 12.

10, MUKTARAM BABU'S STREET,
Calcutta, the 6th April, 1909.

Sirs,

I regret to inform you that ill health will not permit me to attend the meetings to be held at the Town Hall on the 9th, 10th and 11th instants. I hereby tender my apology.

I have the honour to be,
Sirs,
Your most obedient servant,
CHANDRAKANTA TARKALANKER.

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No. 13.

RAMKRISHNA MISSION,
20, PUDDU PUKER LANE,
Calcutta, the 7th April, 1909.

Dear Sir,

With reference to your kind invitation to the Convention of Religions in India to be held in the Town Hall on the 9th, 10th and 11th April next, I regret I shall have to deny myself the honour and privilege of attending the meetings as I am ill and almost confined to bed.

Wishing you every success,

I remain,
Dear Sir,
Yours truly,
DEBENDRA NATH MAJUMDAR.

No. 14.

PURI,
The 5th April, 1909.

Dear Sir,

I am glad to acknowledge the receipt of your invitation letter, dated the 2nd April 1909, requesting me to attend the Convention of Religions ; I have full sympathy with it. I shall be glad enough to do anything that will give any effect to our religion.

But I am sorry to say that my local duties and business will not give me time to attend the meetings.

Yours sincerely,
JAGAT GURU SANKARACHARYYA.

No. 15.

JAGATPUR ASRAM,
P. O. MAHAMUNI,
Chittagong, the 6th April, 1909.

Dear Sir,

I am commanded by my Guru, Swami Purnananda of the Jagatpur Asram, to acknowledge with thanks, the receipt of your letter of the 2nd instant inviting him to the Convention of Religions in India. He regrets he will not be able to attend personally ; but I hope, with his permission to send you a paper explaining the tenets and practices followed by the members of our society for the consideration of the Convention.

Yours truly,
SARODA KANTA SEN,
Secretary, Jagatpur Asram.

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No. 16.

SADHARAN BRAHMO SAMAJ,
211, CORNWALLIS STREET,
Calcutta, 6th April, 1909.

The Secretary to the Sadharan Brahmo Samaj thanks heartily the Secretary to the Committee of the Convention of Religions in India for his invitation to be present at the Convention and regrets to say that he will not be able to attend the Convention as he will be out of town on the 9th, 10th and 11th April.

No. 17.

3, HASTINGS STREET,
Calcutta, 6th April, 1909.

My dear Sir,

As I am leaving for Ranchi tomorrow, I regret very much that I shall not be able to attend the Convention of Religions to be held on the 9th, 10th and 11th instants. The Convention has my warmest sympathy and I expect that great good will come out of it.

Yours sincerely,
J. CHOWDHURI.

No. 18.

81, UPPER CIRCULAR ROAD,
Calcutta, 6th April, 1909.

Dear Sir,

Be pleased to accept my best thanks for your kind invitation to attend the Convention of Religions in India to be held at the Town Hall from the 9th to the 11th instant. I regret that owing to ill health I shall not be able to attend the meetings. I regret also, that your invitation and the papers enclosed therein having come late in the last week, I could not notice the matter in the "Unity and the Minister," but I shall be glad to write something about it in our next issue,

Wishing the Convention every success,

I am,
Yours sincerely,
MOHENDRA NATH BOSE,
Editor, U. M.

No. 19.

PALLATUR,
30th March, 1909.

To
The Religious Convention Committee,
CALCUTTA.

Respected Sirs,

It is with great pleasure that I sympathise with the golden enter-

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prise you have undertaken, which is quite necessary at a time as this when sectarian differences have so deeply manifested themselves into our land as to obstruct our social improvement. May the Almighty endow you all with sufficient strength of body and mind to carry on this holy crusade against bigotry and superstition.

I hope all my learned, generous and sympathetic brethren who are well-wishers of our mother land, will not fail to co-operate with you, in this venerable attempt which is purely a "labour of love."

I beg to remain,
Respected sirs,
Your most obedient servant,
W. C. RAMA RAO.

PALLATUR,
Madura District.

No. 20.

107, SHAMBAZAR STREET,
7th April, 1909.

Mr. R. G. Kar thanks the Committee of the Convention of Religions in India for the honour it has done by inviting him to the Convention at the Town Hall on the 9th, 10th and 11th April, 1909, and regrets his inability to be present at the Convention on account of previous engagement.

No. 21.

MYLAPORE,
Madras, 7th April, 1909.

Dear Sir,

I acknowledge with thanks the receipt of your circular of the 30th March. I regret very much I am unable to honour myself by being present at the Convention and read my paper on "Ramanuj Vaishnavism" in two parts, which you have kindly accepted.

I hope you have already arranged by this time to have my paper read at the Convention by some substitute of your own selection.

I thank you for the trouble you must have taken, and shall look forward to the reports of your proceedings with great interest.

I beg to remain,
Dear Sir,
Yours truly,
T. RAJAGOPAL ACHARIER,
Assistant Prof., Law College,
MYLAPORE, MADRAS.

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No. 22.

BERHAMPORE,
Murshedabad, 6th April, 1909.

Babu Sarada Charan Mitra, M.A., B.L.,,
Chairman, Convention of Religions in India,
CALCUTTA.

Dear Sir,

While thanking you for your kind invitation to be present at the Convention of Religions in India, I regret to inform you that I shall not be able to be present on the occasion owing to previous engagement.

I remain,
Yours sincerely,
BOIKUNT NATH SEN.

A telegram.

President, Religious Convention, 85, Grey Street, Calcutta.

President Gatha Society wishes Convention complete success, hopes fruitful results will follow and Convention become annual fixture.

At the call of the President the following theses were then read by the respective delegates—

1. Anubhabadwaita Vedanta by Mr. G. Krishna Shastri of Madras.
2. Saiva Siddhanta by Mr. Nallaswami Pillay of Rajmahendry.
3. Ballavacharya by Mr. Lallu Bhai Parekh of Ahmedabad.

The Convention here rose for the usual recess.

The Convention having re-assembled after the adjournment, Babu Sarada Charan Mittra announced that he had just then received an important paper on Vaishnavism by Babu Sisir Kumar Ghose. He was sorry that there was no time to read the paper before the Convention.

Babu Sarada Charan Mittra then read portions from the paper on Ramanuj Vaishnavism by Mr. Sreenivash Iyengar of Muslipatam, the writer being absent. The paper dealt with the life and teachings of Ramanuj.

4. Vaishnavism by G. C. Ghose.
(Read by Babu K. B. Sen.)

Swami Premananda Bharati then rose and said as follows :—

Mr. President, ladies, friends and brother delegates,—I rise with a feeling of intense joy to address this wonderful assembly gathered together by my friend and brother countryman, Babu Sarada Charan Mitra and rejoice that His

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Highness the Maharaja of Darbhanga is presiding over the assembly. (Cheers). I call this assembly wonderful, because it has been convened by Hindus and they have asked the followers of all other religions to come and take part in the deliberations. Hindu idolators—if you like to call them so—have extended their invitation to the "Monothiests." I say this is a very auspicious occasion. I greet you all.

At this stage the speaker read a number of Sanskrit slokas which were addressed to Shri Krishna by Brahma, and a hymn.

Beloved ones of my Lord, I have been told to speak within the limit of thirty minutes. Attempts to bind me within the limit of time have failed in America, but I bow to the chairman of this assembly. I was to speak on Vaishnavism, but my friend Babu G. C. Ghose, whose paper has been read just now, has spoken so much on Vaishnavism preached by Sri Chaitanya that it is quite unnecessary to add a word more. I would therefore speak on idolatry.

To you I say I am an idolator and am proud of being so. There is not a single man who is not an idolator. It is the very instinct of man to be an idolator. We can never love any one—be that a man or a woman, without being an idolator. When we worship any one, we idolise that person. In the spiritual as well as the material life, we do almost the same thing. The question may arise, "We may idolise a man or a woman, but why should we idolise God?" I would tell the critic, "My dear sir, you idolise money but you don't idolise God, because He has no form!" God, let me tell you, is personal as well as impersonal. Energy and spirit are inseparable. Spirit is the essence of energy. Out of His form, He has created the Universe. World is the manifestation of His Will. He has a mind. Then there are the senses, as mind cannot act without them. The senses cannot work for a single moment without the counterpart organs. Therefore God has a mind and God is formful. There was not a single man in England to challenge me, when I put forward this argument; I put this challenge here now, and if there is any one, let him come. One word more and I have done I ask if you say that Vaishnavism is bad. A tree is known by its fruit. Hinduism has produced extremely harmonious individuals. Hindu idolators worship idols of the spirit and the world worship the idols of matter. Here is a country where religion is the business of life. I ask you to see into the results and the production of this idol worship. Be not guided by dogmas and there are dogmas in every church.

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Blessed be the Hindu mother that could produce such eminent men of whom we all boast and blessed be the Hindu home that could hold up in its bosom such men.

Brother delegates, ladies and gentlemen, you are all lovers of God ; I embrace you ; I do not see in this assembly representatives of different religions, but I see here all lovers of God. I say unto you, I love you all as you are the lovers of my beloved. You may go to the church, to the musjid or to the temple, but there is only one Beloved Who is loved by all. God Himself is love. There is one goal for all fighting creeds. It is useless to say that this or that is the best religion. Love absolutely is the goal. Any religion that makes out the path to the attainment of love is a great thing. All religions are His. Let us pray to God on this day of great religious union.

The speaker concluded by reading a prayer in Sanskrit.

The following theses were then read.

5. Arya Samaj by Mr. Bal Krishna Sahai of Ranchi.
   (Taken as read after a short speech by the proposed reader Babu K. P. Chatterjee.)
6. Sanatan Dharma by Swami Saradananda of Bellur Math,—read by Swami Nirmalananda.
7. Theosophy by Babu J. N. Mitra.
8. Soura Upasana by Babu Ballai Chand Mullick of Calcutta.
9. Shaktaism by Pundit Jnanendra Nath Tantra Ratna.

The last two theses could not be read through for want of time.

THE END OF THE SESSION.

Mr. Nallaswami Pillay of Rajmahindry proposed, Moulvi Mahammed Mustapha Khan seconded, Mr. Dharmpala of Calcutta, Mr. Lallu Bhai Parekh of Ahmedabad, Dr. Chuni Lal Bose, Rai Bahadur, of Calcutta and another gentleman supported a resolution thanking the chairman and the Committee for the trouble taken by them in connection with the Convention.

Mr. Parekh said that all honour was due to Bengal and the Bengalis for the success of the Convention. Swadeshism which had been inaugurated by them (the Bengalis) was progressing towards the prosperity of India. The idea of the Convention also came from the Bengalis and he thought that special thanks were due to them. The whole of India would be proud of Bengal when their future generation would read the history of the present day. He, in conclusion proposed three

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cheers to the Maharaja for the trouble he had undertaken and the sacrifice he made in presiding over the Convention. This was warmly responded to by the audience.

The speech by Dr. Chuni Lal Basu is given below :—

GENTLEMEN,

The labours of the first Convention of Religions are over ; its proceedings have been brought to a happy closure with the proposal of a most cordial vote of thanks to the august personage who was graciously pleased to preside over its important deliberations. But if every one has done his part of duty in regard to this Convention, we, as audience, have some duty to perform as well, specially when we have been publicly thanked by the last speaker for our attendance and attention. Gentlemen, this Convention of Religions is the first of its kind in India and we all earnestly hope that it will fulfil the noble object with which it has been started, *viz.*, that it will help in removing the causes of discord among people professing different creeds and in making them understand and love each other better. For this happy result, which, we all hope, the Convention will bring about in the fullness of time, we are particularly indebted to Mr. Sarada Charan Mitra, President of the Committee, who may be truly called the life and soul of the movement. The history of the first Convention of Religions in India is inseparably associated with the name of Mr. Sarada Charan Mitra to whose untiring energy, and hard and unselfish labour, the success of the Convention is chiefly due. It is mainly through his exertions that we see in this hall the noble sight of a vast assembly of delegates representing the various religions of the world, hailing from the remotest corners of India and meeting on a common platform in brotherly love and in spirit of toleration to discuss the problems of religion which affect the vital interests of the whole human race. Mr. Mitter had to work very hard in making a selection out of the vast number of *theses* intended to be read at this assembly ; he had to carry on a voluminous correspondence, and he had to give a good deal of his valuable time in making personal supervision of arrangements for the comfort and convenience of the delegates. On your behalf, gentlemen, and on behalf of all friends and well-wishers of the Convention, I beg to propose a hearty vote of thanks to Mr. Sarada Charan Mitter, the esteemed President of the Committee.

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Gentlemen, if it is our duty to thank him who has laboured hard to build up this imposing edifice, it is no less our duty to thank those who first conceived the idea of holding a Convention of Religions in India and who helped Mr. Mitter in laying out the plan and in raising the structure as we see it to-day. The idea emanated from that master mind, Swami Vivekananda, whose untimely death is a great loss to the cause of dissemination of ideas of liberal religion in and out of India. The master's idea has been taken up and successfully worked out by the worthy disciples who constitute the Vivekananda Society of Calcutta. By their untiring efforts and unflinching devotion to duty, they have succeeded in enlisting the sympathy and co-operation of the leaders of various religious sects, and of the good and great men of all Communities living in Calcutta. A representative committee was formed with the two secretaries of the Vivekananda Society as Secretaries, and Mr. Sarada Charan Mitra as its President. Their hard and honest labours have borne good fruit. It is our fervent wish that the Vivekananda Society may be maintained, and we appeal to all of you for continued support to make the Convention a permanent Institution in India. Once more let us echo the words of the learned President of the Committee, that this Convention and its successors will help in the removal of causes of discord and animosity, and advance the cause of universal humanity. On your behalf, gentlemen, I beg to propose a hearty vote of thanks to the Vivekananda Society of Calcutta for its earnest endeavours and hard work to make this Convention a reality and a success.

And lastly, Gentlemen, we must not forget the kind and disinterested services of the devoted band of young workers who have helped the Committee in making the arrangements in this Hall and elsewhere as nice and comfortable as possible. They have been unceasing in their attention to the comforts and conveniences of all who attended the meetings of the Convention during the last three days and who have done much to keep order and peace at these meetings. To them, our gratitude is due, and on your behalf, I propose a hearty vote of thanks to these disinterested young workers.

A parting address by Dr. Amrita Lal Bose, a delegate from the Calcutta Geeta Society is given below. It could not be read at the Convention owing to want of time :—

BROTHER SOJOURNERS OF THIS WORLD, whose sole object is to reach that much-wished-for land invisible to

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our physical eyes but never absent from our mental vision, I have not the least desire to detain you or to mar the beauty and solemnity of this occasion. For three consecutive days we have met together with all joy and gladness of heart to discuss the question of "What am I and whither shall I go" through the different channels of thought of the human races as it were. Started from different lands we have arrived at this stage of our voyage where we have met together with sympathy and affection and love for all created beings; and whence we will have a new start in consort, singing in different tones and pitches the same song in praise of the Almighty Creator. In this Convention of Religions we see the finger of God, the Prime Mover of this universe It is but His will that we shall meet together after our childish fight and turmoil to work in harmony for the good of mankind, by imitating the wisdom of that Infinite Mind. It is but natural that nations in their younger days, like boys before the dawn of intellect and seed of knowledge sown into their mind, should be wild and simple. But they should be only showing their perversity and wickedness of nature if they remain so even after attaining knowledge and wisdom.

Evolution is always at work, and it is the will of God that we should always work out our way from the lower to the higher order. People could never be satisfied with their own position. This earthly pleasure could not satisfy their thirst for a purer drink. The pains and sufferings of this world could not be reconciled with the all-merciful nature of the Creator. Thus though infinitely insignificant and finite, men began to fathom the infinity and there is no wonder that with all our imaginations, we are still far far away from that Infinite Mind. All our conceptions are but the partial view of that great Mind and therefore all of them are true. By comparing them and placing them side by side we will obtain a greater view than what one man or one nation could see. Seeing through all the Sacred Books of the human races, both extinct and living, we find the true image of the Infinite Mind and that is सत्यं (*Satyam*) the Truth, from which शिवं (*Sivam*) the Good will emanate and from the Truth and the Good will come सुन्दरं *Sundaram*), the Beautiful and thus we get the fullest view of the Infinite Mind सत्यं शिवं सुन्दरं (*Satyam, Sivam, Sundaram*). From the first we get the second and from the second, the third. Thus we see the great Truth is the true image of the Infinite Mind. The rival theories whether theological or philosophical, which

tend more or less to separate race from race and man from man, will vanish before "the dawning light of that larger day when we shall exchange repentant greetings with each other like silenced warships, whose commanders after mutual midnight battle, behold at day break flying from every mast-head, when the great sunrise, as it grows, reveals to them the errors of the darkness of night, the same honoured ensign of their common sovereign."

The way to find out the Truth is Knowledge and Time. So let us join in chorus with the bard of the West "Let knowledge grow from more to more" and with the growth of knowledge, the angularities will be rounded off and time will settle down the silt to enable us to have the clearest vision even of the deepest bottom. Thus we see Time and Knowledge are the two factors to give us the true idea of सत्यं शिवं सुन्दरं (*Satyam, Sivam, Sundaram.*)

An English sonnet was next chanted and the assembly separated with the singing of the National Anthem in Hindi by the party of Prof. Bhriguanath Barma, all standing.

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Leading features of

ISRAELITISM (Judaism.)

BY

Mr. I. A. ISAAC.

"Have we not all one father.
Hath not one God created us ?"

(Mal II. 10)

WORSHIPPERS OF GOD AND LOVERS OF HUMANITY :— Let us thank the Almighty God for preserving us to witness this grand and glorious day. His mercy extendeth to all time and all space. As the human eye delighteth in light, so should the human soul be ennobled by hearing the tenets of Judaism. " More light" were Goethe's last words. Light that illumines the entire universe may help us to recognise the Fatherhood of God and Brotherhood of man and until and unless this relationship is not recognised, there can be no peace and happiness in the world. As the finite cannot fully comprehend the infinite, the former cannot adequately express his ideas about God and His works. However, His Light extendeth to all time and all space and has left no spot without witness, hence we should be ever ready to seize Truth wherever found, either at home or abroad.

I should not be a Jew if I were not glad to welcome this Convention. From the hills of Palestine and the prophets of Israel went forth the voice of a united humanity. This Convention has brought the scattered and divided children together for the first time in India to fulfil the dream of Akbar. In the words of immortal Einhorn, Jews pray " May the day come when Israel shall be swallowed up by the vast ocean of humanity."

What thinker or theologian would not give his thought to Tennyson's quotation from an inscription on a temple in

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Kashmir, " O God ! in every temple I see people that see Thee, and in every language I hear spoken, people praise Thee."

Now to Judaism, the subject of this afternoon.

The religion of the Hebrews is commonly called Judaism instead of Abrahamism or Mosaism according to its founder, Israelism or Hebrewism, according to its votaries ; because the Greeco-Roman writers had no knowledge of this system of religion prior to the time of the Hebrews Second Commonwealth and then the land was called Judea and its people Judei, and consequently its teachings were called Judaism.

Jadaism is not based on mysteries or miracles but it is a rational and self-evident religion. Its doctrines and duties are eminently humane, universal, liberal and progressive and are in perfect harmony with modern science, philosophy, liberty, equality, justice, truth and charity. These are contained in the Bible called in the gentile phraseology, the Old Testament and in the Jewish, the Holy Scriptures. It is written in Hebrew, the language of our ancestors, and is supplemented by Talmud, Mishna, Gaemara and Zohar.

The fundamental and essential principle of Judaism is the belief in One Absolute Being and it has at all times most emphatically protested against any infringement of its pure monotheistic doctrine and affirmed that God is spirit, above all limitations of form, the Absolute Being who calls Himself " I am that I am ". The religion is inseparately connected with the Jewish nation as the faithful custodians of Divine moral laws. It has ever remained "A river of God full of living waters" which, while running within the river-bed of a single nation, has continued to feed anew the great streams of human civilisation.

It regards man as a free agent, he has choice between good and evil "Sin lieth at the door, and unto thee shall be its desire, but thou shalt rule over it." (Gen IV. 7.). Moses says in the name of God, "See I have set before thee this day life and good, and death and evil ; therefore choose life." (Deut XXX 15. 19).

It is the religion of joy, hope and love. It teaches men to recognise in pain and sorrow, dispensations of Divine Goodness and is built on the solid pillar of one God, one law and one humanity. "Thou shalt love thy neighbour as thyself." (Lev XIX. 18). "The stranger that dwelleth with you shall be unto you as one born among you and thou shalt love him

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as thyself." (Ibid, 34) "Whatever would hurt thee, do to none, and whatever would benifit thee, do also to others." (Rabbi-Hillel). "Withhold not the benefit from him who claims it, when it is in thy power to do it." (Proverbs III. 27). These teachings constitute the essence of the duties of man to his neighbour. The commandments : viz—to keep a weekly Sabbath and spend it in devotion to God, to honour parents, not to murder, not to commit lewdness, not to steal, not to hear false witness, not to covet, constitute the social and domestic duties.

The Supreme Being created the Universe and governs it, the life of man is the gift of God and therefore sacred ; the soul is His endowment, a part of His being, therefore divine and immortal ; man's duty on earth is to enfold and ennoble the Godlike within him by engaging the hand and the heart in deeds of love, kindness and charity, and the mind, in the pursuit of knowledge ; all these are the essence of its spiritual teachings. The federation of all people into one brotherhood, under the Fatherhood of one God and under the sway of universal peace, good will and enlightenment, constitute its constant aim and effort.

When the world was in utter darkness, the first message of God to Abraham was, "In thy seed shall all the nations of the earth be blessed," (Gen XXII. 18) meaning Abraham to be the source of happiness. And in that message there was this covenant "Walk before Me and be thou perfect." (Gen XXII. 1). God's message to Moses implied Fatherhood of God—"Israel my first born" meaning all nations are God's children. "Whosoever professes belief in the ten commandments is equal to him who professes belief in the whole Tarah"—and is entitled to the name of Israel.

Jewish prophets sum religion up in a few words, "Wash you, make you clean, put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed ; judge the fatherless ; plead for the widow." (Isaiah). "To act justly, to love mercy, to walk humbly before God." (Micah). On the Tarshish ship the prophet Jonah amidst storm and shipwreck learnt the lesson that the God of Israel is the God of the whole universe and the gentiles have as much claim on the Paternal love as the sons of Israel.

Judaism further teaches that God is Omnipotent, Merciful, Love and Holiness. "Ye shall be holy, for I, the Lord your God, am holy." (Lev XIX. 1). "Proclaim liberty throughout all

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the land unto all the inhabitants thereof" (Lev YYV. 10) "Man does not live by bread alone but by His commandments."

Universal peace was in the distant ages preached by the Jewish prophets Isaiah and Micah and so the *Uuiversal Brotherhood* and *Universal Happiness.*

"Have we not all one Father, hath not one God created us?" (Mal 11. 10)

"All shall know God and the whole world be full of His knowledge" and "All nations shall come to God and worship Him."

Socrates's "Know thyself" is simply an echo of Solomon's "Seek wisdom."

Rights of poverty,.....Charity has always been considered as a cardinal virtue by the Jews.

"The poor shall never cease out of the land, therefore, I command thee saying, 'Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." (Deut XV. II.)

The lender who received security for a loan to retain the article pledged, is commanded to return it if it was an article of necessity.

"If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down. For that is his only covering, it is his raiment for his skin; wherein shall he sleep?" "A widow's raiment might not be taken in pledge, nor might any implement of daily labourer be accepted as a Security." (Deut XXIV.17), (Deut XXIV. 6). Every fiftieth year, the year of Jubilee, all land that had been sold reverted to the original owner, or his family.

Education. In the Mosaic code ample provision was made for the instruction and particularly, religious instruction of the young and of the ignorant class of people. The Levites were the appointed instructors of the people; "They shall teach Jacob Thy judgments, and Israel Thy law."

Religious Toleration.—Judaism teaches religious toleration. "Thou shalt not vex a stranger nor oppress him, for ye were strangers in the land of Egypt." (Exod XXII. 21)

Even the Egyptians, by whom the Israelites had been so unmercifully treated, were to be requited with charitable forbearance.

"Thou shalt *not* abhor an Egyptian, because thou wast a

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stranger in his land" (Deut XXIII.7). The law knew no difference between Jew and Gentile.

"If a stranger sojourn with you in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself for ye were strangers in the land of Egypt."

"One law shall be to him that is home-born, and unto the stranger that sojourneth among you" (Exod XII. 49)

At the revival of Zoroastrianism, the Israelites were living in Babylon (the trading centre between India, China and Phœnicia) which Ernest Renan says, was a principal religious centre of Buddhism and which is also borne out by the fact that Buddha was a Chaldic sage. Thus Judaism had an opportunity of throwing its lustre on the three great religions of the time viz Zoroastrianism, Confucianism and Buddhism.

It is an indisputable fact that Judaism is the mother of Christianity and Islamism. Jesus of Nazareth was a Jew and a disciple of Rabbi Joshua. Whoever has read the Talmud will find out from what source Jesus acquired his learning. We glory in the fact that the followers of both Jesus and Mohammed have inherited all that are good and true in their religions from Judaism.

The books of the New Testament with the exception of one or two are all written by Jews.

In the Europe of Middle Ages, Jews carried the science of Greece to the schools of Bologna, Paris and Oxford. Scholastic philosophy was also influenced by such great mædival Jewish thinkers as Ibn Gebrol and Maimonides while the epoch-making thought of Spinoza, the independent thinker, can be understood only by reference to his Jewish predecessors. Jews supplied materials to the Prostestant Reformation. The great philosopher Plato was a disciple of Jeremiah, Zoroaster was a disciple of the prophets, Daniel and Ezeliel. Paul, who played such an important part in the foundation of Christianity, was a disciple of Rabbi Gamlial. In the year 70 of the Christian era Jerusalem was reduced by Titus, the Temple was burnt down and the Jewish kingdom came to an end, but Judaism continued its existence and does so despite the cruel oppression of her many powerful oppressors who have long since disappeared from the stage of history. Driven from her native country, scattered hither and thither, hunted and crushed, still she remains faithful to her past. She has seen tidal waves of Babylon, Assyria,

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Persia, Greece, Egypt and Rome and instead of being engulfed by their persecutors have lived to see them engulfed. There is hardly a phase of human thought and activity in which the participation of Jews may not be discerned. As Cosmopolitans they have taken part in the social and intellectual life of almost all civilised nations.

Of all the miracles in the world, the existence of the Jews is one of the greatest. Notwithstanding the terrible and merciless tortures and persecutions of the last 3000 years, Judaism still survives as an ancient religion.

Scattered all over the world, Jews have led science, commerce, art and literature.

There is unfortunately a great deal of misunderstanding regarding the inspiration of the Bible and a few words in explanation of it will not be out of place. We call the Bible a sacred book. Every book that teaches great moral truths, that elevates man, that inspires him with the love of truth, justice, light and wisdom, that, in short, educates his noblest nature is sacred. The Bible contains revelation of God and so does every sacred book that inspires man. All knowledge is a revelation of God. There were and are minds pure and great that receive impressions—so lucid, so convincing, so luminous, so inspiring as to seem supernatural to those around them. Such were the Prophets of the Scriptures. Supernatural too were the mental processes that inspired Phidias to carve the Olympian Jupiter, led Newton to discover the law of gravity, Galileo to discern the path of the earth, Shakespeare to write his dramas, Milton to immortalise his "Paradise Lost", Kalidas to write Shakuntala, Franklin to conduct the fire from the clouds, Lincoln to proclaim the word "Emancipation", Kant to publish his thoughts, Harvey to discover the circulation of blood, Montefiore to make the cause of suffering humanity his own, Edison to make the forces of nature serviceable to man, Father Damian to serve and die amidst afflicted humanity and Marconi to make the atmosphere carry messages at man's biddings.

Now to salvation.—The law of Moses commanded Israel to perform God's commands. Isaiah rebukes those in Israel who felt that forms and ceremonies could take the place of justice, mercy and truth. He lashes with whip and scorns those who observed the festivals and yet were iniquitous. He sternly tells the Temple-treaders, the sacrifice-bringers, the holy-day observers, who failed to evidence justice and mercy, "Who seeks these at your hands ? your new moons and your

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appointed feasts, my soul hateth ; they are a trouble unto me ; I am weary to bear them." Jewish Rabbis without distinction of caste, creed or colour laid down their belief "The righteous of whatever people have a share in the world hereafter", 'not the creed, but the deed, is the cardinal principle" in Judaism. The non-observance of ceremonials and rituals does not affect the fundamental principle of our religion. Virtue is virtue, morality is morality regardless of the heart they abide in. What makes one a good Jew makes another a good Hindu, and a third a good Christian and so on.

Purity is purity, morality is morality, and chastity is chastity with everybody.

Jewish Prayer—The object of Jewish prayer is to help man to become perfect. Its object is not to influence God's will. To the Jew the house of prayer is not the gate to Heaven but the gate to righteousness. It teaches him to be good, moral, pure and holy because God is holy. Jewish prayer inculcates obedience, truth, love to God and man, holiness, gratitude, peace and brotherhood. "For man seeth upon the eyes and God seeth into the heart." "Above all, that is to be guarded, keep thy heart, for out of it comes the issues of life." The characteristic last words of Jewish prayer are: "O God ! We hope that all untruth shall be destroyed, all wickedness disappear and Thy kingdom established, then and then only God shall be king over all the earth, on that day shall there be One Lord and His name shall be One." We take God to be our king, every man His priest, every table an altar, and every meal a sacrifice. "Create unto me a pure heart, O Lord, and renew in me a sincere spirit." "He that despiseth his neighbours is a sinner, but he that is gracious to the poor, happiness will attend him" (Prov, XIV, 21).

Some people imagine there to be only one true religion and all others false. This notion is as absurd as thinking that there is but one route from Calcutta to Bombay or that there is but one method to train a child. Some parents train their children quite differently from others and yet the same results are obtained. Some pilots steer their ship on a course different from that adopted by others and yet they reach the same destination, and some teachers train their pupils differently yet they become equally accomplished. Likewise in religion which is given to man for the government of morals, and virtues. The object of each religion is to make its members good men and good women and every religion can number good men and good women in its fold. 'If it

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were the desire of God that there should be only one religion, His prophets would not have uttered : " All the people shall walk, each in the name of his God (his religion), and we will walk in the name of the Lord our God " (Micah IV, 5).

" From the rising of the Sun until its going down, my name shall be great among the gentiles " (Mol I, 11).

We realise the necessity of variation of forms to meet the requirements of multifarious conditions, temperaments, tastes, minds, climates, civilisations. Religion is simply a matter of education. Far be it from me to argue for uniformity, it would be in contradiction to God's laws and works. We plead for unity and not uniformity. Underlying all forms and ceremonials, there lieth beneath, one Eternal reality, one essential truth, one source of happiness, one infinite love.

It is emphasised by the Prophet Malachi as I read to you just now : Have we not all one Father ; hath not one God created us ? If God is our Father, are we not all brothers ? If we are all brothers are we not responsible to one another for the sacred duty of brotherhood ? With the recognition of this true relationship, all the thoughts that give rise to antipathy, would cease and a sweet fountain of love would flow in every breast.

Let us then resolve to recognise this sacred relationship after centuries of separation and destroy these Chinese walls—hideous barriers which have been raised in utter ignorance, and instead, let us unite in rearing the gorgeous temple of humanity, universal brotherhood, universal republic, love, light and liberty.

JUDAISM. (2nd. Paper).

BY N. E. DAVID ESQR.

It is generally supposed that the creed known as Judaism originated with Moses the Lawgiver. This is an erroneous and misleading notion and is conrary to established facts. 'Judaism' is a coined word of comparatively recent date,—the time of the downfall of the kingdom of Judah, one of the twelve sons of Jacob.

The most primitive term is 'Ibrim' derived from 'Eber' (great grandson of Shem, Noah's eldest son) who lived long

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before Abraham. Eber and his descendants were called Hebrews to distinguish them from the other branches of the Semitic race, (descendants of Shem's other children). Hebrew continued to be the the sole appellation until the time of Jacob who was given the title of 'Israel' meaning a spiritual or divine being, one who has become spiritually perfect and obtained life eternal. The prophets of the Old Testament, one and all, speak of the Hebrews as Israelites, including in the term, the tribe of Judah. I therefore propose designating the religion of the descendants of Jacob, Israelitism, as being precise and in harmony with facts.

The fundamental principles of Israelitism may be summed up in the belief of:—

1. The existence of the Eternal Cause, the Self-existing, Immortal, Incorporeal and Unchangeable Infinite Essence, which is the root, the life and the light of all things created, visible and invisible;
2. Its Unity, Abstract Unity, the embodiment of all things, spiritual, human, animal, vegetable, mineral, etc., that were, are, and shall be; and
3. Divine Love which is Unbounded, Infinite, and Universal. Its ethics are:—
    1. Pre-existence and immortality of the Soul;
    2. Universal brotherhood and love; and
    3. That Virtue brings its own reward and Vice its own punishment, and Salvation is attainable only through our own works and merits.

These cardinal truths are in full accord with God's own unchangeable laws and are in harmony with the voice of the Inner Man in us and tell us in the plainest language that it was by the Self-existing, the Eternal Cause, that the Universe was brought into existence, that it is owing to to the Divine Infinite Love, it and everything in it owes its being, and will be supported. It also inculcates that human nature is eternal and immortal as it is a radiation of the Universal Soul and of the same essence; that all men have spiritually and physically the same origin, and, therefore, one should love his fellow-beings, as his own self, and that salvation can only be obtained through one's own exertions.

The doctrines of the unity and self-existence of the Eternal are axiomatic truths on which the religious theology of every creed, ancient and modern, is founded,

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and these are imprinted on almost every page of the Old Testament and other Hebrew sacred books. He alone existed from Eternity and everything in nature, visible and invisible, have emanated from Him. He is the Alpha and the Omega, the first and the last ; there was no God before Him, neither shall there be any after Him. He is Almighty, Incorporeal, and Unchangeable. He is the root, the life and the light of everything in existence and without Him none can exist. His love fills the universe and knows no bounds, and His tender mercies are over all His works.

Pre-existence and immortality of the Soul.

The second chapter of Genesis (verse 7) makes mention of a living soul with which man is endowed. The phrase "*Nishmath haiyim*" there, rendered in the English Version "the breath of life," is quite different from and higher than "*Nephesh haiyah*" with which the animal kingdom is animated. This fact alone proves the superiority of man over the animal. Moses further speaks of God as the Lord of all spirits, and Isaiah and Job draw attention to the spirit and the soul of man. Proverbs tell us "the soul of man is the candle (light, spark) of the Eternal." Again, the law promises everlasting life and happiness to those who walk by it, and this implies the existence in man of something other than the destructible body to enjoy them, and this something we call Soul. Man without a soul is a lower animal. Man, as we have seen, possesses a "living soul"—a spark of the Eternal which is necessarily pre-existent and immortal in its nature.

Universal Brotherhood and Love.

The doctrine of the common origin and unity of everything in nature and of mankind in particular is also very clearly set forth and emphasized in the ideal creed of Israelitism. Everything, it tells us, has emanated from the Supreme Being, all human races and families have sprung from one source, and are "the children of one Father" who is "the Lord of the spirits and soul of all flesh." "He is the King over all." "Heaven and earth and all they contain belong to Him." "He hears the prayers of *every one* who calls on Him, and is nigh to *all* who approach Him in truth." In short, all things of which the universe consists, spirit as well as matter have proceeded from Him who is the root, the life and light of all ; in whom they exist move and have

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their being, and to whom "everything will one day return." "The universe is not His dwelling-place, but it is *in* and *within* Himself," affirm our sages.

These are the bases and nuclei of universal brotherhood and love and the very foundation and corner-stone of the religious philosophy of Israelitism which insists on every one to love, like Himself, not only his fellow-being but also *the stranger* and to act mercifully, benevolently, and kindly, irrespective of creed, colour or race. "Ye shall walk after the Living One your God" by acting up to His way and will, "which if a man do he shall live by it," obtain life eternal and bliss everlasting, enjoin our sacred books. The Law enforces various kinds of benevolent deeds on every one for the maintenance of the priests and the levites who are consecrated to the service of the Lord and humanity, charitable deeds for the service of the poor—the stranger, the fatherless and the widow ; and gives precedence to the stranger over a Co-religionist where benevolent deeds are concerned to be served first. It also speaks of the stranger as a *brother* (Lev. XXV. 35 &c). "He who hath liberally given to the poor, his righteousness endureth for ever," "He that hath mercy on the poor honoureth his Maker." He that hath pity upon the poor lendeth unto the Lord." "He who shows mercy to God's creatures is surely of the seed of Abraham, our father." "Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy walls." "Cast thy bread upon the *face of the waters*, for thou shalt find it after many days."

Man is also enjoined to deal with an enemy in the same kind manner as he is required to do unto his brother, (Sec. Ex. XXII. 4, 5, etc). Further, "if thine enemy be hungry give him bread to eat ; and if he is thirsty give him water to drink." "Rejoice not when thine enemy falleth and let not thine heart be glad when he stumbleth."

Even the beasts are specially mentioned in this merciful Code. The Sabbaths and Feasts are days of rest not only for ourselves, servants and strangers, but also for our animals. No cruelty is to be shown to animals. "Thou shalt not muzzle the ox when he treadeth out the corn." "A righteous man regardeth the life of his beast."..... "No man shall sit down to his meal until seeing that all the animals dependent upon his care have been provided for." The Merciful Father of all showed pity on the Ninevites and their "*much cattle*" and spared Ninevah.

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Israelitism is indeed a code of love and goodwill, and its precepts are the very essence of charity and benevolence, tolerance and unity among men "The Torah (Divine Law)," says the *Talmud*, "begins and ends with loving-kindness" which is one of the pillars upon which the world rests. "By the virtue of three things the world is sustained—the Torah (Divine Law), divine worship, and loving-kindness," and "upon these the salvation of Israel depends." "Real wisdom," our sages tell us, "is to judge liberally, to think purely, and to love fellow-beings."

Salvation.

Salvation means the getting rid of matter and becoming spiritual, and is obtainable only through one's own exertions and merits. Virtue brings its own reward and vice its own punishment. These are truths for all honest minds, and they form the groundwork of the teachings of our faith. They set up the truth that man is a free agent, he has the power, the spirit, in him by which he can become perfect and spiritual and obtain his liberation from this material world of woes and sorrows, if he only exerted himself ; and emphatically insisted on good and meritorious deeds. Israelitism knows of no intermediary to carry man's iniquities for him, nor does it recognise an intercessor or a mediator between man and God. "Return unto me, saith the Lord, and I will return unto you." Reform your ways and ye shall be forgiven—your past failings will be overlooked by His fatherly love, and also overlooked and forsaken by your ownselves in time. Lead a pure, holy and virtuous life and you shall inherit the Kingdom of Heaven—you shall become holy in His holiness. Obey His voice, keep His covenant, and walk in His law, and you shall be "a peculiar treasure unto Him," "a kingdom of priests and a a holy nation"—"His chosen people"—yea, "Israel His first-born."

The religious foundation of all creeds is undoubtedly the same. They all tend to the same goal, and the sacred books, of all creeds, contain immortal truths. But whilst almost every creed confines salvation to its adherents, Israel and his creed have for their aim and object the welfare of all mankind, and are impartial and liberal enough to place all the pious and righteous of other creeds on the same level with the pure and godly of their own, and it is incumbent on every one to pray daily for the spiritual progress of *all humanity*.

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Israelitism abounds in points of excellent doctrines and noble truths, and its spirit of universality is perfect. "Lord, who shall abide in Thy tabernacle and dwell in Thy holy hill? He that walketh uprightly and worketh righteousness. He that has a clean hand and a pure heart." "Happy is the man that findeth wisdom." "Blessed is the man whose strength is in the Lord." These are universal terms meaning any one and every one of whatever creed and nationality and do not apply to the Hebrew alone. Again, "Look unto Me and be ye saved, all ye ends of the earth." "Hear this all ye nations, give ear all ye inhabitants of the world....." "Bless the Lord, ye nations....."These preachings are for all the inhabitants of the world, and are met with everywhere in the old Testament. The Hebrew prophets, one and all, preached not only for the Hebrews but also for all nations. Isaiah was called to be "Light to the nations of the earth" and Jeremiah was ordained from his mother's womb to be a prophet unto the nations. Jonah too was commissioned to go to Ninevah and preach repentance to the people who were not Israelites. The Psalms are full of the most earnest and soul-affecting instructions and meditations and preachings for all and every human being, and the teachings of the other prophets are no less so. The book of the proverbs is a treasure of golden sayings and maxims and the book of Ecclesiastes handles the most difficult problems of life that are enigmas to the majority of men.

Israelitism ennobles the spirit of pure unselfishness and devotion, and assures us that the nations of the earth will ultimately acknowledge God as the Father of all and worship Him, and that all will see the salvation of the Almighty who alone will be king over them all and that they will all ascend His holy hill, and that many of them will become priests and levites unto the Lord, even the unbelievers and those who denied Him, and his house shall be "the house of prayers for all nations" (Isaiah LVI. 6-7 etc.). The Hebrew sages too, declared that the essence of the Lord is righteousness, that deeds of mercy and benevolence are above the study of the Law and whosoever loves his fellow-being as himself fulfils thereby the teachings of the whole Law. They laid down a maxim no less sublime :—"What is hateful to thee do not do unto others". They further assured us that all the godly and wise (spiritually) of other nations will inherit the Kingdom of Heaven. We are not told to pray that other nations may become Jews or that the sinners may perish ; but that "*evil and iniquity be blotted out of the earth, and humanity*

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perfected under the Kingdom of the living one and the wicked turn unto Him". "I will teach transgressors Thy way, O Lord, and sinners shall be converted unto Thee", says the sweet Psalmist of Israel (Ps. LI. 13). Said Beruriah, the wife of Rabbi Meir, to her husband when he was once annoyed by certain of his co-religionists turning away from the Lord, "Be mindful of thy faith: pray not that sinners may Perish, but that sin itself may disappear, and no opportunity for its practice remain". Such are the lofty sentiments of the true Israelite.

Our esoteric teachings are equally grand from which one single instance out of many is the following: "there is not a limb nor a member in man's body that has not its corresponding type or affinity in the universe. As man's body is composed of various parts (limbs, joints, muscles, veins, etc.) all fitted up in order, and each renders its service for the mutual preservation and welfare of the component parts of the body; so everything in nature put together make up one body—one homogeneous whole, the universe. "Man, therefore, should always look upon himself as if the whole world is dependent upon him, and should ever be ready to sacrifice his body, spirit and soul for the good of humanity" ("Zohar" Book I. P. 134b, section Toldoth Ishac; Book III. P. 29b, section Saó; Tiqunim. part 1 p 77).

Such is Israelitism, such is its lofty nature, and such are its excellent teachings and ideal conceptions. Its sole aim and object are the unity of all mankind under the banner of the Living One and His Divine Law. It is in truth, life eternal to all who appreciate its doctrines and act up to them. It is adopted to all stages of human progress. It promotes purity of mind and elevation of soul; raises the dignity and importance of *human individuality*; gives the strongest hopes for the gradual amelioration and progress of *humanity*, and enables those who abide by it to become holy and spiritual and to conquer death.

What a glorious Kingdom of Heaven is that whose gates are thrown wide open to the flower of humanity, the pure and godly of all nations, to enjoy life eternal and happiness, unalloyed and bliss everlasting?

We live in the hope that the day will come when the earth will be full of the knowledge of the Lord and men united by the sacred tie of universal brotherhood and love under one Living God and one Law when no one will need be taught the Divine truth when all implements of war

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shall broken and perfect peace reign supreme, "and the wolf shall dwell with the lamb and the leopard shall lie down with the kid ; and the calf and the young lamb and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice'sden. They shall not hurt nor destroy in all my holy Mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea". (Isaiah Ch. II-6-9).

JUDAISM. (3rd. Paper).

(BY REV.) E. M. COHEN. D.

The Mother of Wisdom Religion or the World.

The fundamental principle of our religion is the belief in the existence, unity, eternity, omnipotence, omnipresence, perfection and infinite wisdom of God. The relation between God and the world is this : God is the Creator of the world, and His providence rules over all. The relation that God bears to man is that He is the loving and just Father of all mankind. Man is the crown of God's creation and consists of a mortal body and an immortal soul. Our chief duty towards God is to love, worship, and serve Him with all our heart, with all our soul, and with all our might. This duty is especially enjoined in *the Shemah* which is as follows :—(Deut. VI. 4-9).—"Hear, O Israel, the Eternal is our God, the Eternal is One," etc. *The Shemah* teaches us the existence, eternity, and unity of our God ; the obligation to love Him above all things, to make every sacrifice for this love, to teach our children at all times the precepts of His law, and to regulate our feelings, thoughts and actions in every station of life in accordance with it. Our chief duty towards mankind is to regard all human beings as our brethren, and to love, and do unto them, as we wish them to love, and do unto, us. Deeds of mercy are those which emanate from a disinterested motive in showing love towards our neighbour. Our duties towards the country in which we live are, loyalty to its Sovereign, respect for its laws, co-operations for the maintenance of its Government, and prayer for its prosperity. Man's duties are, to know himself, to obey the precepts of religion, observe the laws of health and

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select a trade or profession whereby to obtain an honourable livelihood. The general rules of religions and moral life with us are to eschew vice and practice virtue ; and the best means to attain such a life are, a strict conformity to the moral law, and submission to that silent voice (the indwelling of which is felt in all men)—Conscience. The sum and substance of our religion and the moral law is contained in those divine precepts known as the Ten Commandments. The first of these directs us to know and acknowledge God to be the only One, Eternal, Omnipotent God and our God and Saviour. The Second enjoins us to refrain from worshipping false gods, from idolatory and false forms of worship, and from giving to anything whatsoever, that worship and glory which are due to the One, true and Omnipresent God alone. The reasons for observing this commandment teach us that the Almighty is zealous for His own worship and in His government of the world He executes justice strictly and bestows good abundantly. The words "of them that hate Me", in the Second Commandment shew us that the just God will punish the wicked and those who continue in the wickedness of their fathers. By the Third Commandment we are enjoined to use the name of God sincerely and reverently in our worship and in our conversation, and to avoid everything profane or blasphemous in speech, specially false, rash, unjust and unnecessary oaths. And the reason for keeping this Commandment tells us that however the breakers of it may escape punishment from men, yet the Eternal will not suffer them to escape His righteous judgment. By the Fourth we and all that belong to us (after working diligently for six days) are ordered to keep the seventh day of the week holy to God as a Sabbath which, in itself, in Hebrew, *Shabath*, means rest. The Sabbath day is kept holy by abstaining from our daily pursuits (except those of necessity and mercy), and devoting the day to the worship of God and mental and bodily recreation, as is in harmony with the design of the day. The Sabbath, established for man's spiritual and bodily welfare, is an emblem of the rest and satisfaction of God after He had created the world. The other sacred days (Festivals) we are bound to observe, are :—(*a*) The Passover (Feast of Spring) to commemorate the departure of our (ancestors from Egypt) ; (*b*) the Pentecost (offering of First fruits) to commemorate the delivery of the Law at mount Sinai ; (*c*) the Day of Memorial to celebrate the New year ; (*d*) the Day of Atonement to be devoted entirely to the worship of God ; and (*e*) the Feast of Tabernacle, (Har-

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vest-tide) to commemorate the residence of our ancestors in booths during their journey through the wilderness. The Fifth Commandment bids us not only to love our parents, but also to honour, respect and obey them, and to be dutiful towards our elders, superiors, equals, and inferiors in all our relations to them, and, for so doing, we are promised long life and prosperity. The Sixth commands us to avoid everything that can injure or destroy life, either in others or ourselves, and to use all lawful endeavours to preserve life. The Seventh bids us be pure, chaste and modest in all our looks, thoughts, words, and actions ; the Eighth enjoining, not to desire or take away that which belongs to others, and to be honest and honourable in all our transactions. By the Ninth Commandment we have to refrain from bearing false witness, spreading false rumours, giving rash judgments and backbiting our neighbour, and to be simple and straightforward in speaking and promoting truth. The last Commandment tells us not to indulge envy, or avarice or any feeling but what is just and neighbourly, and to be content with our lot. Usury is forbidden by the Jewish Code. Our hope for the future (Messiah) is, that the time will come, when the true knowledge and worship of the only one God will be spread over the whole world, and all Mankind will glorify their Eternal Father with one heart and one mind and will love one another as true brethren. Then the words of the prophet (Zechariah Ch. VIII., 23) will come to pass "that ten men out of all languages of the nations shall take hold, even shall take hold of the skirt of him that is a Jew, saying, We will go with you :—for we have heard that God is with you." God selected the Jews to be His chosen people and they are His signpost to the world. Everywhere, wherever the eye may turn, they are to be met with in various walks of life. They have withstood the persecution of ages and been witnesses to the fall and disappearance of peoples and empires. Their mission has been and is to spread the knowledge of God and civilization throughout the face of the earth. Judaism offers to mankind an ideal religion—high ideals of family life and state life. It preaches the brotherhood of all men (not forgetting the stranger), (Lev. Ch. XXV., 35, etc) and the fatherhood of one God. It teaches that salvation is attainable only through one's own deeds and merits, virtue bringing its own reward and vice its own punishment. No intermediary is recognised between man and God. Each person has to be responsible for his own sins. The Israelite is bidden not to wish ill even

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to his enemy, and to act with mercy, benevolence, kindness and charity towards his fellow man, no matter what nationality or creed he belongs to. Our faith stands alone in teaching that good men of all nations have a share in heaven. Judaism, unlike other creeds, does not confine salvation to its votaries alone but has for its aim and object the well-being of humanity at large, placing impartially and liberally, the pious and the righteous of other creeds on the same footing with the pure and godly of its own. Judaism makes it obligatory on every one to pray daily for the spritual progress of the world. Among the Jewish doctrines the immortality of the soul, that imperishable spark from God that enables man to know between right and wrong, looms large. The dispersion of the Jews to the four quarters of the globe had as its object the fulfilment of a double purpose. It was not merely punishment for disobedience to the voice of their God, but a blessing as well, as was promised to Jacob that his seed would inherit the world and in them all the nations of the earth would be blessed, (Gen. Ch. XXVIII. 14). Jewish hygienism is a pattern to the world and the Jewish dietary code stands unequalled for its excellence, and they are now being recognised by eminent authorities of other nations. All our prophets preached to Jews and gentiles alike. Isaiah was "a light to the nations of the earth and Jeremiah, a prophet unto the nations. For the most soul-stirring precepts and meditations for all humanity the Psalms stand extant. How sublime are the preachings of the other prophets ! Solomon's "Proverbs" is a matchless treasure of golden maxims and his "Ecclesiastes" deals with the gravest problems of life that are riddles to the majority of mankind. We do not pray for the conversion of other people to Judaism nor that sinners may perish, but that the wicked turn unto God and evil and iniquity be wiped off the earth and all mankind perfected under the kingdom of the Living One of Israel. The Bible is life eternal to all who understand and appreciate its teachings and act up to them. It is God's Law which is, like Himself, immutable and is well adapted for all stages of human progress and enables the good and the wise who dwell by it to become holy and spiritual. Israel's Kingdom of Heaven has its gate flung wide open to the flower of humanity—the pure and godly of all creeds to enjoy undreamt-of happiness, life eternal, and bliss everlasting. Real wisdom is to think purely, judge liberally, and love fellow-beings. Judaism is indeed a magnanimous code of love and good-will, and its precepts are the very essence

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of charity and benevolence, tolerance, equality and liberty. It breathes out loving-kindness at every turn, this is one of the pillars upon which the world stands.

The General Tendency of Holy Writ.

We can comprehend the general tendency of Holy Writ in a few words ; namely, "Love God above everything and your neighbour as yourself." "Do not do unto others what is hateful unto thee." Our love towards God will be aroused by taking into consideration in the first place, that He alone is perfect and infinite love, who likes to make all creatures happy. Secondly. That He is the Father of us all, and our greatest benefactor. By doing everything that is pleasing to God, and carefully shunning that which displeases Him, do we best display our love towards God. The holy Bible shows what pleases or displeases Him, and in many cases our own judgment can serve us as a guide. We evince more proofs of our love for God ;—

(*a*) By always thinking of Him.

(*b*) By directing our prayers to Him. with our whole heart.

(*c*) By endeavouring to imitate Him as much as possible in love and in justice ; and lastly

(*d*) By allowing neither enjoyment nor meterial interest to tempt us to forsake our holy belief or to transgress the Commandments of the Lord. Love towards God must incite us to love our fellow-creatures, and to offer them a helpful hand whenever it is required.

The universal Creed, which, it is evident, is Jewish, enjoins us to believe :—

1. In God, the One and Indivisible, Infinite, and Eternal, the Cause of all potential forces, the Creator and Lawgiver of the world, the All-merciful Father of the whole human race, the Ideal of all perfections, the source and index of all happiness ; containing, but not contained by, the universe ; the essence of love, but void of passion ; a person, but not a substance ; approachable, but not attainable ; omnipresent, but immiscible ; omnipotent, but not arbitrary.

2. (*a*) In the law of God, namely in the expression of His perfect will in the human heart ; the subject of revelation to God-inspired individuals (prophets).

(*b*) That it is the object of this law to teach man

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obedience to God, to bring the free will of man into subjection to, and mould it into conformity with, the will of God, and to make man God-like.

(*c*). That this law is the judge of man, rewarding his obedience by bringing him nearer to God (happiness), and punishing him by taking him further away from God (unhappiness) and that no power in heaven or on earth can prevent such a consequence.

3. That the law of God is Love.

4. (*a* In the conscious continuance of man's personal spirit (and in the absorption by nature of his impersonal body) after death ; in the progressive development of the human spirit through numberless existences, and endless ages, evermore improving in all perfection and knowledge, evermore advancing towards God through all eternity.

(*b*) In the decree of God, that all men shall be saved, that not one shall be lost ; that the boundless dominions of God are peopled by an infinite number and variety of intelligent beings whom God, the Father of all, educates after His own likeness. There is no desert in the realms of the universe ; there is no rebel in God's kingdom.

(*c*) That everywhere there is life, and that all life tends God-ward.

5. (*a*) In the unity of the whole human race ; the obligation of concord, notwithstanding diverging opinions of whatever nature ; and in the necessity of individual freedom.

(*b*) That the enforcement of peculiar creeds, *inter alia*, is injurious to humanity, because it hinders the spontaneous development of the individual, and must lead to spiritual sloth and indifference.

6. (*a*) In prayer ; consisting in praise of God for all we receive, in the expression of our perfect trust in his providence, in the contemplation of his perfections, which we shall apprehend according to the degree of the perseverance with which we exercise ourselves in prayer ; and in studying the good and perfect will of God.

(*b*) That prayer is obligatory and necessary for our spiritual welfare and progress ; and that without it we shall become animalized and withdraw from God, whose presence is joy and pleasure and happiness to all his creatures.

We have thirteen fundamental articles of faith and they form the foundation of the decree of God and His Law :—

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The Jewish Articles of Faith.

1st. We believe with a perfect faith that God exists. By God we understand a Being who is truly perfect in all respects, and who is the origin of all other beings, *i.e.*, that God alone has created the Universe, the heaven, and the earth, out of nothing ; God has not left the earth to itself after creating it, for He maintains and governs everything created. "The Eternal reigneth for ever and ever" (Ex. XV, 18).

2nd. The tenor of the second creed is that God is one and indivisible. "Hear, O Israel, the Eternal our God, the Eternal is *One*." By *One* is meant that God is a Being, without any other being, like Himself, either in heaven or on the earth, and that no God exists besides Him. "See now that I, I am He and there is no God with Me." (Deut. XXXII., 39). By "God is indivisible," we signify that He is not composed of parts, but is a perfect unity, and no other unity can therefore be made equal to Him, and that He neither in Himself nor in His attributes is susceptible either of increase or decrease ; "I am the same Who will be" (Exod. III. 14).

3rd. The third creed is that God is not a body, and has neither form nor corporeal qualities. From this follows that we must not represent God to ourselves in any kind of form or figure whatever. The deduction from this, is that God is not limited like bodies, nor enclosed in one space. The Supreme Being is everywhere, God is omnipresent. "Do I not fill heaven and earth, saith the Eternal." (Jeremiah XXIII, 24).

4th. The doctrine of the fourth creed is that God always existed before any being was, and that He always would exist, if everything were to pass away. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts ; "I am the first, and I am the last ; and there is no God beside me." (Isaiah, XLIV., 6).

5th. The fifth creed teaches the providence of the Creator. By this is implied, 1st, that God alone regulates the Universe, and provides for all the wants of His creatures. 2nd. That God observes the actions, words and thoughts of all the inhabitants of the world. "From the place of His residence, He looketh upon all the inhabitants of the earth, He fashioneth all their hearts, and understandeth all their works." (PIS. 33., 14 & 15).

6th. The sixth creed treats of Prophecy—That God has made known His will in earlier times to particular men,

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in a manner supernatural and unknown to us. "Surely, the Lord God will do nothing (important) before He hath revealed His secret unto His servants the Prophets," (Amos III, 7). Those men gained distinction by their extraordinary intellectual faculties, excellent knowledge, pure fear of God and disinterested philanthrophy. "The secret of the Lord is with them that fear Him and He will make known His covenant unto them. (Pis. XXV.—14).

7th. According to the seventh creed Moses is the greatest and the most eminent Prophet who ever has existed, or ever will exist. "There arose not a prophet again in Israel like unto Moses, to whom the Lord revealed Himself face to face". (Deut. XXXIV, 10). Moses excelled all other prophets principally: 1st. In his clearer conception of the aim of the creation, the destination of the creatures, and the Divine administration of the world, as God testified of him ; "In all My house (the creation) he is the faithful one" (Num XII. 7). 2nd. In his self-denial and modesty. "The man Moses was very meek, above all the men that were upon the face of the earth." (Num. XII. 3). 3rd. And lastly, in that God revealed His will to him without any meditation. "From mouth to mouth I speak to him even apparently, and not in dark speeches." (Num. XII. 8). In the choice of Moses as the Redeemer of Israel from bondage, and as messenger at the giving of the Law, did God show his particular love to this prophet. At Mount Sinai, when all the people were ranged round, God appeared in His majesty and spoke the *Ten Commandments* in the ears of all Israel. (Ex. XIX-20 & 24.) (Deut. V. 5). This revelation was necessary in order to convince Israel of the truth of the prophecy in general, and of the mission of Moses in particular.

8th. The tenor of the eighth creed is that we still genuinely possess the Holy Law, given to us of yore on Mount Sinai, and it was written by Moses and handed down to Israel. We also still possess the oral Law and this is contained in the work "Mishna" and the Talmud or the "Gemara"

9th. The ninth creed is that the Holy Law will always remain unchangeable, and therefore will never be supplanted nor modified by another one. "Neither with you only do I make this covenant and this oath, but with those that stand here with us this day before the Lord our God, and with those that stand not here with us this day". (Duet. XXIX. 13-14.) The consequence of that is, that we must follow up all laws and commandments contained in the Torah, accor-

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ding to the explanation of the tradition, and that we have no right either to add or to take away anything arbitrarily. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it". (Deut. IV, 20.)

10th. The tenor of the tenth creed is that God is Omniscient. He knows all events and changes which have occurred since the creation, which happen now, and which ever will arise, and also the thoughts of all human beings are known to God. Thus, we deduce that God is immoveable in his resolutions. For since the origin and consequence of all matters are known to God, no circumstances can arise, which could move Him to change His resolutions. "I will not profane my covenant, nor alter that which has gone forth from My lips" (Pis. ch. 89. 55 verse). The consequence is that all assurances and promises which God had made known to Israel must be fulfilled. There are no instances in which God altered His resolutions.

11th. By the eleventh creed we believe that God rewards all good actions and punishes the evil. "I, the Eternal, search the heart and try the reins to give every man according to his ways, according to the fruit of his doings". (Jerem. XVII, 10).

12th. The doctrine of the twelfth creed is the coming of the Messiah. We believe that Israel will not always remain scattered over the earth ; but, that God will bring them out of their exile. God will, at some period, send a descendant from King David who will gather together the Israelites, and will lead them back to the Holy Land, the hereditary portion of their fathers, and will re-establish them as an independent nation. "And the Eternal Thy god will bring thee back out of thy captivity, and have compassion upon thee, and will again gather thee from all the nations, whither the Eternal thy God hath scattered thee". (Deut. XXX, 3). His sublime calling will chiefly be to bring all nations to the conviction and the acknowledgment of the unity of God, to elevate Israel to the summit of power and respect, and to establish brotherly concord and eternal peace among all the nations. Then God will cause Jarusalem to be re-built, will re-establish the Holy Temple in a splendour never before seen, in which all the inhabitants of the earth shall pray and worship ; and then Israel will be a happy and wise nation entirely dedicated to the service of God. "At that time I will bring you again, and at that time I will assemble you ; for I will appoint you for a name, and a praise among all the

people of the earth, when you see that I bring back your captivity ; Thus saith the Eternal." (Zeph. III-20). "And the Eternal shall be King over all the earth, on that day the Eternal shall be *One* and His name *One*". (Zech. XIV,-9).

13th. The thirteenth creed teaches the resurrection of the dead. God will raise the dead out of their graves in the end of time, and revive them in a more perfect state. The effect caused by that is that those also who died long ago, will partake of the enjoyment of the eminent restoration of Israel. God will then pass judgment upon all the human race, and will reward each according to his merits or adjudge punishment. The manner how, and the period when, are known to God only. "I kill and I make alive". (Deut. XXXII -39). "The Eternal killeth, and maketh alive, He bringeth down to the grave and bringeth up". (I Sam. II-6).

Our creed, summed up shortly is :—

1. Extolled be the living God, and praised be He ; He existeth, but His existence is not bounded by time. 2. He is *One*, but there is no unity like unto His unity ; He is incomprehensible, and also His unity is unending. 3. He hath no material form, He is incorporeal, and we cannot compare His holiness to aught that is. 4. He existed before all things that are created ; He is the first, but there is no beginning to His existence. 5. Behold, He is the Lord of the world ; and through all the creation, evinceth His mighty power and dominion. 6. The inspiration of His prophecy did He bestow on the men of His peculiar and glorious people. 7. There never arose a prophet in Israel like unto Moses who beheld God's similitude. 8. A true Law hath God given to His people, by the hand of His prophet, who was faithful in His house. 9. God will never alter nor change His Law for any other. 10. He beholdeth and knoweth all our secrets ; for He vieweth the end of a thing at its commencement. 11. He rewardeth the pious man according to his works ; and punisheth the wicked, according to his wickedness. 12. At the end of days will He send our annointed, to redeem those who hope for the accomplishment of their salvation. 13. God in His great mercy will revive the dead. Blessed be His glorious name, praised for evermore !

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ZOROASTRIANISM.

BY

Mr. JIVANJI JAMSHEDJI MODI, B. A.

A Zoroastrian Creed.—Its Theology.

[In compliance with the kind suggestions of the Hon'ble Chairman of the Convention Committee, Chapters I, II and III dealing with the subject have been omitted. Chapter I is an introductory note, dealing with the ancient Persians and their efforts in the West and in the East. Chapter II deals with the Indo-Iranian religion, its two principal notions with a few details of the common elements and the common names of Divine Beings etc. Chapter III deals with the history of the Schism which separated them from the main stock, giving in it the historical tone of the *Gathas*, the old and the new elements in Zoroastrianism &c.*

THE ancient Persians are spoken of as the Puritans of the Old World. They at one time lived in a common land with the ancestors of the ancient Hindus and worshipped a common god, the God of the Indo-Iranian religion. They then separated, the cause of separation being their Puritanic tendencies, their efforts to purify religious notions. Then there came in a time when the Indo-Iranians began to part in the matter of their progress of thought. The ancestors of the ancient Iranians saw that among a section of their brethren. the two notions *viz* (1) the latent monotheism and (2) the unconscious dualism slowly began to disappear. They themselves on the other hand developed them or as Darmesteter says "pushed them to an extreme."

A Zoroastrian's Creed. Its Monotheism.

The twelfth chapter of the Yaçna contains the Articles of Faith of an ancient Iranian. It is what Dr. Mills calls "The Mazdayasnian Confession". The contents of the chapter can be conveniently divided into the following six heads:

1. A declaration to break the influence or the action of the Daêvas and his firm belief in Ahura Mazda as the source of all things.

2. A declaration to stand by the side of his co-religionists and to do all that is necessary to protect them from harm and to help them.

* The Vivekananda Society.

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3. A declaration in detail of his hatred of all that is evil and that proceeds from the Daêvas and of his resolve to follow the teachings of Zoroaster in this matter.

4. A declaration of his line of conduct in life. He enumerates some of the best creations of God and announces his resolve to be as useful to others as these creatures are. He declares his willingness to act as Zoroaster and his first disciples acted and to hold God himself as his ideal before him.

5. A declaration in favour of the triad of good thoughts, good words and good deeds.

6. The final declaration announcing himself, as said above, as a Mazdayaçnian Zoroastrian.

The substance of this chapter of the different kinds of declarations can be summarised thus :

Substance of these declarations.

"I am opposed to the path of the Daêvas and am a follower of the path of Ahura Mazda. I praise the Amesha Spentas. I take Ahura Mazda to be the Creator of all good things. I praise wisdom. May it come to me. I will protect the cattle from rapine proceeding from thieves and robbers and I will protect the quarters of the Mazdayaçnians from all sorts of harm. I will see that all Mazdayaçnians live in peace and security according to their pleasure. I will do no harm to the Mazdayaçnians even if my life is in risk. I hate the evil Daêvas and I will never be in their company. Water, vegetation and cattle are useful to all around us. I will have them as my models and try to be useful like them to all round me. I will have Ahura Mazda Himself and then Zoroaster and Farshaoster and Jamasp as my ideals before me. I will always practise good thoughts, good words and good deeds. I will praise the Mazdayaçnian Zoroastrian religion which grants peace and devotion.

The last part announcing the Mazdayaçnian Zoroastrian religion.

The first and the last parts of this essay are very important. In the last part the reciter declares his adherence to the faith. It is the portion which a modern Zoroastrian recites several times during the day when he unties and puts on again his *Kusti* or sacred thread. It runs thus :

"I am a Mazdayaçnian, a Zoroastrian Mazdayaçnian. I agree to be a praiser and a believer (of the Zoroastrian Mazdayaçnian religion). I praise good thoughts, I praise good words, I praise good actions. I praise the good

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Mazdayaçnian religion which removes quarrels, which makes one lay down arms, which inspires self devotion and which is righteous. Among all the religions that exist now or may hereafter exist, the greatest, the best and the most excellent is that which is the Ahuramazdian Zoroastrian (religion). I believe that all good proceeds from Ahura Mazda. This is the praise of the Mazdayaçnian religion."

The first renouncing the Daêva-yaçna religion.

The Chapter of Creed begins with a statement renouncing Daêva worship. It runs thus :—"I drive the Daêvas hence ; I confess as a Mazda-worshipper of the order of Zarathushtra, estranged from the Daêvas, devoted to the lore of the Lord, a praiser of the Bountiful Immortals ; and to Ahura Mazda, the good and endowed with good possessions, I attribute all things good, to the holy One, the resplendent, to the glorious, whose are all things whatsoever which are good ; whose is the Kine, whose is Asha (the righteous order pervading all things pure), whose are the stars, in whose lights the glorious beings and objects are clothed."[1]

An emphatic declaration due to the schism.

We see here that the ancient creed began with words which dissociated an ancient Iranian from the Daêva worship prevalent round about him and associated him with the Mazda worship then beginning to take a deeper root. Even a modern Parsee emphatically calls himself a Mazdayaçnian, a Zoroastrian Mazdayaçnian, *i. e.* a person who worship Mazda, the all-knowing God according to the way taught by Zoroaster. He expresses himself as opposed to Daêva-yaçna *i. e* the worship of the Daêvas. This emphatic declaration is due to the schism above referred to, whereby the ancient Iranians parted from the sister branch or branches of the Indo Iranian stock. It is due to the fact that the other branch or branches began to lose sight of the original two notions of the common Indo Iranian religion, viz, the latent monotheism and the unconscious dualism.

Who were the Daêvas ?

We now come to the question of the Daêvas. Who were the Daêvas to whom the ancient Iranians expressed and the modern Parsis express themselves as opposed ? The word Daêva latterly had a very larger signification.

Daêva is a very ancient Aryan word for God—being derived from an ancient Aryan root *div* to shine. Not only the

1 Dr. Mills : S. B. E. Vol. XXXI, *pp.* 247-48.

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Eastern Aryans, the Hindus, but the Western Aryans also, have the word in one form or another for their God. For example, the Greeks had Deos or Zeus ; the Romans, Deus ; the Germans, Tens ; the Luthanians, Diewas. But it appears that among other Aryans, the word degenerated from its primitive purity, when, instead of believing that there was only one Daêva or God who was the Cause of all causes, they began to entertain a polytheistic belief, the word lost its primitive meaning. The word, instead of being restricted and used for God alone, began to be used for more gods than one. When the early Iranians saw the spread of this belief they stamped the word as unfit for the name of God. Among them the word came to designate the many gods of their other Aryan brethren.

So the ancient Iranians understood, by the word Daêva, the numerous gods of other sections of the older stock.

Later development and signification of the word Daêva.

Thus the word Daêva, once dethroned from its higher pedestal, began to have, later on, wider and a larger signification. It included in its signification all persons, powers, causes or forces that had an evil tendency, that led to do harm to the creation. Thus there were the Daêvas of the following several classes :

1. The gods, other than the one Omniscient Lord Ahura Mazda, who usurped the place and dignity of Ahura Mazda.

2. Tyrants or evil disposed persons of the worst type. For example, the tyrant Azidahaka or Zohak, who usurped the throne of Persia, is spoken of in the Avesta as a Daêva.[1]

3. The ca ses or the things that brought about sickness and spread diseases were also known as Daêvas. The Ardibehesht Yasht and the Vendidad contain a long list of different kinds of sickness and disease known as the Daêvas.

4. Moral vices were also known as Daêvas.

A Mazdayaçnian Zoroastrian prayed to oppose the work and influence of all these Daêvas ;

Dr. Hang thus speaks of the general subject of Ahura and the Daêvas :

"In the Vedas, as well as in the older portions of the Zend-Avesta (see the Gathas), there are sufficient traces to be discovered that the Zoroastrian religion arose out of a vital struggle against the form which the Brahmanical religion had

1 Yaçna IX, 8.

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assumed at a certain early period. Both creeds are known as diametrically opposed to one another in both their scriptures. One is called the belief of the Asuras (*Ahura* in the Avesta), the other that of the Devas. This circumstance cannot be merely accidental, the less so, as we find the word *Asura* used in the older Vedic hymns in a perfectly good sense, and as a name of several Devas themselves, which fact clearly shows that there must have been once a vital struggle between the professors of the Deva and those of the Ahura religion, in consequence of which the originally good meaning of Asura was changed to a bad one."[1]

The Zoroastrian conception of God.

We have so far seen how the ancient Iranians who at one time believed in the common God, the Daêva of their Indo-Iranian brethren, separated from their other brethren and how they enthroned Ahura Mazda in the place of the Indo-Iranian Daêva when the latent monotheism and the unconscious dualism connected with Daêva began gradually to disappear. We will see here what the Iranian conception of the Iranian Ahura Mazda was, and is now, as preserved in the Avesta.

God is spoken of as Ahura, Mazda or Ahura Mazda. He is known as Ahura *i. e.* the Lord of Existence, because He is Eternal. He has existed from times eternal and will exist for times eternal. He is not only self-existent but is the bestower of existence upon all things seen in the world. Though unseen, He is recognizable in His created world. The sun, the moon, the stars manifest His existence. The regular way in which these heavenly bodies move and work testifies a master mind. The air we breathe, the phenomena of the movements of water, the growth of vegetation, the constitution of animals and men, the regularity, the system, the order seen in the growth of all these, demonstrate His master mind and His power. From Nature our thoughts go to Nature's God. His grand Nature proves His existence.

The other name of God is Mazda, *i. e.*, the Great Knower, the Omniscient Lord. He is so called because He rules the world by His infinite knowledge. It is by His infinite knowledge that He has created the Universe and has set it a-going.

1. Hang's Essays (2nd Edition), *p.* 287.

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A Zoroastrian's Creed.—Its Speculative Philosophy.

Speculative Dualism.

We have so far spoken of Zoroastrian Monotheism which was the first of the two notions that were common to the old Indo Iranian people and which the ancient Iranians developed. Now we come to the second notion, *viz.*, the unconscious dualism. We will see how the ancient Iranians developed that notion, when their brethren, the ancient Indians allowed it to gradually disappear. While the consideration of the first notion appertains to the domain of theology strictly so called, the consideration of this notion belongs to what may be called the speculative philosophy of the Zoroastrian religion.

The speculative philosophy about the Creator.

Ahura Mazda or God, is according to Parsee Scriptures, the Cause of all causes. He is the Creator, as well as the Destroyer, the Increaser as well as the Decreaser. He gives birth to different creatures and it is He who brings about their end. How is it, then, that He brings about these two contrary results ? In the words of Dr. Hang, "Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity, and even of modern times, *viz.*, how are the imperfections discoverable in the world, the various kinds of evils, wickedness, and baseness, compatible with the goodness, holiness and justice of God ? This great thinker of remote antiquity solved this difficult question *philosophically* by the supposition of two primeval causes, which, though different, were united, and produced the world of material things, as well as that of the spirit."[1]

'These two primeval causes or principles are called in the Avesta the two "Mainyus." This word comes from the ancient Aryan root "man" to think. It may be properly rendered into English by the word 'spirit' meaning 'that which can only be conceived by the mind but not felt by the senses.' Of these two spirits or primeval causes or principles, one is Creative and the other Destructive. The former is known in the Avesta by the name of 'Spentamainyush' or the Increasing Spirit, and the latter by that of 'Angra-mainyush' or the Decreasing Spirit. These two spirits work under one God, Mazda, who, through the agency, as it were, of the two spirits, is the Cause of all causes in the universe, the Creator

1. Hang's Essays (2nd edition) *p.* 303.

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as well as the Destroyer. These two spirits work under the Almighty day and night. They create and destroy, and this they have done ever since the world was created.'[1]

It is in this 'dualistic conception of creation' that, as Countess Cesoresco says, "the true originality of Zoroastrianism as a religious system lies." It is "the nexus that connects all its parts."[2] We will not enter here into the details as to how it connects all its parts.[3]

The above philosophical notions which distinguished Zoroastrianism from other religions then extant, have led some to misunderstand Zoroastrian theology. But scholars like Hang, West, Mills and others have ably spoken against the faulty opinion of some, that Zoroaster preached dualism. As Mr. Samuel Laing has said, "To this sublime view, the best modern thought is fast approximating. Men of science like Huxley, philosophers like Herbert Spencer, poets like Tennyson, might all subscribe to it; and even enlightened Christian divines, like Dr. Temple, are not very far from it when they admit the idea of a Creator behind the atoms and energies, whose original impress, given in the form of laws of nature, was so perfect as to require no secondary interference"[4]

A Zoroastrian's Creed.—Its Moral System.

Zoroastrian Moral system, based on philosophical principles.

The consideration of the question of the Speculative Philosophy of Zoroastrianism brings us to the question of its moral philosophy.

In the 12th chapter of the Yaçna, a Zoroastrian thus pithily announces his views about morality : "I praise good thoughts, I praise good words, I praise good actions."

Prof. Harelez says :—"*La religion mazdéene se distinguc de toutes les antres religions antiques en ce qu'elle a une morale systématisée et fondée sur des principes philosophiques.*" Let us see how the moral system of Zoroastrianism has been founded on philosophic principles.

As there are two primeval principles under Ahura Mazda that produce our material world, as said above, so there are two principles which, in the nature of man, encourage him to

1. Vide my Religious system of the Parsees (2nd *ed.* 1903), *p.p.* 7-9.
2. The Contemporary Review, October, 1907, *p.* 495.
3. Vide my 'Religious system of the Parsee's for some of the details.
4. "A Modern Zoroastrian" by Samuel Laing (1887) *p p.* 203-4.

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do good or tempt him to do evil. One asks him to support the cause of the Good Principle, the other to follow that of the Evil Principle. The first is known by the name of Vohumana or Beheman, *i. e.*, the good mind. The second is known by the name of Akamana *i. e.* the bad mind.

These two principles exert their influence upon a man's *manashni, gavashni* and *kunashni, i. e.*, upon a man's thoughts, words and deeds. When the influence of Vohumana predominates, his thoughts, words and deeds result in *humata* (good thoughts), *hukhta* (good words) and *hvarshta* (good actions). But when the influence of Akamana predominates, his thoughts, words and deeds result in *dushmata* (evil thoughts), *duzukhta* (evil words) and *duzvarshta* (evil actions).

The fifth chapter of the Vendidad gives, as it were, a short definition of what is morality or purity. There it is said that, "*Yaozdâo mashyâi aipi zanthem vahishtâ*," *i. e.*, "Purity is the best thing for man after birth." This, we may say, is the motto of the Zoroastrian religion. The writer then further says that 'the preservation of good thoughts, good words and good deeds is piety.' In these three pithy words *humata, hukhta, hvarshta* (good thoughts, good words, good actions) is summed up, so to say, the whole of the moral philosophy of the Zoroastrian scriptures. Your good thoughts, your good words and your good actions will be your intercessors. They are your saviours. Nothing more is wanted. As the late Dr. Hang rightly observed "The moral philosophy of Zoroaster was moving in the triad of 'thought, word and deed." These three words form, as it were, the pivot upon which the moral structure of Zoroastrianism turns. It is the ground work upon which the whole edifice of Zoroastrian morality rests.[1]

The moral system based on the philosophic principle of dualistic conception does not, in the words of Countess Martinengo Cesoresco "make a single demand on human nature except to be good as its Creator was good."[2]

Puritanic Influence in Customs, Ceremonies &c.

Purity in Sacrifices.

The ancient Aryans had animal sacrifices to some extent. Zoroastrianism did away with that practice. The early Mazdayaçnians seemed to have used flesh as their offerings, instead of offering

1. Vide my 'Religious System of the Parsees,' *p.p.* 15-18.
2. The Contemporary Review. November 1907, *p.* 496.

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whole animals as sacrifice. Latterly even that had been done away with. The modern Parsees have only milk as a relic of the ancient Aryans' animal sacrifices. Fruits and flowers form the principal things that are produced before the worshippers in their liturgic prayers. All these things are held and presented as symbols of the animal and vegetable productions of the Creator. Fire stands before them as the emblem of God's refulgence and purity.

Influence in the matter of Customs, Observances, &c.

The puritanic spirit of the Zoroastrians has been observed in various directions in connection with some of their religious customs and observances, for example, in matters like the following :

1. Religious sacrificial observance.
2. The symbolic objects of Worship.
3. The custom of the Disposal of the Dead.

Fire as a Symbol.

The Zoroastrians regard fire as an emblem of refulgence, as the most perfect symbol of God and as the best and noblest representative of His divinity. "In the eyes of a Parsee, his (the fire's) brightness, activity, purity and incorruptibility bear the most perfect resemblance to the nature and perfection of the Diety."

Symbolic ceremonies for the foundation of a Fire Temple.

Again, one must remember, that it is the several symbolic ceremonies that add to the reverence entertained by a Parsee for the fire burning in his fire temples. A new element of purity is added to the fire burning in the fire-temples of the Parsees by the religious ceremonies accompanied with prayers that are performed over it, before it is installed in its place on a vase on an exalted stand in a chamber set apart.

The sacred fire burning there, is not the ordinary fire burning in our hearths. It has undergone several ceremonies, and it is these ceremonies, full of meaning, that render the fire more sacred in the eyes of a Parsee. We will briefly recount the process here. In establishing a fire-temple, fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not

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touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber.

Now what does a fire so prepared signify to a Parsee? He thinks to himself: When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Divinity, had to undergo certain processes of purification, had to draw out, as it were, its essence—nay, its quintessence—of purity, to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential, and more important it is for me—a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils, both physical and mental—to undergo the process of purity and piety, by making my *manashni*, *gavashni* and *kunashni* (thoughts, words and actions) pass as it were through a sieve of piety and purity, virtue and morality, and to separate by that means my *humata*, *hukhta* and *hvarshta* (good thoughts, good words and good actions) from *dush-mata*, *duzukhta* and *duzvarshta* (bad thoughts, bad words and bad actions), so that I may, in my turn, be enabled to acquire an exalted position in the next world.'

Again the fires put together as above are collected from the houses of men of different grades in society. This reminds a Parsee that, as all these fires from the houses of men of different grades, have, by the process of purification, equally acquired the exalted place in the vase, so before God, all men—no matter to what grades of society they belong—are equal, provided they pass through the process of purification, *i. e.*, provided they preserve purity of thoughts, purity of words, aud purity of deeds.

Again, when a Parsee goes before the sacred fire, which is kept all day and night burning in the fire-temple, the officiating priest presents before him the ashes of a part of the consumed fire. The Parsee applies it to his forehead just as the Christian applies the consecrated water in his church and thinks to himself: 'Dust to dust. The fire, all brilliant, shining, and resplendent, has spread the fragrance of the

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sweet-smelling sandal and frankincense round about, but is at last reduced to dust. So it is destined for me. After all I am to be reduced to dust and have to depart from this transient life. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and lead the light of righteousness and knowledge before others.'

In short the sacred fire burning in a fire-temple serves as a perpetual monitor to a Parsee standing before it to preserve piety, purity, humility and brotherhood.

Now, though a Parsee's reverence for fire, as the emblem of God's refulgence, glory, and light, as the visible form of all heat and light in the Universe, in fact as the visible form of all energy, and as a perpetual monitor, encouraging ennobling thoughts of virtue, has necessitated the erection of fire-temples as places of worship, he is not restricted to any particular place for his prayers. He need not wait for a priest or a place to say his prayers.

Nature in all its grandeur is his temple of worship. The glorious Sun and the resplendent Moon, the mountains towering high into the heavens and the rivers fertilizing the soil, the extensive seas that disappear, as it were, into the infinity of space, and the high vault of heaven, all these grand objects and phenomena of nature draw forth from his soul, admiration and praise for the Great Architect, who is their author.

The use of Fire as a symbol of God's *Divinity*, *Purity*, &c. kept a Zoroastrian away from the very beginning from the use of any image or idol We have the authority of Herodotus (BK. I, 131) to say that the ancient Iranians' conception of God was even higher than that of the ancient Greeks. He says that they had no gods with human forms as among the Greeks and that they had no statues or images.

The Disposal of the Dead.

Most of the ancient Aryans burned their dead. The Iranians did away with burial and resorted to the custom of the exposure of the bodies on the tops of mountains where the flesh can be devoured by the flesh-eating vulture and the rest dried by the sun and air. They did not take to the custom of burning, from their point of view of veneration for Fire.

Their aversion to burial must be due to sanitary views which suggested that the earth may not be polluted. This is clearly indicated in the Vendidad.

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Another probable reason suggested by Countess E. Martinango Cesoresco is worth noticing here.[1] At first she thus justifies the Parsee custom of the disposal of the dead. Speaking of the innovations of Zoroaster whose "paramount object," she thinks, "was less change than conservation", she says : "The most remarkable innovation was that which concerned the disposal of the dead. It cannot be explained as a relic of barbarism : it was introduced with deliberation and with the knowledge that it would shock human sensibility then, just as much as it does now. The avowed reason for giving the dead to vultures or animals is that burial defiles the earth.....Though so strongly insisted on in the Avesta, the practice only became general at a late period : even after Mazdaism had made headway, bodies were often enveloped in wax to avoid defilement of the earth while evading the prescribed rite. Cremation, the natural alternative to burial, would have polluted the sacred fire. It was observed, no doubt, that the consumption of the dead by living animals was the means employed by nature for disposing of the dead. Why do we so rarely see a dead bird or hare or rabbit or squirrel ? The fact is not mysterious when we come to look into it. It may have been thought that what nature does must be well done." Then she suggests another possible reason for the costum. "Possibly another reason against burial was the desire to prevent anything like the material cult of the dead and the association of the fortunes of the immortal soul with those of the mortal body, such as prevailed among the Egyptians whose practices were doubtless known to the Magi by whom, rather than by any one man, the Mazdean law was formed." She then adds : "Finally, the last rites provided a recurrent object-lesson conducive to the mental habit of separating the pure from the impure .....The rule of every religion is designed largely, if not chiefly, as a moral discipline."[2]

The main principle lying at the bottom of the Parsee custom of disposing of the dead and at the bottom of all the strictly religious ceremonies enjoined therewith is this : that the body, when the immortal soul has left it, should, preserving all possible respect for the dead, be disposed of in a way the least harmful to the living.

For properly understanding the Parsee ceremonies that relate to the disposal of the body, we must look to the

1. The contemporary Review. October 1907 p. 495.
2. "Among the Buddhists of Thibet the dead are given to dogs and birds of prey as a last act of charity to feed the hungry."

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ancient Zoroastrian ideas of sanitation, segregation, purification and cleanliness as expressed in the Vendidâd of their Avestic scriptures. As Prof. Darmesteter says, all these ceremonies can be summed up in two words which are the same as those which sum up to day all the prophylactic measures in the case of an epidemic, *viz.*,

1. To break the contact of the living with the real or supposed centre of infection.

2. To destroy the centre itself.

Again, we must bear in mind the idea of simplicity observed in this manner of the disposal of the dead. The Persian poet Saadi sings :

Chun âhang-i raftan kunad jâu-i pâk
Chê bar takht mordan chê bar rui-i khâk.

i e., when the pious soul thinks of departing, it is all the same whether one dies on a throne or on bare ground.

The Parsee custom of the disposal of the dead illustrates, as it were, the above words of the poet. The method of carrying the body and of its disposal from the beginning to end is the same for all, the rich and the poor.

The idea of purity in various customs.

Among the ancient Iranians a good deal of importance was attached to what we may term the purification of the body, the reason was that it was believed—and it is a very reasonable belief that the physical purity or the purity of body is a step towards the purity of the soul. Purity is as essential for the good of the body as for the good of the soul. "*Yaozdâo mashyâi aipi Zanthem vahishta*"[1], *i. e.*, "purity is the best from the (very beginning of one's) birth", is one of the most excellent sayings of the Avesta.

Injunctions for preserving Health. Prohibition of fasting, asceticism, &c.

With the question of the preservation of the purity of the body is connected the question of Health. The Avesta is replete with injunctions to preserve Health.

Again, it does not enjoin any kind of fasting, celebacy, asceticism or the like. It preaches optimism. It teaches that God has created all things for the reasonable enjoyment of life. The idea of 'duty' must not be lost sight of in the midst of all enjoyments before us.

(1) Gâthâs : Yaçna XLVIII, 5 ; Vendidâd, V, 21.

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ZOROASTRIANISM (2nd. Paper).

Revelation Considered as a Source of Religious Knowledge. (With special Reference to the Zoroastrian Religion.)

BY

DHANJISHAH MEHERJIBHAI MADAN, M.A., L.L.B.

It is a trite saying that the East is the home of all great religions, and we get that trite saying coupled with that frequently repeated adage : "*Ex oriente lux.*" While, however, as Orientals we take pride in what is signified by this adage, which is by no means based on fiction, we cannot but admit that we owe to the West the systematization and the scientific method of investigation into religious teachings, and that the cultivation of the study of theology as a science has its origin entirely in the West. It is thus as true to say that the law comes from the West, as that light comes from the East, and we may well supplement the above quoted adage by saying : "*Ex oriente lux, ex occidente lex.*" In their effort to study Comparative Theology, scholars of the West have held regular conferences and conventions in Europe. It is but meet, then, that we in India should have regular periodical conventions or conferences like the present, for while we have retained all our characteristics as Orientals, including a very staunch adherence to our religious faiths and beliefs, we have, under the benign sway of a Western administration and a Western education, learnt to assimilate with those characteristics the scientific method of investigation into facts and beliefs adopted in the West. If only we could persuade ourselves in a spirit of tolerance to listen to and express our opinions with fairness and impartiality on the sentiments of others, we cannot fail to achieve the best results in knitting together the bonds of fellowship between the diverse races and creeds that have made India their home.

I should have liked, if circumstances permitted it, to present before this Convention for their consideration, and criticism, a succinct but yet a complete aspect of the teachings of Zarathushtra, the prophet of ancient Irân, the prophet who flourished in times of which we have no record, and about whose life and doings we have the most conflicting accounts even in the books written by Zoroastrians. For while he is depicted to us in the earliest and most authentic

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of the Zoroastrian Scriptures, *viz.*, the Gâthâs and, in fact, in the whole of the Avestan writings, as quite a human being "born of a mortal," subject to all the vicissitudes of fortune to which man is naturally subject, in the later Scriptures written in the Pahlavi and Persian languages we find accounts in glowing pictures of countless marvels performed by the prophet to prove the excellence of his religion, and we also read that even his conception and birth were the result of a special divine scheme in which the archangels were the principal actors. I cannot hesitate to say what, I hope, will be admitted by all the members of this Convention, that when we meet with two such entirely conflicting statements of facts made at different periods of time, the earlier account must be accepted as more genuine and more truthful. Speaking for myself, I say that there is real greatness in a prophet undertaking manly struggles against his enemies and achieving triumphs in brave strife, whereas I fail to see any greatness in a prophet who is pictured as a mere figure-head and a tool, and who is made only the instrumentality of fulfilling a divine scheme in which the real actors are spiritual beings. I would take the prophet Zarathushtra as a human personality, and would judge all his work by the same standard as the work of other men. When I say this, I do not suggest that the prophet was gifted with only the average ability and faculties possessed by all mortals, but I say that he was in his time—*primus inter pares*, the first among equals, but not belonging to a different and a higher stage of being than ordinary mortals. I may also say that he was by far more advanced in his thoughts than the average level and spirit of his times. But with all that, he was but a man, "born of a mortal womb," as one of the Avestan books, the Vendidâd, calls him.

I propose to restrict myself in this thesis to the consideration of the sources of the knowledge of Zarathushtra. To say the same thing more particularly, I propose to consider whether the teachings which Zarathushtra gave to the world, were the result of his own meditation and thought, or whether they consisted of truths inspired into him, through the agency of a Divine Revelation. Several religions claim that the knowledge promulgated by them consists of truths inspired into the hearts of prophets by the instrumentality of a Divine Revelation. I have, no doubt, therefore, that the members of this Convention will all listen with interest to what Zoroastrianism has got to say on the subject of Revelation.

I propose in the course of this thesis first to settle the

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meaning in which the term 'Divine Revelation' is used in Theology, and then to consider whether in that sense, the prophet Zarathushtra can be said, to have been inspired with such a Revelation from Ahura Mazda, the God of the Avesta as far as we are able to judge from the earliest, and thus the most authentic Avestan writings.

What, then, is Revelation ? In its ordinary acceptation, the term denotes in the abstract, the disclosure or communication of truth to men by God Himself, or by His authorized agents, and concretely, it is used to signify sacred truths divinely communicated to men for his instruction and direction. As another writer has put it, "Revelation is the objective approach of God to men, God entering into human life and history for man's salvation." * * * *

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I shall now proceed to consider what is the idea to be gained by a deep and critical study of the Zoroastrian Scriptures on the question of Revelation. I am not going to sit in judgment over the two religions, the religion of Christ and the religion of Zarathushtra. But I feel it my duty only to compare the two and to point out the differences, if any. Of course, as human frailty will have it, it is quite possible that I may be led once in a way to speak on the merits of the teachings of the two religions, but I shall endeavour, as far as possible, not at all to inveigh against the one or unduly to praise the other.

Numerous scholars have written on the religion of Zarathushtra, and it has become, as it were, the routine with them to call it a revealed religion. Indeed, for some reason or another—I do not know why—it is considerd perhaps the greatest merit in a religion that it should be a revealed religion. In all ordinary matters, people adopt the view that a deliberately adopted *reasoned* belief, because of one's own choice and free will is far superior and far stronger to the imposed belief based on the dictates of some high authority or superior power. Why should it be otherwise with religious belief which forms the noblest sentiment of mankid ? Why should we accept without question the very guiding principle of our daily actions purely because some higher power with whom we are unable to have direct converse has ordained that it should be so ? The religion of Zarathustra, although it has been styled by so many scholars as a revealed religion, has never claimed to be such in the most

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authentic Scriptures themselves. Let us proceed to consider this question on the basis of Avestan texts.

A prepossessed mind does not like to challenge the statement found in the romantic details of the traditional accounts of the life of Zarathushtra written in comparatively modern times, which speak of the thousand and one miracles wrought by Zarathustra for convincing the people of his time of the excellence of his religion—of the fire which he brought from heaven and always carried in his hand to the admiring gaze of the multitude—of the rod of authority which he was supposed to have been entrusted with in the form of a knotted stick—and amongst many other things of a like nature, of twenty one *Nasks* or books which he brought down from heaven for enlightening the vision of mankind on religious matters. These twenty one books constitute what is called the Revelation of Zarathushtra. Now it may be that Zarathushtra went about with a stick,—and a knotted stick, if the sentimentalist would like to have it so—but with that exception the whole of the story of miracles and of the Fire of Heaven and the twenty one *Nasks* is but a myth. We find no mention made of the Fire of Heaven in the Gâthâs or even in the later Avesta. You have to come down to the latest writers for this intelligence. Perhaps it was a mighty revelation vouchsafed to these modern authors for their self-edification, and for the edification of their willing believers. Where is the story of the thousand and one miracles of Zarathushtra in the pages of his own compositions—the Gâthâs—or in any portion of the Avesta? Why, as I said above, if you take this great sage as he is depicted in those quarters, you find him but an ordinary man, quite incapable of performing miracles, but on the contrary, surrounded by difficulties and meeting with disappointments which he feels as any other man does feel, but which he encounters with courage and contentment, and finally gains success in his noble cause. He does nothing which has any supernatural or preternatural ring about it. His measures are human; his resources are human; but so great is his work that though a man, he shines out quite above the level of his contemporaries. He is *Primus inter pares*. Never is it for a moment suggested in those really authentic writings that the spread of the religion of Zarathushtra is to be accounted for in the miracles performed by its founder. The greatest pride of the Zoroastrian is that apart from any supernatural or preternatural agency, the spread of the religion which he professes to follow, and its survival up to the

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present day is due only and solely to the dominion which it has been able to exercise on the minds of men by the excellence of its teachings, the universality of its principles, and the rational tone of its doctrines. Take the very words of Zarathushtra who says :

"Hear ye this with the ears, behold ye this with the light of your mind ! Fix ye now, each man judging for himself, the choice of faith :"—Yasna XXX. 2.

Or again,

"Thus forth I announcing speak ; hear ye ; now harken, ye who from far have come, and ye from nearer ; for now think ye all aright, *deliberate* ye (on what I say)."—Yasna XLV. 1.

We do not find any claims put forward by Zarathushtra to his being a special messenger of God speaking forth the mandates of the Almighty. All he desires of his audience is a patient hearing and a calm and impassioned judgment, but he claims no special authority. He does not rely on any miracles for propagating his doctrines, but depends on the soundness of his propaganda viewed from the standpoint of reason. If miracles had contributed to the spread of his doctrine, and if it was by some agency other than the mere force of argument that Zarathushtra succeeded in his mission, what reason would there be for him to lament, as he does in Yasna XLVI. complaining that his following was but small, and that his friends, relatives and associates had all deserted him ? And then to avert entire disaster what does he seek for in his prayer to Ahura Mazda ? Not for any supernatural power, not for ability to perform miracles, not for a recognition by men of the fact that he carries a Divine Revelation which all men must implicitly believe in, but he says :

"To Thee in grief I cry, O Lord, vouchsafe Thy grace to me, as friend bestows on friend, showing me with pureness the *best riches of the Good Mind*."—Yasna XLVI. 2.

It is by means of the good mind and by the force of argument that he seeks to convince his contemporaries. We find in the *Farvardin Yasht*, a succinct biography of Zarathushtra. He is there described as perhaps the greatest of men, but there too there is not a word of any superhuman achievements or the performance of any miracles. I have dealt on this story of miracles at some length, because it is largely on this that the genuineness of the theory of Revelation is based. The Immaculate Conception, if true, was a miracle. The idea of the Trinity is nothing, if it is not based on these miracles which are its fountain source. Put these

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away, and you remove the very corner-stone on which is reared the idea that God specially manifested Himself on this earth for conveying religious truths to mankind.

Is it, then, that the religion of Zarathushtra is called a revealed religion, purely on hazy and mythical stories of later generations? Before coming to this, I should like to point out how absurd it is to say that the religion of Zarathushtra was a revealed religion. As we have seen above each man is asked to think, to use his own reason, and then decide for himself what religion he should adopt. Can such a belief adopted or discarded after the exercise of a well-reasoned judgment be termed faith in a Revelation? Could any one who professes to communicate the word of God to man, allow the latter to sit in judgment on the excellence or otherwise of the divine message itself, and not merely on the fact of its being a divine message? But who could ever imagine that the bringer of a Divine Revelation, meant specially to be implicitly believed in by all without question, should plainly come forward and tell his hearers that they are to accept or reject the teachings that he is going to impart to them, according as it seems proper to them. Surely a prophet with a Revelation would not for a moment suggest its rejection. You could not expect him to tell his hearers that they are free to sit in judgment upon doctrines specially communicated by God for their benefit, and to believe or not to believe in them, according to their choice.

Now let us consider what may perhaps have led even the most renowned scholars to designate the teaching of Zarathustra by the name of a revelation. We continually find Zarathushtra soliloquising, and in the midst of such soliloquies he is often appealing to Ahura Mazda to teach him right truths, so that he may, in his turn, be able to impart them to the whole world. The whole of Yasna XLIV. runs in this strain. Zarathushtra puts various queries to Ahura Mazda, and calls for accurate replies. We also find him saying over and over again : "O Mazda, with the tongue of Thine own mouth declare it, that I may teach it to all the living." The answers to queries of this nature appear to have been understood as the revelation by Ahura Mazda to Zarathushtra. But they can be so called only in a metaphorical language.

Out of no less than nineteen different queries addressed direct to Ahura Mazda in this chapter XLIV. of the Yasna, not one is directly answered. In all cases the answers are either implied in the questions themselves or are left to be

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gleaned from the context. And, as a rule, the source from which the answers are derived, is mentioned. It is usually the good mind, and sometimes it is the "intelligence" which evolves the answer by drawing inferences from the laws pervading the universe. In the course of this very chapter, in the ninth strophe, the term religion is defined as laws propounded from the brain of a genius through the understanding of the immutable laws prevading the universe. Here, then, is an ideal description given by the prophet Zarathushtra himself as to what a religion is and should be. Can any one assert with the force of reason on his side, that the prophet Zarathushtra, in spite of this declaration, must have been divinely inspired in his mission, in some mysterious manner? This could hardly have been the case, considering the idea which he seems to have had of what a religion should be. It is, necessary, however, to solve a difficulty which might possibly be raised in this connection. The genius from whose master-mind the religious laws are said to emanate is discribed to be "like Ahura Mazda". One might be led to imagine from this, that, as no man can be expected to have a mind like that of Ahura Mazda, the source must be something superhuman. The solution of this difficulty is to be arrived at by a study of other parts of the Gâthâs in which the same simile occurs. We find the expression used more than once in the Gâthic texts. Men are told to strive to be like Ahura Mazda in intelligence. Again, a man who devotes himself all his life to the betterment of the cause of the whole world, is said to be like Ahura Mazda, and we are also told that the ideal—the goal which the man of wisdom seeks to attain to, is the intelligence or the mind of Ahura Mazda. Hence it is clear that the use of the somewhat strange simile ought not to lead us to understand that the mind of the expositor of religion is superhuman, or anything but human.

Then, again, you find from the Gâthâs that not once will a prayer by Zarathushtra for the acquisition of any knowledge from Ahura Mazda be heard by Him and replied to in any direct manner. But invariably, and without any exception, we find that all gifts are gained through the good mind and righteousness, and through the power which comes from the knowledge acquired by a righteous exercise of the good mind, and through the strength of devotion or firm conviction which necessarily follows from this power of knowledge. Indeed, Zarathushtra has himself manifested, both directly and indirectly, the way in which he has been able to gain his

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ideas of God and all knowledge about the Divine. And that way is by no means the path of Divine Revelation or mysterious inspiration.

If the different passages of the Gâthâs are read as a whole, one would see clearly that they contain the result of the *meditation* of the prophet on various subjects. The burden of the Gâthic chapter, Yasna XLIII., is : "I *thought* Thee bounteous, O Mazda" etc. We find a regular train of *thoughts* expressed in the chapter in the order in which they rush into the mind of the prophet when he is in a contemplative mood. If meditation and the result of meditation, is revelation, then alone could the teachings of Zarathushtra be called a revelation. But the sense in which the word "Revelation" is used in Theology is not this, and it is therefore unnecessary to pursue this idea any further.

But is not Zarathushtra a prophet? Did he not come into this world with a mission ? And if these questions are answered in the affirmative, can it be denied that he came with a revelation ? Such is the way in which I have heard some people arguing. That Zarathushtra founded a definite monotheistic system of religious belief, there can be no doubt. In the sense of his being a religious founder and the promulgator of the religion, he deserves the name of a prophet. And, indeed, he did "preach forth" far and wide, his doctrines. The term "Prophet", derived as it is from the same root as the word "Professor", literally denotes a "preacher forth". It conveys, though much more intensively, the same notion as is conveyed by the word "Professor". The difference in the meaning of these two words is that of *degree*, not of *kind*; and a prophet is not necessarily "inspired" in the sense in which the word is used in connection with the subject of Revelation, just as a Professor is not. But supposing this argument from the etymological significance of the term "prophet" to be incorrect, I contend that it is improper to call a man by a particular appellation, and merely from that to argue that he possesses certain qualities, qualifications and faculties. It is not fair to give a man the title of "prophet", and then say that he is endowed with the gift of a special inspiration or Divine Revelation. Then as regards Zarathushtra's "mission". This is again a technical language, and like any other technical language, is liable to be misapplied and misunderstood. When we say that Zarathushtra came with a mission on this earth, we mean that he attempted to spread broadcast, the principles of the system of religion which he founded, and that he meant his religion to be uni-

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versal. It is rather the character of universality in his religion than its being a special inspiration that leads us to speak of Zarathushtra's mission on this earth. I am tempted to compare what I have just said of the prophet and his mission with what we so commonly say of the poet and his mission. We say "*Poeta nascitur, non fit*"—the poet is born, not made. And we also say of certain poets that they came with a certain mission on earth. And yet nobody has ever suggested that poets are divinely inspired with any certain message which they, in their turn, spread among mankind. The language used in connection with poets and prophets is alike figurative, and I contend that it is improper to use such language in a philosophical and theological disquisition and to draw therefrom conclusions which are bound to be illogical. For the rules of logic require that all figurative language must be eschewed from syllogisms.

As regards the prophecy of Zarathushtra, I believe it would not be out of place to point out definitely the position assigned to him in the Gâthâs. Yasna XXIX. represents the crying petition of the universe for a leader to guide the affairs of the world with a powerful hand and a masterly mind, and the grievance is addressed direct to Ahura Mazda. The prayer is none else than that Ahura Mazda should send some one from above to guide the affairs of the world, where might appeared then to have a mastery over right. But to interfere in this way would conflict with the well defined principle of the government of the world by imutable laws. And hence we de not find Ahura Mazda doing what Jupiter is said to have done in Greek mythology. He sends no King Log or King Stork in the midst of the world. No, He points out to the universe—and that is all—that there is one man in its midst, Spitama Zarathushtra, who, by his own excellence, has been able to win the appreciation of the Almighty, and as such deserved to be the leader of man and nature on earth. The original grievance does not appear to have been mitigated, and we find a bit of grumbling on the part of the applicants, and undoubtedly the grumbling is occasioned by the fact that the leader asked for, from above, is not given. The natural inference from this is that the mission of Zarathushtra was not in the shape of a Divine Inspiration specially vouchsafed for the occasion—that the religion taught by him was not a Divine Revelation, but that by the force of his own personality and excellence and supremacy over all others of his time Zarathushtra was able to win for himself an audience sufficient to

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make a start—and an efficient start—for the propagation throughout the length and breadth of the universe, of the system of religious belief that owed its origin to his own fertile and inventive brain.

Still more direct testimony on the point is found in other stray passages in the Gâthâs. In chapter XLVIII. of the Yasna, we are told that the intelligent ones find all the deepest doctrines of Ahura Mazda unfolded to them through the wisdom which results from the good mind. This gives a direct answer to the theorists who maintain that the deepest doctrines of the religion must proceed from a mysterious Revelation. For here you are told in so many words that by means of the good mind all the most hidden truths can be found out, if only you intelligently apply your mind in the proper direction. What is true of the method of acquiring other branches of knowledge is here said to be true also of the method of acquiring original religious knowledge, viz., that you have to cogitate well with your mind, and the knowledge which you seek is bound to be yours. Again, in Yasna XLV., we are told that the knowledge about Ahura Mazda is to be gained through the queries of the good mind which itself gives the answers to the queries through the intelligence which Ahura Mazda has gifted us with. What does this show? Only this, that the prophet teaches men to understand Ahura Mazda in the way in which he himself did. And what is this method of arriving at a knowledge of Ahura Mazda? None else but to raise questions and to answer those questions one after another, as they arise, on a rational basis. In other words, the knowledge of the teaching of and about God is acquired by holding a mental disquisition, by raising doubts and answering those doubts, by raising objections and answering them.

I referred above to the traditional record about Zarathushtra's bringing the Revelation in the shape of twenty one *Nasks*. I have deliberately attached the least importance to this story, because, as every student of the Zoroastrian religious scriptures knows full well, it is not only most improbable, but an entirely inaccurate statement of existing facts. The summary of the twenty one *Nasks* which must evidently have existed at one time, is given, in some cases with great elaboration, in the eighth book of the Pahlavi *Dînkard*. The portions of the *Nasks* which are now extant, show quite definitely that they are the work of quite different hands and written at different periods of time. I make

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bold to say that, considering the nature of the subjects dealt with in the *Nasks* must all have been prepared by different hands and at different times. Thus we see how entirely fabulous is the statement one reads in the Persian *Zartôsht-Nâmâh*, of the prophet of ancient Iran having illumined the world by twenty one *Nasks* which he was said to have received from Ahura Mazda.

I have here all along sought to prove that the religion propagated or rather founded by Zarathushtra was not a revealed religion in the sense that it was imparted to the prophet through the medium of a Divine Inspiration. In this connection it would not be improper to point out that where a prophet claims for his religion the source of revelation, he does not fail to make that declaration himself, in the most explicit terms. Thus Mohammed claimed to be the special messenger of God in so many words. In the famous temptation-scene, where Satan tries to lead Christ away to the path of the Devil, you find Jesus declaring with pride, "Do not tempt the Lord, thy God." It is peculiarly remarkable to notice the answer which Zarathushtra is represented as having given in a similar connection, viz., in the course of the dialogue between him and Ahriman, as we find it described in the *Vendidâd*, chapter XIX. When the latter taunts him with being but a man, "the son of Pourshaspa, born of a mortal womb", and as such, subject to temptations like any other mortal, what does he say? He does not claim for himself any special rank or dignity, he does not claim to be more than a mortal, but merely answers that he will, regardless of human frailty, succeed in withstanding the evil influence of Ahriman until the latter perished, and that he will struggle for this result, until he died. This imaginary dialogue, in which the prophet is supposed to have taken a part, is certainly of a much later date than Zarathushtra's own times, and yet we do not find any canonification of him as the special messenger of God on earth, but we find only a rational teaching for rooting out evil from the world—the evil which is personified in the figure of Ahriman.

There is one more point to which I should like to refer on the subject of Revelation in religion. The philosophy of the Zoroastrian system of religion is based on the idea of the immutability of the laws governing and regulating the universe. The admission of any interference of any sort in this government and regulation, would be inconsistent with the immutability of these laws. The interference through the medium of a Revelation and through prophets specially

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delegated from on high, would form no exception to the rule. Hence it is that in Yasna XXIX., to which I have referred above, we find Ahura Mazda represented as declining to interfere in the evolution and working of the universe, on this very ground that He would thereby be violating the immutability of Nature's laws. If, then, we are to presume in the case of the Zoroastrian system of philosophy, as we are bound *prima facie* to do in any system of teaching, that it is consistent with itself in its various parts, there can be no room in its propaganda for belief in a divinely inspired revelation.

I now invite the criticism of the members of this Convention on the ideas that I have expressed in this paper. As I observed in the earlier part of my paper, it is considered perhaps the greatest merit in a religion that it should be a revealed religion. And I have found several members of my own community, styling themselves orthodox in their religious beliefs, who have felt shocked at what they would call a blasphemy of the religion if it was designated as unrevealed. I believe that a criticism of that sort might well be spared. For there is no argument in making vain assertions based on purely sentimental grounds. There can be no compromise with the great truths of religion. And if it is true that the Zoroastrian religion is not a revealed religion, the most vehement assertions of sentiment to the contrary, cannot convert it into a Revelation. I, therefore, do not shrink from uttering the plain truth in plain words, and I have given the reasons by which I have come to this particular conclusion. I do not see why anybody should call it a blasphemy to say that a religion which is imagined to be a revelation, is in reality not such. Does it in any way lessen our esteem and reverence for the Almighty, if we say that man is the *causa causans* of religion and the religious sentiment ? Why, on the contrary, it would redound all the more to the glory and greatness of the Creator, it must excite in us greater, higher and nobler sentiments of reverence for Him, for His having blest us with such higher gifts and nobler sentiments. While I assert that religion is the creation of man, I do not forget that man is a creature of God. And the more I admire the greatness and excellence of man-made religion, the greater is the esteem in which I hold God for having gifted man with such high potentialities, and a greater perfection.

I know, however, that the question is controversial, and one that must lead to the expression of diverse opinions from

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this Convention. I invite those diverse opinions. For I believe that some good is bound to result from an exchange of thoughts, and from a debate which is carried on in a spirit of fairness. Two stones striking each other always generate a certain quantity of heat, and if they strike sufficiently hard, they also generate some light. And I strongly believe that the expression of controversial opinions, however varying they may be, must also result in the discovery of some new ideas, and the illumination of some obscure questions.

This thesis is written from the standpoint of the Zoroastrian religion, and in this connection I should like to point out one of the remarkable characteristics of that religion. Every initiate into the religion has to make an acknowledgment of his belief in the teaching in the form of a certain recital which is known as the "Confession of Faith." Amogst other epithets applied to the religion in the text containing this recital, one is that Zoroastrianism is always in the front of conflicts carried on without the use of weapons. In other words, the Zoroastrian religion is characterised as argumentative. It is ever ready to throw the gauntlet and to challenge inquiry, and it never shrinks from any battle. A religion, if it deserves to have any value attached to it, ought to shirk no battle, but should prepare itself for every onslaught, and, instead of attempting to escape inquiry and criticism, it ought to court and even challenge criticism. Zoroastrianism, at any rate, does court an inquiry and does challenge criticism. And as an orthodox follower of the faith, I too court an inquiry into the thoughts to which I have given expression in my paper, and if the criticisms offered are adverse to me, they will be all the more welcome, for adverse criticisms always have a chastening effect.

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BUDDHISM.

A short description of Tibetan Buddhism

BY

Mr. DAWSANDUP.

ABOUT 1600 years ago, when the first great Budhist King of Tibet (Srong-tsan-gampo) himself an Avatar of the Bodhisatwa Avalokiteswara (the Vishna of the Budhist Trinity) first introduced writing and the Budhist scriptures from India into Tibet and began the conversion of the Tibetans to Budhism, there was another religion prevailing then in Tibet. This other religion was the Bön religion. It was a religion akin to the various forms of Druidism of the ancients or Shamanisms and Charlatanisms prevailing even now in various out of the way places of Tibet itself and amongst the people of Sikkim and Bhutan and also in the south of Russia. It had various mystic rites and rituals and a school of philosophy of its own. It believed in the transmigration of souls, and also that the soul could be purified of its sins by pujas and sacrifices. It also believed that some souls might become evil spirits and afflict or render aid to living persons. It believed in the existence of local Deities, Genii, Fairies, hobgoblins, evil spirits, &c. At about the same time Budhism in India too had developed into the Mahayanic Form inculcated by Nagarjuna, Arya Asangha, Aswaghosha, Dingnag, Arya Deva, Dharma Kirti and others. When it was introduced into Tibet, it adopted those forms of dignified and impressive rites of the Bön Religion and eschewed the gross and misleading ones—thus utilizing those forms which where good and which the people had been used to regard as holy and instilling the spirit of Budhism into the whole so thoroughly, as to make it quite Budhistic. Thus was Mahayanic Budhism introduced into Tibet where it took firm root and has ever since flourished and kept on growing and spreading until the whole of Mongolia and a large part of the population of China has been brought under its benign influence. It may be here asked what good did Budhism effect in Tibet which the Bön Religion left unaccomplished. To this the answer is while Budhism preaches Budhahood and Nirvan for its final Goal

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the Bön Religion had only shewn a path for an improved form of Existence in Samsara.

Later on about a hundred years after the above king, his grand-son king Ti-srong-deutsan invited the great Indian Saint and Pandit Padma Sambhawa of Urgyen into Tibet, where he lived for some 46 years and others say 56 years. He preached the Tantric Form of Budhism then prevailing in India into Tibet and called it the Mantrayanic Budhism. As this was the older form of Budhism preached in Tibet it has been called the Nying-ma-pa or Old Faith. At the same time the Khanpos Bodhisatwa and Vimala Mitra established a priesthood devoting themselves to the observances of priestly Vows and discipline of Budhist Sramana. The Mantra Yanics called themselves Ngagslugpa (Mystics) and the Sramana were called Do-lugpas (Sutrayanics). The external form by which they distinguished themselves was in the formers' adopting red caps while the latter used yellow ones. The Nyingmapa Lamas and Hierarchs might marry and beget children while the Sutrayanics remain celibate, and observe the Priestly Vows.

Later on, about a thousand years ago, Atisa, a famous Pandit from India visited Tibet and reformed the Budhistic Faith which has since then been the state religion of Tibet. Later on, Tsong-ka-pa appeared as another reformer. In practice the Do-lug-pa Lamas devote their lives and energies in mastering the Kahgyur or Commandments of the Lord Budha and try to attain Samadhi by the means and method preached there and aim at attaining Nirvana by the following means :—

(1) The realisation of the 4 Noble Truths, and the non-ego of Self.

(2) and by taking the Noble eightfold path and the observance of the 253 vows of a Sramana.

The Nying-mapas also have recourse to Dhyana and Samadhi as the approved means to obtain Budhahood. The Dolugpas call their Final Goal by the Negative name of Nirvana (meaning total extinction of everything that could constitute the idea of selfish existence) while the Mystics (Ngag-lugpas) call their Final Goal by the positive name of perfect Budhahood (Dzogpai-Sangyay).

The negative goal of the Sutrayanics (Dolugpas) might be best understood by the state called Sunnyata or Prajna-Paramita, which is expounded thus :—Sunnyata is devoid of Forms, Sound, Smell, Taste and Sensation, and Sat (Reality)

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nor has it eyes, ears, nose, tongue, body, feelings or desires or consciousness etc.

The Mystics call their final goal the attainment of the state of Perfect Budhahood, knowing everything. The positive view of the Final state is (1) Self-knowledge, Self-Enlightenment and Self-Emancipation. This positive view of the Final Goal consequently has for its progressive stages also positive stages. They are divided into the threefold Personalities and the fivefold Perfection. The former are

(1) Dharma Kaya (the Body of Truth)
(2) Sambhoga (the Body of Perfection)
(3 Nirmana (the Phenomenal body)

(1) The first comprises the entire Cosmic Truth (Spiritual and Substantial, Nirvana and Samsara), Names and Forms, Abstract and Substantial.

(2) The second is the embodiment of all the good qualities into one perfect being.

(3) The third is the incarnate being through whom the sentient beings of the world are taught, guided and helped. It is an Offshoot or Offspring from the Sambhoga Kaya.

This gives the idea of how the Infinitely Great Cosmic Truth affects the microscopic or Infinitely Small and Minute Samsaric beings. It shows the downward relation from the Infinitely Great to the Infinitely Small.

The fivefold personalities are called the five Dhyani Budhas, and represent each a perfected Attribute of a Perfect Budha, and shows the upward process of Emancipation from a sentient Samsaric being towards the Infinitely Great and Eternal, pervading all-comprising Dharma Kaya.

The Do-lug Lamas called yellow-hats by European writers, have 13 stages or degrees to attain before reaching Nirvana.

Of the thirteen, if a person only attains the first stage, he is thenceforth ever happy and after attaining the sixth stage, viz Arhantship, he is incapable of falling back into Samsara.

An Arhant of the 8th degree obtains the power of multiplying himself into 30,000 avatars, each capable of serving and helping others. The Mystics or Mantrayanics have their Bodhisatwas, Swamis, Yogis, Siddhipurushes, Mahatmas, Paramhangsas. In fact, the rites and rituals and Saddhanas, Dhyans are so alike with Hinduism that at first sight it is difficult to distinguish which is which.

In fact the doctrines of the Hindu sect of Shaivas and

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Shaktyas are so nearly alike in forms of practices to the Budhist Tantric practices that it takes a very keen observation to distinguish the difference between the two, and hence the opinion that the Tantric form of Tibetan Budhism is a degenerate or alloyed and adulterated form of the pure doctrine of the Lord Budha.

We, on the other hand, claim that it is a higher and a better development of the same. We say that the ethical and moral Code of Budhism as found in the Tripitakas which consists of the Vinayas, Sutras, and Abhidhammas are as the truth of a tree. The Mahayanic doctrines with its various means and method, Sutras, Mantras, Dharanas, Dhyans, Sadhanas of the 6 and the 10 Paramitas etc are as the foliage and flowers. And the Mantrayana with its signs, symbols and mystic words and truths pregnant with meanings and its avowed methods of utilising the arts, sciences, music, poetry, and wealth, nay even the passions in the path of attaining spiritual advancement and finally Budhahood, is as the fruit and essence of Budhism.

Both the Sutrayanics and the Mantrayanics have recourse to the Refuge formula prayers, mantras, dharanas, sadhanas, and samadhi as the means to obtain Budhahood. Both adopt the Paramitas as the approved path and means to obtain Bodhisatwaship and Budhahood (Samyak Sam-Budhahood).

There are four classes or degrees of Mandalas—through which the disciple has to pass, if he means to attain Enlightenment in one or 3 lifetimes. These are called the (1) Kriya (2) Upaya (3) Yoga and (4' Anuttara.

All of them lead to the obtainment of the Quiescient state of mind called samadhi-a super-conscious state of the mind in which the ordinary perceptive and responsive functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, the duration of which state is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it, the feeling of bliss wears off and only the state of clearness and superconsciousness remains. This state of mind is believed to be the foretaste of the Eternal Blissful state of perfect Budhahood. By immersing oneself into the samadhi, the mental faculties all get refreshed, strengthened and expanded. Samadhi is the pure intellectual Reservoir and Filter wherein the dregs of selfish ideas get thoroughly strained off and the mind gets a fresh impulse of Faith, Energy, Zeal, and

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clearness. The mind by frequent enjoyment of samadhi acquires expanse, depth, purity, and strength. It is the crucible where every illusory idea of an individual and independant existence apart from the Dharma Kaya gets at first expunged and finally destroyed. It is this state of the mind in which clairvoyants enjoy retrospective and premonitory visions, telepathists read thoughts and saints get their inspirations etc.

Now as to the means adopted to attain it, there are four classes or degrees as enumerated above. Each again has its own peculiar Ideal Goal, Meditation, practises and fruits.

Every fully ordained Lama or Khanpo of a Nyingma or Kargyut monastery must pass through all the 4 stages before he gets ordained. These four stages are

(1) Kriya, (2) Upaya (3) Yoga and (4) Anuttara.

The Noviciate priest, at first has recourse when he wishes to devote himself earnestly to seek spiritual development, to the Mandal of the Kriya Deities. These are male and female Bodhisatwas of Passive Nature e.g. Manjusri Avalokiteswara, Bajrapani, Taras (the white and green Taras), Lakshmi, Saraswati etc. The devotee is then required to abstain from all animal food, even from milk and butter, radishes, onions, garlic and even fungi are forbidden. He lives on a single meal and recites the mantra of the particular deity he has chosen. This is the first step where he tries to acquire merits by living a pure and peaceful life by meditating on a chaste ideal and supporting life by cereals and natural food and regarding cleanliness as the most imperative duty. But here he is passive and is a worshipper. Next he takes, as it were, a more active view, enters the Upaya state; here the Deities are represented as of the Active type like Hayagriva, Bajra Kundati, Vijaya, and Yama Raja etc. etc. He still regards cleanliness as necessary, but godliness as imperative. He identifies himself with the Deity on whom he is meditating in whole as well as in parts, in form, speech and mind. He has to dismantle the old form of vulgar human shape with its deformities and weaknesses, and meditate upon the ideal shape, forget small talk, and recite only mantras, forget worldly and selfish desires and entertain universal and Altruistic sentiments only.

In this stage all the passions serve as doors and paths to him. He may be proud, but his pride must be devoid of egotism. It must be the righteous pride which scorns to do a mean deed or entertain a mean thought or speak an unbe-

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coming word. He may be ambitious, but his ambition must be of the highest, which aims at such a sovereignty from which there is no fall possible, and such an exaltation, from which no deterioration is possible.

He may be covetous, but covets only such a treasure which perishes not, which is never exhausted. Then having passed well through this stage of his spiritual training he must next merge himself into Yaga or meditation. No more Deities as gods or ideals to worship, but now he must enter into an analysis of his own being, what relation he bears to the Universal whole, both physically and spiritually. He even now contemplates upon deities both male and female, in fact they are the more magnified and expanded beings that he had worshipped as a Kriya Deity, identified himself with as an Upaya Deity and now he is to identify and realise them in his own persen. The external condition now imposed upon him from his expanded knowledge of facts is necessarily light. He no longer sees the utility of fasts and penances, refraining from certain diets and lines of action. His mind is now so trained that he cannot but act or live rightly and wisely and profitably.

The 4th and the last stage of his development and initiation is the initiation into the Anuttara Mandala (the circle or conclave of beings above whom there is no other Deity).

Here he regards his own personality as being made up of several others and these others again, are all divine beings, Universal Forces, Laws, and Rays of Mercy and Love. He no longer occupies the situation of an entity existing in space, but he is an inseparable portion of the Cosmic Whole. Space exists in him. Time exists in him. He is in the universe and the Universe is in him.

Then his least exertions, actions, motions, become significant and full of importance. They become graceful and harmonious and beneficial. His least words, sentences, and utterances, become all sacred truths. They partake of the nature of Dharma.

His thoughts and wishes when formed, are as potent as the thunderbolt, irresistible, and enduring as Time.

From man he becomes a God, a Divine being. From the finite he becomes infinite. Death to him is easier than the change of garments to a fashionable person. He has from the original seed sown in the field of spiritual development, passed through the four stages of Kriya, Upaya, Yoga, and

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Anuttara, mandalas,—developed from the seed into the embryo, the shoot, the foliage, and flowering stages, and lastly the fruit bearing stage of Anuttara become capable of multiplying himself without any limit so that what we see on the natural physical plane—the fact of reproducing millions of seeds—each just as capable of reproduction, as the first original seed—utilised and proved possible on the spiritual plane also.

We claim for our Bodhisatwas the power of reproducing or reincarnating themselves in as many forms as they deem necessary.

BUDDHISM (2nd. Paper).

BY

Mr. Anagarika Dharmapala.

To understand the absolute mission of Buddha it is necessary to read the Pali Jātaka, containing the 550 biographical sketches of the previous births of the great Teacher before he became Buddha.*

The great renunciation of Nirvana by the Brahman Sumedha.

Four asankheyyas and 100,000 kalpas ago there was born a son in the family of a Brahman of great wealth, whose name was Sumedha. As a boy he was given the Vedic education that his position demanded. His father died when he was a youngman and became heir to the large inheritence of his family. The young Brahman reflected thus—"What misery to be born again and again, therefore I will seek the extinction of all sin and sorrow." Thinking thus and renouncing his desires for lustful enjoyment, he distributed his immense wealth to the poor and needy, and taking the garb of an ascetic, went to a hill near the Himalayas and began his meditations. From time to time the ascetic Sumedha visited the city nearest to his retreat and the people worshipped him for his holy attainments. The Budha Dipankara, who was then preaching to the people the doctrine of Nirvana, having accepted the invitation of the people of the Himalayan town, visited the city of Sumedha, and the people were decorating the road, when Sumedha happened to pass that way and asked

* The life of Buddha, as given by the writer, will be found in the Appendix.

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the cause, when he was told that the Buddha Dipankara is visiting the city, and the decorations are for his reception. The ascetic Sumedha, hearing the name of the Budha, felt greatly delighted, and asked the men to give a bit of the road that he might personally exert to decorate it, in love of the Buddha, for he said the name itself is rare to be heard. His request was granted, and he began to decorate the portion of the road, but before he could finish it, the Buddha was approaching, and as he could not finish it, he thought that he would offer his body ; and laying himself on the mire for the Buddha and His Bhikkhus to walk upon, and remaining in this condition, he began to reflect : "This day if I so will, I can make an end of my passions, and reach the further shore of Nirvana, but why should I cross the ocean alone. A valorous man like me should attain to the perfected state of Buddha, and like Buddha Dipankara, convey across men and gods."The Buddha Dipankara approaching Sumedha halted, and addressing the Bhikkhus, said "Behold this austere ascetic, lo ! unnumbered kalpas hence, he will, like me, become a Buddha and be known as Buddha Gautama. His father will be Suddhodana Rājā, his mother Māyā, the name of the city will be called Kapila, and he will make the great Renunciation, and sitting at the foot of the Aswattha Bodhi tree, will attain to the supreme state of Buddha, and save millions of beings, and, etc." Devas of ten thousands worlds rejoiced, when the Buddha Dipankara made this declaration, and men and gods said that if they would fail to grasp the Doctrine now under the Buddha Dipankara, they would not miss it under the Buddha Gautama. As a token of the fulfilment of the prophecy of the Buddha Dipankara, all the auspicious signs made themselves manifest and there was joy and peace in the hearts of men.

Then the mighty ascetic Sumedha reflected : "The Buddhas are incapable of uttering a lie, a Buddha I shall surely be and I must now search for the *Buddha kāraka* condition necessary for the consummation of my cherished desire. Then he found that he must practise the Ten Perfections, called the Pāramitās, which are as follow :—

Dana—absolute charity, even to the sacrificing of one's life ; Shila—the observance of the rules of perfect bodily and mental purity never deviating from the path of moral perfection ; Nekkhama—Renunciation of all lustful desires, sacrificing self for the welfare and happiness of others, life after life, till perfection is reached. Panna or prajna—Acquiring

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wisdom from whatever source, high or low ; Viriya or virya.—Heroic exertion, undaunted courage, persevering to the end till perfection is achieved ; Khanti or kshanti—forgiving, patience, enduring all things, never showing repugnance or anger. Sacca or Satya—Absolute truthfulness, unswerving in the path of truth ; Adhitthana or Adhisthāna—Immoveable like the mountain peak, never deviating from the path of virtue, but resolved to achieve his cherished desire ; Metta or Maitri—infinite love to all alike, like the love of the mothe to her only son ; Upekkha or Upeksha—Equanimity, showing a spirit of equal-mindedness to friend and foe alike, like the earth that receives whatever is thrown upon her.

These ten Paramitas the Bodhisat fulfilled for four asankheyya and 100,000 kalpas, and by the virtue of having reached the consummation, he was born as the Prince Siddhartha and attained Buddhahood at Buddha Gaya, 2,497 years ago, under the Bodhi Tree.

The Ascetic Mortifications of The Prince Siddhartha.

From Kapilavastu the Prince rode on as far as the river Anoma, and having crossed the river, He entrusted His jewelled robe and the horse Kanthaka to Channa to be taken home ; with his sword He cut off his long locks, and taking them in his hand, He threw them into the air saying "If I am to become a Buddha let this my hair stay in the sky, but if not, let them fall to the ground." And the sacred locks were received in a jewelled casket by the god Sakra and taken to his heaven ; Brahmā Ghatikāra came in disguise as a hunter wearing the yellow dress, and the Prince seeing him, exchanged his own dress with that of the hunter, and with the bowl in hand which the hunter gave him he travelled on foot to the city of Rajagaha in Magadha, the capital of king Bimbisara. He begged food from house to house, and the people, seeing the incomparable beauty of the ascetic, began to wonder, and ask questions, who this illustrious person could be. Some said that the Sun god had come down in disguise, some went and told the king that a holy ascetic is in the city, and the king sent his men to watch his movements, and they followed him to the cave on the Pandava hill. There He sat, and looked at the food that He had gathered from the city people, and His stomach turned, for never before had He seen such repulsive food, but He began

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to admonish Himself that He having renounced all luxuries, must not expect again to eat the food of a Prince. His disgust subsided, He ate the meal. The royal messengers reported to the king what they had seen and the king came to meet the Bodhisat, and seeing His radient body, asked Him who He was, and the Bodhisat Prince said that, He is a Kshatriya, of the solar race, of the country of the Sakyas, near the Himalayas, and not having found happiness in the joys of the senses, He had renounced them, and is in search of Nirvana. The King offered half his kingdom if He would only stay, but when he found that the Bodhisat was unswerving, Bimbiasara begged Him to visit his kingdom, first after His attainment of the Buddhahood.

Leaving the Pandava rock the Bodhisat went in search of the great Rishis, Alārakālāma and Uddaka Rāmaputra, who were supposed to have reached the heights of religious emancipation. With them He remained for some time, and learned everything what they had to teach but was not satisfied with their way, which by meditation they had attained—the Arupa Brahma condition, where perceptions were almost dormant, and the bliss of consciousness extended over a period of 84,000 kalpas. Then he practised the path of asceticism for nearly six years in the romantic sylvan spot in Uruvela, near the river Neranjara. Here He found the five Bhikkhus, who became His disciples and watched His austerities, day by day. He lived taking daily only a grain of rice, and the radiant body that was like that of a god, now became dark, and withered, and was reduced to a skeleton The culmination of His asceticism reached when He fell down unconscious, and even the gods thought that he was dead.

A description of his ascetic life undergoing the most terrific phases of austerities is given in the Bhayabherava, Saccaka, Maha Sihanada, Bodhirājakumara, and Māgandiya Suttas of the Majjhima Nikaya. He realized that asceticism could not bring emancipation, and as he had reached the limits of austerities, he began again to take food to gain bodily strength, for without physical strength no mental activity was possible. And when the five Brahman Bhikkhus saw that the Bodhisat began to take material food, they lost faith in Him and left Him. Day by day the Bodhisat gained knowledge and strength and on the night previous to the attainment of Bodhi, He had a dream which he interpreted that he will attain Buddhahood ; and on the fullmoon day of Vaishakha, He went early and sat at the root of the

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Ajapāla Banyan tree. It was while sitting there, that the daughter of the village chief Senāni, Sujātā, brought the milk food in a golden vessel to be offered to the tree-god, and on her arrival, she found the Bodhisat seated, with golden rays emanating, from His body and the whole tree illuminated by His radiance. This made Sujātā think that the tree-god had himself come down to take her offering, but the Bodhisat undeceived her and told her that He was no god but that He was in search of the secret of human happiness. Sujātā being pleased, offered Him the milk food which the Bodhisat accepted. Then leaving the tree, He came to the river and having bathed, ate the milk food, and spent the noon in a grove of Sal trees on the bank, and in the evening came to the spot where the Bodhi tree stood. Facing the East, He sat at the foot of the Tree, making the great resolution, "Let my skin and sinews become dry, let all the flesh and blood in my body dry up, but never from this seat will I stir until I have attained the supreme and absolute wisdom of Buddhahood."

The Attainment of Buddhahood.

In that memorable full-moon night of the month of Vaishàkha, the Sakya Prince, the Bodhisat Siddhartha, attained the supreme state of Anuttara Sammāsambodhi, illuminating the ten thousand world systems by the wisdom of His divine radiance. It was at this crisis that Māra, Lord of the Kāma world, came to conquer him. The followers of Māra began the battle, and the gods, Indra, Brahmā and their followers stood watching, and when the battle was raging, all the gods fled, and the Buddha was left alone. Māra came near to the seat where the Buddha was and shouted, "Siddhartha, arise from this seat! It does not belong to you, but to me." And the Buddha answered "Māra, you have not fulfilled the Ten Perfections, nor have you made the five great gifts, nor have you striven for knowledge, nor for the welfare of the world, nor for enlightenment. This seat does not belong to you, but to me." The celestial cohorts of Māra fled, and Buddha triumphed over Kāma. Throughout the celestial realms there was rejoicing ; and the gods assembled at the Buddha's seat under the Bodhi tree, and offered him divine homage!

The Buddha then uttered the gāthā of victory :—

Aneka jāti sansāram,
Sandhā vissām anibbhisam,

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Gahakārakam gavesanto,
Dukkhā jāti punappunam,
Gahakāraka ditthosi,
Puna geham nakāhasi,
Sabbāte phāsuka bhagga,
Gahakutam visamkhitam,
Visamkhara gatam cittam,
Tanhānam khaya majjhagā,

which has been thus rendered :—

"Many a House of Life
Hath held me
Seeking ever him who wrought
Those prisons of the senses sorrow-fraught ;
Sore was my ceaseless strife !
But now,
Thou Builder of this Tabernacle,
Thou !
I know Thee,
Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits,
Nor lay fresh rafters on the clay ;
Broken thy house is, and the ridge-pole split !
Delusion fashioned it !
Safe pass I thence
Deliverance to obtain."

—Light of Asia.

After having attained to the supreme state of Bodhi, the Buddha sat at the foot of the Bodhi tree for seven days, experiencing the incomparable bliss of Nirvána ; in the second week He remained standing, gazing at the Bodhi tree, paying homage to the visible embodiment of Absolute Truth which He had realized ; in the third week He spent in a cloister walking up and down in meditation, enjoying the bliss of Nirvána ; in the fourth week He sat at the foot of the Banyan tree when a Brahman came to Him and asked Him the question "What makes a Brahman" ; the fifth week He spent at the Muchalinda tree, glorifying the life of solitude spent in love and holiness ; the sixth week He spent at the Rajáyatana tree, where He met the two merchants, Tapussa and Bhalluka ; and the seventh week, at the Ajapála tree, where in response to Brahmá's request He resolved to preach the Dharma.

It was in the first week that the Buddha discovered the great Law of Dependent Causation, otherwise called the Twelve Nidánas, or the root causes, operating in three inter-dependent categories, and linked together, thus making the

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individualised being, the effect of his own karma. He reaps what he has sown, and sows in the way of generating fresh karma that he may reap hereafter. The following are the twelve Nidánas :—

Avijjá, Sankháras, Viññána, Nama-rupa, Saláyatana, Phasso, Vedaná, Tanhá, Upádáná, Bhavo, Játi, and Jarámarana.

Avijjā.—Ignorance of the four noble truths, ignorance of the 24 laws of cosmic phenomena and of the laws of righteousness.

Sāmkhāras.—Ideations in the planes of good, evil, and neither good nor bad karma and karmic action produced by word, deed or thought.

Viññāna.—Operating consciousness of the eye, ear, nose, tongue, body and mind in their totality.

Nāmarupa.—Nāma and rupa, the latter consisting of the body, the former sense feelings (vedaná) ; perceptions (saññá) ; and ideations (sankháras). Body (rupa) is made up of the four compounds, earth, water, fire and air.

Salāyatana.—Six seats of consciousness mentioned under Viññána,

Phasso.—Contact caused by each of the sense organs with objective forms, sound, smells, tastes, bodily touch, and subjective recollections.

Vedāna.—Three aspects of feeling or the sensations caused by viññána in contact with the sadáyatanas, which are threefold, pleasant, unpleasant, and neither pleasant nor unpleasant.

Tanhā.—The threefold desires for sense enjoyment in the planes of káma, bhava, and vibhava. Tanha is caused by stimulating the sense organs in co-operation with viññāna.

Upādāna.—Attachment to sense pleasures ; attachment to morbid ascetic habits ; attachment to unscientific beliefs ; attachment to an ego or self.

Bhavo.—Fertilising fields in the planes of Kama, Rupa, and Arupa. Kama is the world of the sense pleasures, celestial or human ; Rupa is the world of the Brahmas obtained by the practice of the four Jhanas (Dhyanas) ; Arupa is the world of the formless where consciousness only exists with perceptions in potential form obtained by the practice of the vimokkhas or transcendental insight.

Jati.—Birth in the seven states where individualised consciousness operates.

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Jarā-marana.—Decay and death ; *soka*, sorrow ; *parideva*, lamentation ; *dukkha*, pain ; *domanassa*, grief ; and *upāyāsa*, despair.

This is the great cosmic problem which psychical students are asked to solve, whose solution means escape from the entire aggregation of *sansaric* misery which in its absolute completeness, only the Buddhas and Arahats can solve. The Lord having solved the great problem of existence and having realised the bliss of emancipation made the following ecstatic pronouncement :

"When the doctrine of Dependent Causation becomes clear to the ardent meditating Brahmana, then all His doubts fade away, since He has realised what the cause and the effect of phenomena is and when He has understood the cessation of causation, He stands like the sun illuminating the sky, dispelling the hosts of evil."

In the fourth week, when the Lord was sitting at the root of Ajápala Banyan tree, a certain Brahmana came up to him and spoke thus.—"By what does one become a Brahmana, and what are the characteristics that make a man a Brahmana ?" And the Lord answered :—

"He who has renounced all sinfulness, who is free from haughtiness, free from impurity, who is an accomplished master of the Vedas, who has fulfilled the duties of holiness, who exercises self-restraint and who has no attachment to things of the world ; such a man may justly call himself a Brahmana."

From the Ajápala Banyan tree the Lord went and sat at the root of the Muchalinda tree, and having enjoyed the bliss of solitude, made the following ecstatic pronouncement :—

"How blest the happy solitude
Of him who hears and knows the truth !
How blest is harmlessness towards all
And self-restraint towards living things !
How blest from passion to be free,
All sensuous joys to leave behind !
Yet far the highest bliss of all
To leave the pride which says, "I am"—*Warren.*

The Request of Brahma to Preach the Dhamma.

In the seventh week when the Lord was sitting at the root of the Ajapala Banyan tree, enjoying the bliss of Nirvana, the thought came to him : "This Doctrine is pro-

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found, recondite, difficult of comprehension, good, and not to be reached by mere reasoning, subtile, and intelligible only to the wise. Mankind, on the other hand, is captivated, entranced, held spell-bound by its lusts; and inasmuch as mankind is captivated, entranced and held spell-bound by its lusts, it is hard for them to understand the Law of Dependent Causation. If I were to teach the Doctrine, others would fail to understand me, and it would be weariness for me."

Thus did He ponder and His mind became inclined to remain in quiet, and not to preach the Doctrine.

Thereupon Brahmá perceived what was in the mind of the Blessed One and uttered "Lo, the world is lost, is ruined! the mind of the Tathágata, the holy supreme Buddha is not inclined to action nor to proclaim the Doctrine." Then Brahmá appearing before Buddha and paying him homage, requested Him to preach the Dhamma inasmuch as there are beings who can understand the Doctrine, and uttered the following stanza :

"Climb thou Wise One, the top of Doctrine's palace
And thence gaze down serene on all the peoples.
Behold how all mankind is plunged in sorrow,
And how old age and death have overwhelmed them.
Arise Thou, O Hero, Victor in the battle,
O Leader, Guiltless One, go' mongst the nations !
The Doctrine, let the Exalted One preach,
Some will be found to understand."

Warren.

Then the Buddha, having compassion on all living beings, gazed over the world, and saw people of every variety : some having but little moral defilement, some having great moral defilement, some of keen faculties, and some of dull faculties, some of good disposition, some of bad disposition, some that were docile, some that were not, and some who saw the terrors of the hereafter and of blameworthy actions, like unto the lotuses of a pond, some of the blossoms which have sprung up do not reach the surface but grow under water ; some of the blossoms which have sprung up and grown in the water are even with the surface of the water ; and some of the blossoms which shoot up above the water and are not touched by the water. Then the Exalted One addressed Brahmá in the following stanza :

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"Wide open the door to the Immortal,
To those who wish to hear with faith.
The Dhamma sweet and good I spake not,
Despairing of the weary task.

Then Brahmá delighted that his request has been granted, saluting the Blessed One, straightway disappeared. Then the Blessed One thought "To whom shall this Doctrine be preached first, who will understand this Doctrine easily? What, if I were to preach the Doctrine to the band of the five Bhikkhus"? And by the power of His divine clear vision surpassing that of men, He saw that the five Bhikkhus were living at the Deer Park, Isipatana, Benares. And the Blessed One leaving Uruvela, started to go to Benares, and on the way, between the Bodhi tree and Gaya, He met Upaka, a naked ascetic of the Ajivaka sect, and when he saw Him, he said to the Blessed One "Your countenance, friend, is serene, your complexion is pure and bright. In whose name have you retired from the world? Who is your teacher? What Doctrine do you profess?" And the Blessed One answered :—

"I have overcome all foes,
I am all-wise,
I am free from all stains in every way,
I have left everything, and have obtained emancipation
By the destruction of desire.
Having myself gained knowledge,
Whom should I call my master?
I have no teacher, no one is equal to me.
I am the holy one in this world,
In the world of gods and men no being is like me.
I am the highest teacher,
I alone am the supreme Buddha,
I have gained peace, all passions are extinguished,
I have obtained Nibbana.
To establish the reign of the Law of supreme Truth
I go to the city of Kasi.
There I will beat the drum of the Immortal
In the darkness of this world."

Upaka then replied "You profess, friend, to be the holy absolute Conqueror.

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And the Buddha said "Like all Jinas, who have reached the extinction of all depraved desires, I have overcome all states of evil, therefore Upaka, a Conqueror I am." Then the Blessed One wandering from place to place came to Benares, to the Deer Park, Isipatana, to where the band of five Bhikkhus was. Seeing the Blessed One comming from afar, they concerted with each other saying, "Friends, there comes the Samana Gotama, who lives in abundance, who has abandoned his exertions, and is now living in luxury. Let us not salute him nor rise from our seats, nor take his bowl and his robe from his hands, but let us put there a seat, if he likes, let him sit down." But when the Blessed One gradually approached near unto them they could not keep to their agreement, they went forth to meet Him, took His bowl and His robe, prepared a seat, brought water for washing His feet. Then the Blessed One sat down on the seat and washed His feet. Now they addressed the Blessed One by His name, and with the appellation "Friend."

Then the Blessed One spoke to them : "Do not address Oh ! Bhikkhus, the Tathágata by name, and with the appellation "Friend." The Tathágata is the holy supreme Buddha. Listen to the Immortal Doctrine He has gained. I will teach you, I will preach to you the Doctrine. If you walk in the way I show you, you will in this life, realise the Truth, having yourselves known it and seen it face to face, and you will live in the possession of that highest goal of the holy life, for the sake of which youths of noble family fully renounce the world and go forth into the homeless state."

Then the Bhikkhus said to the Blessed One : "By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in luxury, having given up your exertions, having turned into an easy life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight ?"

Then the Blessed One said to the Bhikkhus, "The Tathágata does not live in luxury, he has not given up exertion, he has not turned to a life of luxury. The Tathágata is the holy supreme Buddha. Give ear, O Bhikkhus, the Ambrosia has been won. I will teach you, I will preach the Doctrine to you," etc. Failing to convince them the Blessed One said : "Do you admit, O Bhikkhus, that I have never spoken to you in this way before this ?" "You have never spoken so, Lord ;"

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and the Blessed One spoke : "The Tathágata is the holy supreme Buddha, give ear O Bhikkhus," etc. And the Blessed One thus addressed the band of five Bhikkhus. "There are two extremes, O Bhikkhus, which the one who has given up home, ought to avoid. What are the two extremes ? A life given to sensual pleasure (Káma yoga), which is low, vulgar, earthly, ignoble and profitless ; and a life of asceticism, which is painful, ignoble and unprofitable. Avoiding the two extremes, the Tathágata has gained the knowledge of the middle path, which leads to insight, to wisdom, to peace, to knowledge, to enlightenment, to Nibbána."

"Which, O Bhikkhus is the Middle Path (Majjhimá Patipadá) that leads to Nibbána ? It is the noble eight-fold path, *viz* :—

Sammãditthi.—Right realization of the four noble Truths and of the law of Causes and Effects (Karma and Rebirth, etc.).

Samma Sankappo.—Right thoughts of love, of compassion, and of renunciation of lustful pleasures engendering self-love.

Samma Vaca.—Right speech ; abstaining from falsehood, slander, harsh words and gossip, and speaking words of truth, gentleness and concord.

Samma Kammanto.—Right action, abstaining from destroying life, stealing, and sensual indulgence.

Samma Vajwo. Right means of livelihood—abstaining from slavery, from selling animals for food, from selling intoxicants, and poisons, and murderous weapons.

Samma Vayamo.—Right exertion to prevent evil arising, to eradicate evil already arisen, to generate meritorious deeds, to increase and develop meritorious deeds already arisen.

Sama Sati.—Right mindfulnesss, biological analysis of the constituents of the body, analysis of sensations, analysis of the metabolism of ideations ; analysis of the five obstacles of conscious concentration ; analysis of the five skhandhas ; analysis of the six seats of consciousness.

Sammasamadhi.—Right realisation of the four Jhanas (Dhyanas), and living in a cheerfully conscious state of perfect equanimity. In this state, the yogi is able to acquire the six mystical powers of the divine hearing, divine sight, to look to the past for many millions of births, to read the thoughts of gods and men, to work phenomena or "miracles," and of the science that gives powers to realise consciously that he shall be reborn no more."

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This is the middle path which the Buddha discovered after He had realised the operation of the great Law of Dependent Causation ; the safe path that leads to Nibbana, the heaven of conscious rest. And the four noble Truths that we have to realise are :—

The existence of Pain (dukkha) ; Birth is painful, decay is painful, illness is painful, death is painful, presence of objects that we dislike is painful, separation from objects that we love is painful, not to obtain what we like is painful, clinging to the five elements of existence is painful.

The cause of pain—Egoistic desires that lead to rebirth, *viz*, desire for sense pleasure ; desire for celestial pleasure ; desire for personal annihilation. .

The Cessation of pain.—Destruction of Ignorance and egoistic desires (Tanha) leads to the cessation of pain, which is Nibbana.

The subilme way.—The noble eightfold Path as enumerated above. "As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these four noble truths, so long I knew that I had not obtained the highest perfect enlightenment in the world of gods and men, but since I possessed with perfect purity this true knowledge and insight into these four noble Truths (Arya satyas), then I knew, O Bhikkhus, that I had obtained the highest wisdom in the universe and this emancipation cannot be lost. This is my last birth, no more shall I be born again."

Thus the Blessed spoke, and the five Bhikkhus were delighted, and the first to obtain the "eye of Truth" was the Brahman Kondanna.

Thus in that moment, in that instant, the joyous shouts of the gods reached the highest heavens, and ten thousand worlds were bathed in a flood of light surpassing the radiance of the gods.

The noble eightfold Path is the only path of eternal progress and the spiritual student who walks in that path has to think incessantly of the three characteristic signs immutable in the cosmic process ; *viz*., that everything in the universe is breaking up with radio-active rapidity ; that there is pain eventually caused by this disintegration ; and that there is no permanent ego or an "I am ness" in anything which we foolishly call "mine." The continual reflection of these characteristics moulds the mind to forget one's

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self, and stimulates the mind for positive ethical virtues of self-abnegation, prefering others to one's self. Buddhistic ethics may therefore be called disinterested æsthetic ethics.

The Propagation of the Dharma.

AFTER the end of the rainy season the Blessed One summoning His sixty Bhikkhus said : -

"O Bhikkhus, I am delivered from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Preach the Doctrine glorious. Proclaim a consummate, perfect and pure life of holiness (Brahmacharya). There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them they cannot attain salvation. They will understand the Doctrine." (Rhys Davids.)

From this time henceforth, for forty five years, the Tathagata went from place to place preaching the Dhamma to the people of the Gangetic valley, watered by the Ganges and the Jamuna, the sacred land of the Buddhas. Kings and ministers were objects of compassion to Him equally with the poor and the rich. The abandoned woman and the leper were also objects of His tender solicitude. Only words of loving kindness went forth from His lips, and the melodious vibrating voice of the Lord is likened unto the sweet warbling of the Himalayan kuravika bird, so that even animals loved to listen to the Buddha's voice. Whatever He uttered, was only for the welfare and happiness of the many. Never an angry word went out from Him, the Lord of Compassion absolute, whose mission was "to bring happiness to the world, and born to save mankind." At dawn, every morning, He sends forth the rays of His all-pervading love to every habitable world, and seeks the person who is destined to hear the Good Law from Him, who is the Lord of Mercy. The middle country of India was the favoured land of our Lord, it is from this land that His love radiated to the ten quarters of the universe. By His supreme wisdom, by His absolute love, by the power of His own omniscience He was the acknowledged Leader of Brahmas, Devas and men. He was the God of Holiness—the *Visuddhi deva.* He appeared at a time when the world was waiting for a great

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Light, and India was then in the zenith of her greatness, and even Greece at that period had not produced a Socrates. "Stars" had appeared in other lands, but the "Sun of spiritual illumination" was the Buddha, by the radiance of whose Wisdom the worlds receive light. From His golden coloured body rays of radiant blue, yellow, red, white, go forth as messengers to announce that the Buddha is coming, and people await in eagerness to receive the Blessed One in their homes. To know little of the absolute nature of the Tathágata, one should read the sacred Suttas of the Páli texts which are called the three Pitakas—the Vinaya Pitaka, the Sutta Pitaka and the Abhi-dhamma Pitaka. The Vinaya Pitaka contains five books :—

Bhikkhu Vibhanga, Bhikkhuni Vibhanga, Maha-vagga, Culla-vagga and Parivara-patha.

The Sutta Pitaka contains the following books :—

Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya and Anguttara Nikaya.

Khuddaka Nikaya, which consists of the following books, *viz* :—

Khuddaka-patha, Dhammapadam, Udanam, Itivuttakam, Sutta Nipata, Vimana-vatthu, Peta-vatthu, Thera-gatha, Theri-gatha, Jataha, Niddesa, Patisambhida-magga, Apadana, Buddha-vamsa and Cariya Pitaka.

The Abhi-Dhamma contains the following books :—

Dhamma Sangani, Vibhanga, Katha-vatthu, Puggala-pannatti, Dhatu-katha, Yamaka and Patthana.

These texts with their commentaries and subcommentaries written in Pali are to be found in the temple libraries of Ceylon, Burma and Siam, and at present the London Páli Text Society, founded by the well-known scholar, Dr. Rhys Davids, is publishing the Páli texts in Roman character, since 1882, and a few years hence the whole collection of the Páli texts will be available for European Páli scholars. This voluminous literature is condensed in one Gathá :—

Sabba Papessa Akaranam.
Kusalassa Upasampada.
Sacitta Pariyo Dapanam.
Etam Buddhanussanam.

Abstain from doing evil, ceaselessly do good, keep the heart clean. This is the exhortation of the Buddhas.

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The Nibbána Dhamma is again categorised under the thirty-seven principles of the *Bodhi Pakkya Dhamma*, which are as follows :—

1. The four states of analysis Sati Patthánas which are included in the seventh principle of the eight-fold path.

2. The four Iddhipáda conditions necessary for the acquirement of psychical faculties, *viz*, the desire for development, the necessary exertion, purifying the heart, and self-analysis.

3. The four strenuous exertions Sammappadhánas included in the sixth principle of the eight-fold path.

4. The five Indriyas or the organs of spirituality, *viz*., faith acquired by the study of the psychical science in the Páli texts ; the power of attentiveness by a special process of training the mind and the body ; exertion as above ; acquirement of the wisdom leading to Nibbána ; development of Samádhi.

5. The five Balas or the powers of spirituality, (same as above).

6. The seven principles of wisdom (Bojjhanga). Eternal watchfulness by the practice of the analysing process. Study of the essentials of the teachings enumerated in the different categories of the Buddha's teachings. Development of the spirit of cheerfulness by æsthetic habits ; exertion to progress in the higher path. Mental equilibrium not letting it go to unlimited ecstacy nor into melancholia ; development of the power of concentration in the practice of Samádhi. Perfect equanimity uninfluenced by the four biases, *viz*., partiality, anger, fear, infatuation.

7. The noble eight-fold path as enumerated above.

The God Idea in Buddhism.

In the Kevadda sutta, of the Digha nikaya, the Buddha exhorted a wealthy young man of a noble family of Nálandá who had approached the Buddha with a request that a miracle working Bhikkhu should be deputed to work miracles for the conversion of the rich people of the wealthy town of Nálandá. The Buddha told him that there were three methods of converting the people which He himself had realized, *viz*., by means of Iddhi pátihériyám, exhibition of miracles ; Adesaná patihériyám, mental telepathy ; Anusásaná patihériyám, moral exhortation ; that although

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He can perform miracles and read the thought of others and make them believe the doctrine, yet He prefers to adopt the more sober method of exhortation by appealing to Truth, for it is more lasting than the other two methods, because certain magicians, who have mastered the gandhári vijjá and mani vijjá, are able by magic to show wonders, and therefore Truth is more valuable than working miracles. He exemplified by relating the story of a certain Bhikkhu, who had the iddhi power to go to the heavens of the gods as well as to the higher heaven of Brahmá. A Bhikkhu once in a state of dhyána got the idea into his head to find out where the four elements, earth, water, fire, and air will absolutely cease. Not being able to solve the problem himself, he went by the power of iddhi to the four guardian gods of the world and asked them to answer the question where the four elements would cease absolutely? The gods answered, that they were not competent to solve it, and asked the Bhikkhu to go to Sakka or Indra. He went and asked Indra to answer the question, but Indra referred him to the higher gods, and from one heaven he went up to the heaven above, and in each heaven he was referred to the gods of the higher heaven, and at last the Bhikkhu came to the heaven of Brahmá. When he entered the Brahmá's hall, he found the gods of the retinue of Brahmá, who had come to pay homage to Brahmá. The Bhikkhu asked those assembled to answer his question, where the four elements would cease absolutely, and the gods replied that in as much as Brahmá himself was expected shortly to arrive, and the glory of Brahmá was visible, he had better wait for the Brahmá himself. In a little while the Brahmá came and took his seat in the chief place allotted to him. The Bhikkhu addressing Brahmá said that he had come to ask the question where the four elements, the earth element, the water element, the fire element, and the air element ceased absolutely? Brahmá was in a fix, he said to himself,—here is this fellow come with a question, and I am sure I do not know, but then it is not proper for me to exhibit my ignorance, for this retinue of mine, all have the belief that I am the Creator, and it would not be well for me to say that I do not know, so I must adopt the art of evading him by telling him something else, and then he began "I am Brahmá, Great Brahmá, the Supreme Being, the Unsurpassed, the Perceiver of all things, the Controller, the Lord of all, the Maker, the Fashioner, the Chief, the Victor, the Ruler, the Father of all Beings, who have been and are to be." Then the Bhikkhu said, "I do not

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want to know what you are, but I do want to know where the four elements cease absolutely." Again the Brahmá repeated the string of his names. Again the Bhikkhu said that he did not want to know what Brahmá was, but that he was very anxious to know about the cessation of the four elements, and the third time the Brahmá, having got up from his seat, came to the place where the priest was, and taking him by the arm, took him aside, and spake to the Bhikkhu as follows : "Look here, these gods of my heaven believe that Brahmá sees all things, knows all things, has penetrated all things, and I did not want to confess my ignorance before them, but the fact is, I really am myself ignorant about the cessation of the four elements. But you have done evil in coming to me leaving the Buddha. Go to the Blessed One and ask Him to explain this question to you, and as He will explain, so believe." And the Bhikkhu then by the power of iddhi leaving the world of Brahmá appeared before the Blessed One and asked Him the question, where the four elements, earth, water, fire and air would absolutely cease. And the Blessed One told the Bhikkhu, that that question ought never to have been put thus "where do these elements, earth, water, fire and air shall utterly cease ;" but this was how the question should have been put :—

O where doth water, where doth earth
And fire and wind no footing find ?
And where doth long and where doth short
And fine and coarse and good and bad,
And where do name and form both cease
And turn to utter nothingness ?

And the answer is :—

In consciousness Invisible
And Infinite of Radiance bright,
O ! there doth water, there doth earth,
And fire and wind no footing find"

—*Warren*,

The Tolerant Spirit of Buddhism.

BUDDHISM not having either the dogmatics or the metaphysics of theology, the mainstay of priestly hierarchies, has not the elements of discord in it, neither do we find therein contradictions that a higher criticism can condemn. It

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avoids inquiries into the speculations of the *Whence*, *Whither*, and *What* am I ; and deals with such questions as will be conducive to help the moral and spiritual development of man. It appeals to man's reason and to his own purified conscience, dealing only with the broadest principles of eclecticism. It inculcates the highest virtues of mercy, uprightness, purity of life, truthfulness, gentleness of speech, freedom from malice, temperance, charity, non-covetousness, universal love, and rationalistic thought as absolutely essential for the development of human character. In the non-essentials of mere belief, Buddhism is silent, but it insists on the essentials of those principles which are positively necessary for the welfare and happiness of mankind. Intolerance and the spirit of persecution are foreign to Buddhism. In the triumphant march of the Buddhist propagandists, since the day that the merciful Buddha began His holy mission of converting man by the wisdom of His all-redeeming love, there never has been any blood-shed on His account and for His sake. Buddhism appeals to man's analytical faculties to investigate into the Truth, and to do nothing that will give pain to others. That has been the shibboleth of Buddhism. The Buddha taught His disciples never to show anger nor bear malice if outsiders spoke against Him. The spirit of tolerance shown by the great Teacher found a re-echoing in the Buddhist Emperor Asoka, who, two hundred years after the Nirvana, carried out the Master's teachings in their fulness and exemplified the same by the supreme nobleness of his exalted nature, and in whose reign, India rose to the zenith of her prosperity, and stood as a beacon light holding the torch of human freedom for the enlightenment of the whole world. Having made Buddhism the State-religion, he, by his genius, became its propagandist, by issuing a series of edicts, which he caused to be engraved in huge boulders in different parts of his extensive empire. These edicts, discovered after an oblivion of more than two thousand years, and identified and translated from an archaic language into modern English by eminent European oriental scholars, show the spirit of tolerance of the Buddha's religion of love and wisdom. Of the Edicts, the 12th edict, now known as the Toleration edict, contains the most wholesome advice that a gracious sovereign, who loves to call himself "the father of his people," can impart to a free and independent nation. The edict was discovered several years ago in the village of Shâhbazgarhi in the Yusufzai country in the Frontier Province, and

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the rock whereon it was engraved measures 24 feet long and 10 feet high. Two copies of it have been found, one written in the Brahmi alphabet, the other in the Aramic or Kharosti character, written from right to left. This edict has been translated by Bühler and Senart and is embodied in the monograph entitled "Asoka the Buddhist Emperor" by Vincent Smith. It is good to hear what the great Emperor had to say 2,200 years ago to the people of India. Who will say that it is not applicable to-day ?

"His Majesty, King Priyadarsin does reverence to men of all creeds, whether ascetics or householders by donations and various modes of reverence. His Majesty, however, cares not so much for donations or external reverance as that there should be a growth of the essence of the matter in all creeds. The growth of the essence of the matter assumes various forms, but the root of it is moderation of speech, to wit, a man must not do reverence to his own sect by disparaging that of another man for trivial reasons. Depreciation should be for adequate reasons only, because the sects of other people deserve reverence for one reason or another. By thus acting a man exalts his own sect, and at the same time does service to the sects of other people. By acting contrariwise, a man hurts his own sect, and does disservice to the sects of other people. For he who does reverence to his own sect, while disparaging all other sects from a feeling of attachment to his own, on the supposition that he thus glorifies his own sect, in reality by such conduct inflicts severe injury on his own sect. *Therefore peace alone is good, so that all should hear and listen gladly to the opinions of others.....*"

"Everywhere in the Empire of His Majesty Devanampriya are to be found hospitals for men and animals, on the roads, trees have been planted, wells have been dug for the use of man and beast ; Commissioners appointed to proclaim the elevating Dharma ; obedience to parents, liberality to friends, relatives, Brahmans, Samanas, humanity to animals, avoidance of extravagance and violence of language ; the sound of the drum of righteousness is heard ; heavenly spectacles of processional cars, elephants, illuminations are displayed to the people ; Officers appointed to look after the welfare and happiness of soldiers, of Brahmans, of rich and poor, of the aged ; to prevent wrongful imprisonment and chastisement ; to consider cases where a man has a large family, or has been smitten by calamity, or is advanced in years."

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BUDDHISM.*—(2nd Paper.)

(Translation)

The Southern school.

BY

BHIKSHU PUNNANANDA.

Introduction.

Buddhism is so lofty, so profound and so complex a religion that it is almost impossible to explain it within so short a period as has been alloted to each subject : a general treatment also of the subject will not be interesting to the public. In my paper I propose therefore to deal only with the principal tenets of Buddhism. The public, I hope, will kindly excuse me for my inability to enter into the philosophy of Buddhism owing to shortness of time.

Origin of Buddhism.

Before explaining Buddhism, I should like to speak a few words as to its origin. At the present age, *Tathagata*, the Buddha, founded this *Dharma* (religion). In the 7th century B. C. there reigned Suddhodhana, a highly virtuous king in Kapilavastu at the foot of the Himalayas, under the kingdom of Nepal. He belonged to a branch of the Solar race. There was peace and happiness everywhere in his kingdom, under his good administration. The name of his first wife was Máyá who was exquisitely beautiful as well as chaste and virtuous. The king Suddhodhana enjoyed his kingdom with his first wife for a long time. The only want they had was that of a child. Both the king and the queen were praying earnestly for a child : but their prayers were not yet fulfilled. In course of time the queen attained the age of 44 : but there was no symptom of her giving birth to a child. At length, at the age of 45, she gave birth to a son adorned with the 32 characteristic signs of a Great Being. The name of Siddhártha was given to him. Being desirous of knowing the future of the child, the king sent for seven renowned soothsayers of the

* The original, in vernacular, will be found in the Appendix.

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time. Six of them prognosticated that the prince would become either a universal monarch or a Buddha, according as he lived a householder's life or forsook it. Kaundánya, the seventh and the youngest of them, however, predicted that it would be impossible for him to live a householder's life but that he was sure to become a Buddha, the enlightened. Suddhodhana asked him with great anxiety "what will make the prince lead a householder's life ?" In reply Kaundánya said that four ominous sights would move the prince to shun worldly enjoyments—an old man, a sick man, a corpse and a monk. The king took every precaution against such sights meeting the eyes of Siddhártha. From his very childhood he was by nature indifferent to worldly enjoyments and his non-attachment increased with age. The king took to various means to divert his mind to pleasures of enjoyments and accordingly built beautiful palaces and garden-houses for his residence, suitable for three seasons, summer, winter and the rainy : beautiful female servants were engaged to wait upon the prince and to accomplish the household duties of the palaces : the pleasure-houses always resounded with the sound of sweet songs and the dance of songstresses and dancing girls who equalled the nymphs of heaven in their voices. The king married him to a beautiful girl named Gopá whose beauty, loving care and attention served, for some time, to keep the mind of the prince attached to worldly enjoyments. But this was merely like a sand dam before the gushing torrents of non-attachment ; for how was it possible for one to keep attached to worldly pleasures, who came down to this earth to dispel ignorance and to bring salvation to mankind, suffering from birth, old age, sickness and death ? After a while, he again felt disgusted with the life of enjoyments and luxury and expressed his desire to go outside the pleasure-garden and asked for his father's permission. The king adopted every means to bind him to this world and so he did not like to allow his son to go outside the pleasure-garden, lest he should meet with those omnious signs—sights of the decrepit, the sick &c., neither did he like to disregard the prayer of the prince as he might be distressed in mind. The king made every arrangement to prevent the old, and the sick &c. from coming in the way, through which the prince was to pass and decorated it with foliage and flags.

Siddhartha with his charioteer Chhandak went out for a drive in the city, in his chariot and went on, enjoying the

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natural beauties of *Kapilavastee*. But inspite of all the precautions of the king and the citizens, an old man bent with age, came leaning on his stick, in front of the prince with trembling steps. The prince was struck with wonder at this strange sight and inquired of the charioteer who that man was. The charioteer replied 'This is an old man, O prince!'. 'Is old age inherent to his family' asked the prince, 'or is it only he who has become old?" The charioteer replied "It is not only he who is *seized* with old age nor is it inherent to his family alone, but all beings are doomed to fall into to the *jaws* of old age—Yourself, the princess Yasodhara and all others are destined to fall a victim to it: all valour, strength and beauty will vanish and even the very body will be felt burdensome". Having heard these from the charioteer the prince was very much frightened and did not proceed further on that day, but came back with a heavy heart. Having learnt of the untimely return of the prince, the king anxiously asked the reason of it. On the charioteer explaining it to him, his anxiety increased and the king took greater precautions against such sights attracting his attention in future and resorted to various means to divert the attention of the prince. After a few days, Siddhartha again went out for sight-seeing in the city, but inspite of all the precautions of the king and the citizens this time too, he met with a sick man suffering from pangs of illness. On two other occasions he met with a corpse as stiff as wood, and a recluse, calm and tranquil. These sights clearly convinced him that the world was transitory and an aggregate of sorrows, that there was not the smallest trace of happiness in the world and that it is only through ignorance that people take sorrow for happiness. As a man fatigued and thirsty follows the mirage, taking it to be water, so does a man, through mere ignorance, follow the desires in the hope of getting real happiness. This world appeared to him (the prince) like a *Smasana* (cremation ground), full of grim objects and the fire of sorrow seemed to spread quickly on all sides, with tongues of flames ready to consume the whole earth. He could not preserve the calmness of his mind: He at once resolved to think out a solution of how to escape from the hand of sorrow and at last made up his mind to renounce the world. This he did, leaving behind him, his old father, his beloved wife and a new born child and he at last discovered the means for the liberation from sorrow. At that time there were many distinguished Rishis living in India, attended with many disciples. The chief amongst them, were Rudraka, son of

Rama and Aradakalama, the follower of the Sankhya system. Siddhartha went to each of them in turn and began to practice meditation. Within a very short time he acquired thoroughly what they taught ; but this failed to show him the true means for the liberation from sorrow and finding none superior to them in learning and spirituality, he at last made up his mind to find out for himself the means of emancipation from sorrow by the strength of his own wisdom (insight).

Self-mortification :—Accordingly he went to Buddha-Gaya and sat down in deep meditation under the Bodhi tree. His penances began to be more and more rigid and gradually he diminished the quantity of his food so much that he would take only a handful of jujube in a week ; but this broke down his health completely and he was reduced to skeleton and his power of thinking declined—but all the same, his longed-for object remained unfulfilled—the object for which he had undergone hard penances and self-mortification. He at last came to the conclusion that it was not by rigid penances and self-mortification, but by following the middle path, that one could attain salvation (Nirvana). Accordingly he resumed his former diet by begging and on the full-moon day of Vaishákh, after having taken the milk-rice offered by Sujátá, he sank in deep meditation under the Bo-tree and that very day attained omniscience and put an end to sorrow by a full comprehension of the Four Noble Truths. Siddhártha attained omniscience (Buddhahood) in B.C. 588 on the fullmoon day of Vaishakh and attained *Mahaparinirvana* (passing away) in 543 B.C., after preaching the Four Noble truths for fortyfive years.

The middle path :—He attained omniscience not by rigid penances and self-mortification, but by following the middle path. Hence he addressed The Pancha Vaggiya Bhikkus (the 1st five disciples) in the following terms, at the time of preaching the "Dhamma Chakka Pavattana Suttan." "*Dveme Bhikkhave anta pabbajitena na sevitabba. Katame dve ? Yo cháyam kámesu kámasukhallikánuyogohíno gammò pothujjaniko anariyo anatthasamhito. Yo cháyam attakilamathánuyogo dukkho anariyo anatthasamhito. Etekho ubho ante anupagamma majjima patipadá Tathágotena abhisambudha chakkhukarani, ñánakarani, upasamaya, abhiññáya, sambodhaya Nibbānāya samvattati.*"

It means this :—Attachment and clinging to the pleasures of the senses and mortification of the body are the two extremes which should not be resorted to by one who has relinquished the world ; for the former is low, vulgar, pleasing

to the ignorants, ignoble and profitless and the latter is painful, ignoble and not beneficial. By not choosing these extremes the Middle Path has been transcendentally known by Tathágata, to be productive of insight, productive of knowledge and conducive to the attainment of tranquility, transcendentalism, perfect knowledge and Nirvána. This Middle Path is the same as the Noble Eight-fold Path or the Four Noble Truths. These Four Noble Truths form the basis of Buddhism or *Saddhamma*, from a of knowledge which Siddhartha became Buddha and by preaching them he delivered innumerable men from sorrow. They are amplified in the Tripitaka and cover all Buddhist philosophy and mental and moral science.

Buddha was strictly a dissector of doctrine and disparager of bigotry, that is, he used always to investigate into the rationality of a doctrine before accepting it. "Accept not," he said, "what is unreasonable, be it the word of a *Thera*, or a *Samgha*, nay that of any Buddha ; do not accept him who preaches unreasonable doctrines, though he is declared to be a Buddha." Hence the Four Noble Truths are to be accepted as true not because they are the sayings of the Buddha, but because they have satisfied reason and have been experienced by the eye of wisdom *e.g* by Buddha himself who taught on the principle "Example is better than precept."

Explanation of the four Noble Truths.

I shall try to explain the four noble truths as concisely as possible, for to deal with them in detail means the elucidation of the whole Tripitaka and that would take a long time. So I propose to give only the purport of what Buddha taught, without quoting more original Pali. These are (1) suffering (2) the cause of suffering (3) the cessation of suffering and (4) the way to the cessation of suffering.

1. *Suffering*—birth, old age, sickness, death, sorrow, lamentation, pain, grief, despondency, detachment from things loveable, attachment to things unloveable, non-attainment of desired object—in brief, the five groups (skandhas) that constitute a body are sufferings. These are the necessary elements of existence. These sufferings are not everlasting, nor do they spring up without cause.

Every man of this world is born to suffer. To be born is to suffer. To see with the eye of wisdom, there is no

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happiness in the world but only woe and suffering. What appears to be happiness through ignorance, is nothing but sorrow in reality. What again gives happiness for the present serves as a cause of suffering in its transformation. These sufferings are, however, not everlasting nor do they spring up without cause.

Hence 2) *the cause of suffering*—is desire, for it is the cause of birth, old age and other sufferings. It arises again and again and gives the people boundless sufferings. Desire begets longing for a dear object and that being satisfied, a feeling of happiness seems to arise for a moment : but the apparent happiness at the fulfilment of desires soon turns into a cause of suffering in its transformation. But one who is free from desire, has no such longing and consequently no suffering.

Desire (Tanhá) again, is of three kinds :—

(i) Kama tanhá (rupa, rasa, sabda, gandha, sparsa) *e. g.* desire to see a beautiful form, to taste sweet flavour, to hear a sweet sound, to smell sweet odour, to enjoy soft touch—can be easily felt.

(ii) Bháva tanhá (desire for existence) arises from the belief that the world is eternal.

(iii Vibháva tanhá (desire for extinction) arises from the belief that all things are perishable.

The Cessation of Kama tanhá is comparatively easier, but very difficult are the destructions of Bhava tanhá and Vibhavatanhá.

So has Buddha said of the cause of existence.

Ignorance is the cause of physical and intellectual manifestation.

Physical and intellectual *manifestation* are the causes of consciousness.

Consciousness is the cause of Name and Form.

Name and Form are the causes of the six organs of senses.

The six Organs of Senses are the causes of contact.

Contact is the cause of Sensation.

Sensation is the cause of Desire.

Desire is the cause of Existence.

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Existence is the cause of Birth, Old age, Sickness, Death, Grief, Pain, Lamentation &c.

Thus arise sufferings. This chain is called Paticca Samuppada. "*Yam kinchi Samudayadhammam sabbantam nirodhadhammam*" *i.e.* whatever has origin, has an end. It has been proved above that every suffering has an origin and so, must have an end. This end is called Nirodha (cessation).

3. What is the cessation of suffering ?

"*Yo tassáyeva tanhāya asesa virágánirodho chágo patinissággo mutti análayo idamuchati dukkhanirodham ariyasacham*" *i.e.* the complete destruction of desire is the cessation of suffering. "*Samudayanirodhena dukkhanirodho, Samudayanirodhena hi dukkham nirujjhati, na aññatha.*" Desire being the cause of suffering its destruction is the cessation of suffering. There is no other way for it.

Yáthahi mule anupaddave dalhe
Chhinnopi rukkho punadeva ruhati,
Evampi tanhánusaye anuhate
Nibbattati dukkhamidam punappunanti.

As the tree cut down, without being completely rooted out, grows again, so does sorrow come again and again, if desire (which is the root of sorrow) is not completely destroyed. In the spiritual sense, Nirvána is called the "Cessation of suffering", for the attainment of Nirvána is the destruction of desire. Nirvána is the highest blessing and the best repose. It is not impossible in the sense that horn is impossible in the case of a hare, but may be obtained by following the proper course.

"*Atthi Bhikkhave ajátam abhutam asankhatam*" ; Nirvána has no origin, and it is non-existent and un-compounded. It has no creator : it is infinite and eternal ; it is permanent, a bliss, a hapiness and an emancipation.

It has been shown in the Paticca Samuppáda that predispositions &c. arise out of ignorance and other causes, hence their destruction necessitates the destruction of their causes.

Nirvána is of two kinds. It has peen said in Pali "*Dvemá Bhikkhave nibbánadhátuyo. Katamá dve ? Sa upádisesá cha nibbánadhatu, anupadi sesa cha nibbanadhatuti. Tattha purima kilesa nibbanam náma. Pacchima khandanibbánam náma.*" O, Bhikkhus, Nirbánadhatu is of two kinds. *i. e.*—viz., (1 *Sa upadishesha Nibbanadhatu and anupadishesa Nibbanadhatu.* The destruction of the ten Corruptions (Kilesa)

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is *sa upadishesha* and that of the five *skandhas* is *anupadishesha Nirbána.* The former may be obtained in this body and the latter after the destruction of the body.

(1) *Sa upadishesha Nirvána* or Nirvana before the destruction of the five *skandhas* or the body :—When the mind of a man, while living, becomes free from sinfulness and his desires become vanquished, it becomes perfectly clear and faultless. In this state, the mind is calm and quiet like the sea undisturbed by the winds. It is said in the Mangala Suttam :—

Phuttassa lokadhammehi chittam yassa na kampati,
Asokam virayam khemam etam magalamuttajanti.

In this state, the mind remains unshaken in the midst of all sort of dualities such as gain or loss, fame or infamy, praise or blame, happiness or sorrow. It becomes free from grief, impurity and fear.

The characteristics of an Arhat have found expression in the following verse of Dhammapada :—

Santam tassa manam hoti
Santá váchá cha kammañcha,
Sammadaññá vimuttassa
Upasantassa tádino.

Which means :—the mind, speech and action of an Arhat become tranquil.

It has been said in the Ratana Suttam about the state of an Arhat :—

Khinam puránam, navam natthi sambhabam,
Virattacittá áyatike bhavasmim ;
Tekhinabijá, abirulhi chhandá,
Nibbanti dhira yathayam padipo.

The old *samskaras* (reminiscences of past lives) of Arhats have been destroyed and no new ones are produced. They have no longing for future existence ; they have their desires and the cause of their existence destroyed. As is the case of the lamp when extinguished, so do they absolve themselves in the Anupadisesa-nibbana-element after the dissolution of their bodies. Desire, which is the cause of rebirth, ceases to exist in Arhats ; they die with calmness and quietitude on account of the absence of desires from their minds ; they do not undergo rebirth as in their case its cause is destroyed ; hence there is no death for them. They are not subject to old age ; they are immortal, eternal and infinite. This state is known as Anupdisesa Nibbana.

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What is the way to obtain *Nibbán* ?

4. "*Katamancha Bhikkhave dukkha nirodhagámini patipada* ? *Ayameva ariya attangika maggo. Sevyathidam sammaditthi, sammasankappo, sammaváchá, sammakammanto, sammaájivo, sammavayámo, sammasati, sammasamádhi.*"

What is the way to the cessation of suffering ? The Noble Eightfold Path is the easiest and the best way to attain Nibbāna. The eight *angas* or steps of this Path viz., *Right View*, *Right life*, *Right Aspiration*, *Right Speech*, *Right Action*, *Right Effort*, *Right Memory*, and *Right Meditation*, are the eight courses of conduct, which must be observed by one desirous of attaining emancipation. However well-versed may one be in Buddhistic scriptures, he cannot claim to be a true Buddhist unless he practices them in his actual life.

What is *Right View* ? The knowledge of the Four Noble Truths, that is, an insight into the truth which destroys ignorance is what constitutes *Right View*. It enables man to form correct ideas about everything and removes erroneous conceptions. The mind of a man enlightened with *Right View* is naturally devoted to thoughts concerning *naishkramya* (nekkhamma=absence of lust), *avyapada* (absence of anger) and *avihimsa* (absence of malice). It also enables man to distinguish the real from the unsubstantial, the eternal from the transitory, the Ego from the Non-Ego and happiness from misery. It leads to salvation and liberation from sorrow and destroys the influence of any false belief. It is the first step for the seekers after Nirvana to take. The light of *Right View* removes the darkness of ignorance and destroys the passions such as lust and other evil propensities and help men to attain Nirvana.

Aspiration concerning naishkramya &c. is called *Right Aspiration*. It is conducive to *Right View*, so it has been placed next to it. As the jeweller distinguishes good from bad jewels and pearls, so does the yogi with the help of *Right Aspiration* separate *Kamavachara Dharma* (thoughts concerning the Sensuous Universe) from *Rupavachara Dharma* (thoughts concerning the Universe of Form) and *Rupavachara Dharma* from *Arupavachara Dharma* (thoughts concerning the Universe of the Formless).

Those who are pure in aspiration do not and cannot commit the four kinds of sins of speech for they carefully examine their thoughts before they utter any word and also because their *vitarka* (conception) and *vicaro* (discursive thought) are pure. *Right Aspiration* is a great helper of

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Right Speech and so it has been explained just after *Right aspiration.* Abstention from the four kinds of sins of speech is called *Right Speech.*

Those who are pure in view, aspiration and speech do not and cannot commit the three kinds of bodily sins for speech is generally followed by action. An action which does not make one commit the three kinds of bodily sins is called *Right Action.* It is impossible for those,who are free from the sins of the body and speech and who are engaged in doing meritorious deeds of body and speech, to live impure lives. Hence *Right Life* has been explained after *Right Speech* and*Right Action.* Purified life is called *Right Life.*

Thus after purifying speech, action and life, one, who has established himself well in *Sila* (conduct) cannot remain indifferent but begins to make great effort for destroying his slothfulness &c. This is Right Exertion. It destroys the sins already produced and prevents the committing of sins not yet begotten, begets good not yet produced and increases it manifold when once produced.

Purified memory is Right Memory. Mind purified and invested with pure memory concentrates itself on the object of meditation. This concentration of mind is called Right Contemplation. Mind purified and well established is conducive to contemplation, and hence it has been explained just after Right Memory. Thus with the mind pure, blameless and concentrated a yogi can acquire the knowledge of the cause of sorrow, the unstability and non-egoism of all *Sankháras* (things compounded) and thus destroying all his desires attains final emancipation.

The science of Buddhism can be divided into three broad divisions, *viz.*—Sila (conduct), Samādhi (meditation), Paññā (wisdom). All sins should be destroyed by conduct. A yogi must purify his conduct first and then practise meditation. He, with his mind concentrated will acquire wisdom, which will enable him to understand non-eternity aud non-egoism of all *Sankháras* (things compounded).

Once a lay disciple of Buddha wanted to know the whole of Buddhism in one verse. So, it was summarised in the following verse :—

Sabbapāpassa akaranam,
Kusalassa upasampadā,
Sachittapariyadapanam,
Etam Buddhānsasāanam.

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sabbapapassa akaranam (destruction of all sins) is *Sila* (conduct), *kusalassa upasampadā* (doing meritorious deeds) is *Samādhi* (meditation) and *sachittapariodapanam* (purifying one's own heart) is *Prajnā* (wisdom).

The Noble Eightfold Path, too, can be grouped under the three following heads *viz.*, *Silakkhandha* (rules of conduct), *Samadhikkhandha* (rules of meditation), *Piññākkhandha* (rules of wisdom). Right Speech, Right Action, Right Life are together called *Silakkhandha.* Right Effort, Right Memory and Right Contemplation are together called *Samadhikkhandha*, and Right View and Right Aspiration are together called Paññākkhandha.

The Ethics of Buddhism.

I have explained Buddhism in brief. Now I am going to speak a few words on its ethics. It is a lofty religion and therefore demands the practice of lofty morals. One of the most remarkable features of Buddhism is, that it forbids the destruction of life and enjoins friendliness to all, kindliness to the distressed and sympathy for the poor.

Forbearance is another of its excellent preachings. I shall quote a few gāthās (verses) to show how lofty and universal its ethics is.

Nahi verena verāni sammaptidha kudāchanam
Averena cha sammapti esa dhammo sanatano.—*Dhammapada.*

Enmities here (in this world) do never cease by enmity ; they are however destroyed by means of friendship ; this is an old doctrine.

Na tam kammam katam Sādhu
Yam katva anutappati,
Yassa assumukho rodam
Vipákam patisevati.

It is not good to do that which is followed by repentance, and which makes (one) weep and brings tears to one's eyes.

Na bhaje pāpake mitte
Na bhaje purisādhame,
Bhajetha mitte kallyane
Bhajetha purisuttame.

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One should not keep company with bad friends nor with persons who are despicable but serve virtuous friends and the best of men.

Akkodhena Jine kodham
Asādhum sādhuna Jine.
Jine kadariyam dānena
Sacchena alikavādinam.

One should overcome anger by forbearance, bad men by goodness, a miser by charity and a liar by truthfulness.

If such lofty and universal morals are observed everywhere there will be no hatred, no malice, no quarrel and other evils in this world ; and there would be nothing but happiness and peace in the world

SAMANA PUNNANANDA SAMI.

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JAINISM.

1ST. PAPER—**Setambari.**

BY MUNNI MAHARAJ OF BENARES.

2ND. PAPER—**Degambari.**

(See Appendix.)

BRAHMOISM.

The Spirit and Principles of the New Dispensation.

BY

PROF. BENOYENDRA NATH SEN.

As a believer in the New Dispensation I heartily welcome this Conference of Religions—the first of its kind held on the soil of India. While attending the International Congress of Liberal Religions which met at Geneva in 1905, the thought that was brought home to my mind most forcibly was, that if there was a land in the world fit to be the home of a Religious Congress organized upon a perfectly catholic and unsectarian basis, that land was India! In the dispensation of Providence, India has been the holy meeting ground of all religions. Her interest in them is not simply metaphysical, but supremely practical. To her they are not merely speculative systems stored up in books, and collected from far and wide to satisfy the curiosity of the specialist, but they are all living facts, intimately and perhaps inextricably interwoven into her deepest life and thought. The Parliament of Religions which was held at Chicago fifteen years ago was a monument of America's enterprise, culture, and catholicity of spirit. But America's interest in Hinduism, or Buddhism, or Mahammadanism can at best be fitful and evanescent, confined only to the learned or the speculative few. But it is of the most vital importance to India that she should provide a steady and lasting medium

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through which Hinduism and Buddhism, Jainism and Zoroastrianism, Judaism and Christianity and Islam can speak to one another, and make themselves understood, if not appreciated and accepted. For that we want an atmosphere of Light and Love,—intelligence to explain, intelligence to understand, and a thorough spirit of sympathy to welcome the truth, and make an allowance for differences. It is my earnest hope that this Conference will succeed in fulfilling its aim of giving us such a medium in such an atmosphere.

You will allow me, at the outset, to put in one word of explanation regarding the New Dispensation upon which you have done me the honour of inviting me to speak. The New Dispensation emphatically declares that it is not one more sect added to the numerous sects and denominations already existing,—because it claims essentially to be the religion of Harmony, the Dispensation which recognises the providential character of, and indeed is itself the fulfilment of, all other dispensations, in the fulness of time. It is not confined to any one country or people, its prophets are to be found in America and Europe as well as in India. Keshub Chunder Sen himself made only the modest claim of being one of its apostles; though, as the Gospel which he preached comes to be more deeply appreciated, and the idea of the Church which he represented comes to be more fully realized, his own singular position in relation to both will, as a matter of course, become distinctly recognisable. Keshub Chunder Sen thus sets forth the object of the New Dispensation:

"It is the object of the New Dispensation:—

(1) To reconcile and harmonize the various systems of religion in the world.

(2) To make all churches in the East and the West one undivided and universal Church of God.

(3) To trace the unity of all Dispensations.

(4) To trace the line of logical succession among all the prophets in ancient and modern times.

(5) To reduce the truths of all scriptures to one eternal and unwritten scripture.

(6) To establish universal brotherhood by uprooting caste.

(7) To give a rational explanation of the symbolism

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and the sacramentalism in which the ideas of great minds are fossilized.

(8) To construct the Science of Religion by adopting the comparative method."

As a further illustration of the attitude of the New Dispensation towards other religious dispensations and scriptures and prophets, I shall make a short extract from Keshub Chunder Sen's "New Samhita",—where the candidate for initiation has to answer certain questions put by the Minister :

Minister : Dost thou believe in the Church Universal, which is the deposit of all ancient wisdom and the receptacle of all modern science, which recognises in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonizes reason and faith, *yoga* and *bhakti*, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fulness of time ?

Candidate : Yes.

Minister : Dost thou believe in natural inspiration general and special ? Dost thou believe in providence general and special ?

Candidate : Yes.

Minister : Dost thou accept and revere the scriptures ?

Candidate : Yes, so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's but the letter man's.

Minister : Dost thou accept and revere the world's prophets and saints ?

Candidate : Yes, so far as they embody and reflect the different elements of Divine Character, and set forth the higher ideals of life for the instruction and sanctification of the world. I ought to revere and love and follow all that is divine in them, and try to assimilate it to my soul, making what is theirs and God's mine.

In the Town Hall address on "We Apostles of the New Dispensation", three distinct principles are set forth as the main characteristics of the New Dispensation, viz.,—(1)

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Immediacy, (2) Syntheticity and Catholicity, and (3) Subjectivity. I will take these up one after another.

I. *Immediacy.* The first characteristic is Immediacy. On the negative side this means that the New Dispensation does not recognize any mediator between God and man—no infallible book, no infallible church, no infallible preceptor (*Guru*) or prophet or saviour. On the positive side it means the possibility of God-vision, of communion, and of direct inspiration.

The denial of human infallibility and of the literal infallibility of scriptures is the work of the scientific and critical spirit of the Age—which is its destructive side. The immediate consequence of such denial is the assertion of individualistic rationalism—the unrestrained and unlimited rights of the individual reason. The New Dispensation avoids the two extremes of the doctrine of verbal infallibility on the one hand, and the assertion of unqualified individualism in matters of religion on the other. It gives their proper place to scriptures and churches, and religious teachers and prophets. It believes in inspiration as a fact of life, and in divine providence as a reality. In the history of all nations there have been born, in accordance with the needs of the time, great religious geniuses whose souls have been touched with the divine light, and whose utterances have been full of divine inspiration. These are the world's prophets, and their utterances form the world's scriptures. The individual, if he desires to have the fullness of spiritual life within himself, cannot deny or cut himself off from this stream of light and life that has been flowing down from the heights of the past. He must approach it in a spirit of reverence, albeit of critical reverence, and try to understand and assimilate it not only in the light of the reason within himself, but in the light of the reason of the whole community which is the true and everlasting Church whose continuity is never broken, and which is the perpetual receptacle of the inspiration that is communicated to man. The New Dispensation thus believes in a Church,—which has all the characteristic marks of the church as conceived by the Church of Rome.—unity, sanctity, inspired authority, catholicity—but which is no other than the whole community itself (the *Samaj* or *Sangha*) and which, with the progress of the unification of the race, will mean the whole of humanity. It believes in prophets as inspired spiritual geniuses, and it believes in scriptures "so far as they are records of the wisdom and devotion and piety of inspired geniuses and of

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the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's but the letter man's."

Immediacy is thus not the assertion of individualism in religion. At the same time the new Dispensation particularly emphasises the direct touch of the individual soul with the divine. It is a message of harmony to the world, but primarily and above all it is a gospel of salvation to the individual sinner. Its claim to the name of a "Dispensation" rests upon this very fact that it proclaims once more the truth of this intimate relationship between God and man. The preachers of this Dispensation have borne their personal testimony to the fact of that inner spiritual experience which they have described as "God-vision" and "hearing God"; and they have declared that there is nothing supernatural, or occult, or esoteric about this experience, but it is an experience that is open to every earnest, God-seeking and God-loving soul. It is not simply an intellectual conviction, or even intellectual realisation; but it is a soul-experience,—intellect, heart, and will acting together; it is the meeting between God seeking man and man seeking God; it is Love responding to Love. This experience is the basis of the simplest act of prayer, as well as of the deepest communion. It is progressive, and grows fuller, deeper and sweeter with spiritual culture. The full realization of this love is the attainment of the Highest in man,—the infinite and eternal Bliss. This is the simple doctrine of Prayer, and of Salvation taught by the New Dispensation.

II. *Syntheticity and Catholicity:* From the earliest times India has been synthetic and catholic in her spirit. She has not lost herself in the many, but has always sought the One in the many. And to her, the One has never been an exclusive or jealous God, a leader of hosts, a tribal or sectarian deity,—but the Spirit, the *Atman*, the Soul of each and all, pervading "all forms of all being."

सर्व्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

श्रीमद्भगवद्गीता । १८ । २० ।

"That by means of which the one, undivided, eternal Spirit is realised through all the multiple forms of being is Spiritual Wisdom."

The spirit of this spiritual wisdom applied to the religious developments of the whole world is just the spirit

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of the New Dispensation. It is the spirit "which recognizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity." This doctrine of harmony, however, I am afraid, is not without many practical difficulties.

In the first place, philosophically speaking, we have the new Science of Comparative Religion which owes its origin to the purely modern spirit of comparative study. The object here is to apply, in a spirit of rigorous scientific impartiality, the inductive and historical method to the study of religions, and draw conclusions with regard to the essentials and processes of development of that sociological phenomenon called religion. This study, amongst other results, has led, in the hands of many distinguished Western theologians, to an exposition of the evolution and development of religious faith and religious systems amongst various nations. The great world-religions have thus been placed side by side, and attempts have been made to explain their mutual relations, to trace their mutual connections, to place them under appropriate categories, and even, where possible, to trace a continuous course of evolution running through them. When these attempts are thoroughly successful, it will be an intellectual and scientific vindication of the spiritual faith in the continuity of the dispensations of Providence throughout the world.

In the next place, the revolutionizing phenomenon which the modern age has to face is the close contact into which the world's *religious Ideals* have been brought with one another by the progress of the unification of mankind. Nowhere is this phenomenon more striking than in India. The ideals of Hinduism, Buddhism, Christianity and Islam making a simultaneous appeal to the mind and soul of man —a momentous contact, or it may be, a clash of mighty forces that had so long, along their separate lines, dominated the life evolution of different sections of mankind. Will it be possible, would it be in harmony with the economy of Providence, to keep these streams of forces still separate in future ? Or, must there be an intermingling, a mutual assimilation, leading on to the evolution of new ideals, the matured fruits of the old ? The New Dispensation does not believe in uniformity, but it believes in unity in the midst of variety. So far as social customs, and religious ceremonials, and methods of worship, and forms of church organization are concerned, each community and nationality must go through

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its own natural course of evolution. But so far as the highest ideals of life are concerned, the world's progress is towards a common culture for all humanity, and in the fulness of time, those ideals will no longer be Hindu or Christian, Buddhist or anything else, but the common possession of all ; and in this sense there will be one Universal Church, and all mankind will worship the same God in the same Temple.

III. *Subjectivity :* The reference to ideals brings me to the last distinguishing mark of the New Dispensation—its subjectivity. The Hindu mind has always been given to idealism, the New Dispensation is pre-eminently idealistic. To it, the world we live in, is essentially a *spiritual* world,—matter itself is nothing but a manifestation of spirit. The whole interpretation of the world and of life, therefore, depends upon the development of our spiritual consciousness. When the spiritual "vision and the faculty divine" is not opened, the whole world is a chaos. As the power of spiritual apprehension is developed, God becomes a reality, and all the personalities and phenomena in the religious evolution of mankind also become spiritual realities. The significance of this spiritual apprehension has specially to be remembered in connection with two characteristic teachings of the New Dispensation :

(1) *The Pilgrimage to Saints.* The cardinal principle involved in this is twofold : first, to take life's ideals not in the abstract, but as embodied in concrete personalities ; and secondly, to look upon these great historical personalities not as outward figures entombed in books, but as living facts of our spiritual consciousness. The New Dispensation never takes Nirvana or Bhakti, or Sonship, as abstract principles, but always goes to Buddha, or Chaitanya, or Jesus to learn what they mean ; and further, Jesus and Buddha and Chaitanya are not merely figures of history, foreign and extraneous to the mind studying them, but they are, as they must be to every idealist, facts within the mind itself, to be understood, appreciated, and assimilated by the inward power of spiritual apprehension alone, or never to be understood at all. Spiritual sympathy is the only means of understanding Character, great or small, whose significance must otherwise be completly missed, however great may be the scholarship which we devote to our study. The New Dispensation aims at organizing such a spiritual pilgrimage to all the saints of the world, irrespective of denomination or nationality.

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(2) *Significance of Sacraments.*—The New Dispensation takes up into itself the sacramental, as distinguished from the purely carnal and secular, view of the functions of life. It would abolish the distinction between the church and the home, between Sunday and other days ; it would look upon the most necessary and ordinary occupations of life as indistinguishable from acts of worship. It is from this point of view that it interprets some of the sacraments specially sanctioned by the great world religions, such as Baptism and the Eucharist, the *Arati* and the *Hom* ceremony. It does not encourage a multiplication of ceremonials itself ; but it endeavours to enter into the sptritual significance of the ceremonials sanctioned by all religions. Its own ideal is a life of simplicity, spontaneity and naturalness ; consecrated in all its details to the Eternal Spirit ; looking forward to no other Heaven than a loving union with, and an eternal life in God.

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CHRISTIANITY (Protestantism.)

(1ST PAPER.)

The Christian Faith—its founder and his Message

BY

Rev. HERBERT ANDERSON.

MAHARAJA, LADIES AND GENTLEMEN,

IT is to me an unalloyed pleasure to take part in this Convention of Religions, and I desire to thank its promoters for the honor as well as the responsibility of presenting to this great gathering the claims of the Protestant Christian Faith. I speak with no delegated authority and in no representative capacity but as a humble disciple of the Lord Jesus Christ, the Asiatic, the Jew, the Prophet of Nazareth, the son of man, the Son of God and the Saviour of mankind.

It is a coincidence, but to me a remarkable one, that this first Convention of Religions in India should be gathered on the three great days of the Christian year, during which the Church of Christ throughout Christendom commemorated the Death, Burial, and Resurrection of the Lord she loves.

My paper is entitled—the Christian Faith, its Founder and His Message, and without further introduction I will ask your patient and sympathetic attention to the same.

The Christian Faith rests on a notable series of historic facts, associating itself with certain events which occurred at definite dates in the drama of human History. Historical in its origin, it claims to rest on divine revelation, having as its fundamental postulate, a personal, holy and self-revealing God and in its content it is a religion of redemption. This gives to it a power that exalts it above all that human nature can create out of its own resources. Indeed it claims to be able to impart to that nature a new life and to change it in its inmost principles. From the cold clear realm of objective fact it passes mysteriously to the warm hidden

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sphere of subjective experience. As a religion of redemption it deals with the existence of natural and moral evil in the world, the darkest, deepest, and most difficult problem that can occupy human thought. It regards sin as the free act of the person committing it, neither normal nor necessary to his existence and which absolutely ought not to be. Despite his sin, it regards man as God's offspring. The evidences of the divine element in human life are the possession of attributes inherent in man's highest conception of God. In his capacity for love, in his appreciation of goodness and beauty, in his thirst for knowledge, in his eagerness to create, in his desire for dominion and in his passion for life, he gives clear evidence of his kinship to the Deity and of his likeness in the deepest part of his being, to his God. But the divine in the human was not realized. The sum total of human life spells failure. In any and all characteristics of the divine above referred to, something has come in, to mar the beauty, destroy the power and make human life, in all its relationships, individual and social, a broken ideal. If men were nought but evoluted beasts then humanity is to be congratulated on its progress. But the ruin and degradation of man lies not in what he is, in comparison with other men, but in what he is, compared with what he was made to be. His divine origin and divine possibilities stamp his attainments as degraded. He has lost his Father's image, disgraced his father's reputation and has become a prodigal child. The faith of Christ claims to be God's method of restoring his lost divinity to man. It is a revelation of duty and of destiny. It proposes to mankind a new character, and declares the way of its achievement. Its spiritual evangel is that, salvation is for the nations of the earth by the remission of their sins. It is a religion of Hope. Life's trials and sorrows are the disciplines of God's love. Death is a quiet sleep and the resurrection draws near, the beatific vision of God and eternal glories.

Glancing at its historical progress and principles of propagation, the faith of Christ secured a firm footing in the world without any aid from the secular arm and without the sword. So far from State countenance, it triumphed in the early centuries in spite of opposition, persecution, and manifold apparent defeats. It offered no worldly attraction and gave no worldly indulgences. "My kingdom" said Jesus, "is not of this world". It nowhere interfered with the civil institutions of the countries into which it penetrated, nor with any social customs or practices which were not in themselves immoral or idolatrous. It has guided the channels of

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human life by the enunciation of principles of wide and far-reaching application, adapting itself to deal with the most advanced as with the initial stages of social development, and intellectual elevation and it must ever be ascribed to the glory of the Christian faith, that most of the important reforms and philanthrophies prevailing to day, throughout Christendom have proceeded directly from its teachings. Of all forces that seek to destroy false social distinctions it has been the most democratic, proclaiming that God is never far from any man and that He accepteth not the person of princes neither regardeth the rich man more than the poor, being ever near to all that call upon him in sincerity and truth.

Its scriptures are the Bible the most translated book of the world, which professes to contain within it, a revelation high as the nature of God, deep as the needs of men, universal as the wants of the race, sweeping as the scale of human life, rehearsing the sins, fears, the doubts and hopes, the aspirations and attainments of the children of men, and because the most human, the most divine of Books. It tells us how God's revelation of his purpose was gradual; progressive, manifold and worked out unrestingly in patient length of days, having for its centre that most definite reality in all human history—Him who fills all time and "pours upon our fading years the light of immortality".

The Christian faith is not therefore a religion that can be said to have sprung up out of the hidden depths of man's nature. It is not a philosophy of life—the product of devout imagination—nor is it a scientific or ecclesiastical system. It even refuses to be regarded as one theory among the rest, but in the person of its founder claims to be The Truth, at once the synthesis and completion of all vital elements in the religious thoughts of mankind. "I am" said Jesus, "the way, the truth, and the life."

And if these things be so—and I have endeavoured to state the general characteristics of the Christian faith in a way acceptable to all who bear the name of Christ and open to the fullest investigation, the clearest and most searching criticism of those who do not claim discipleship with him—we pass naturally to the consideration of the greatest phenomenon of human history—**Jesus Christ the founder of the Chritian Faith.**

I need scarcely retell to such an audience as this, the story which the four evangelists give us of the human

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experiences of Jesus Christ. It is the tragedy of truth—cradled in a manger, reared in a village, trained in a workshop, three short years of ministration, which the historian Lecky tells us,—"did more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists"—numbered with transgressors—a solitary sufferer, dying on a cross, in the darkness, derided by men, forsaken by God, seen after death, a scarred and mangled victor of the tomb—he passes back to the hidden glory, commissioning his disciples to go forth on their mission to mankind, to preach the evangel of God's love in a redemption completed in himself.

A modern writer points out a remarkable characteristic of this Eastern Prophet. We read a historic evangel about him and as we meet him on the cold pages of history, in some wonderful and arresting way, we find our own moral being interrogated, the hidden secrets of our thoughts, affections and wills all interviewed, laid bare and challenged. We had thought intellectually to examine Him—we find He is spiritually examining us. We study Jesus and find we are in the profoundest way spiritually disturbed. He challenges attention and we have to take up some inward moral attitude of heart and will towards Him. Rejected, the Christ of history is relegated back to a merely historic externality : accepted, the Christ of history becomes a fact of religion—an inward experience of spiritual benediction, a union that can be expressed, without hyperbole, in the words "I live—yet not I—but Christ liveth in me."

I presume it would be difficult to find a gathering of men among whom greater differences of opinion could exist concerning the founder of the Christian Faith, than are to be found in this hall to-day. In imagination, I picture Him coming into our midst. He will not speak, but listen as we discuss the elements of His character. Did anything differentiate him *in holiness* from the moral leaders of humanity? Did He not introduce into virtue a passion that not only condemns but consumes all evil? Has not the moral ideal for you and for me been raised so that holiness is no longer an outward garment of beauty but an inward refining passion of the soul? Among masters of the soul, has a life of *humility* ever been seen as it was seen in Him? Truly He had a right to make that grace the portal to the Faith he founded. "Verily, I say into you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And what of *forgiveness*? See him

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there hanging on the accursed tree. In agony of soul he might well have been dumb. But no—those lips quivering with pain breathe the prayer "Father forgive them—for they know not what they do." Has any prayer ever uttered done more in the world for reconciliation and peace among men? And was He not *incarnate love.* How he yearned and prayed and laboured and died for men! He made love the first and supreme law of human life. His love was wonderful—is wonderful to-day. Others have caught faint glimpses of a love that can regenerate the human soul. Christ lived it and so enlarged, intensified and exalted it.

To what does this lead us? Is it not to this that, if the greatness of a man is to be estimated by the purity and dignity of his own personal character Jesus is supreme among men. To this point many of you would accompany me. Now we come to the parting of the ways.

This same Jesus made stupendous claims. Never betraying a sense of moral imperfection or of moral need, He proclaimed Himself the *Sufficer* of the needs of all others saying "come unto me all ye that are weary and heavy laded, and I will give you rest." Conscious himself of being for the mankind an ideal example of character He claims to be the power that inspires men to its achievement by indwelling. So that when a man accepts Christ he finds in Him a life and power that are of God himself. This is Eternal life, to know God and Jesus Christ whom he has sent. Men find God not beyond Christ but in Him. Still more startling, He claims to hold a relationship to his disciples which means that for them He is that which only God Himself can be. He forgives sin, conscience reserves no rights before Him. Hearts and wills are His. He claims lordship over the prerogatives of personal life and announces himself as the judge of the world—the arbiter of the everlasting destinies of mankind, making that ultimate destiny depend upon personal relationship to Himself. Upon the basis of the character of the founder of the Christian Truth, we judge His claims and neither intellectual sincerity nor moral candour permit us to rest in a conception of Him as one of the prophets, a god-filled man in whom the divine wonderfully dwelt. By facts and claims we are compelled to press up to a higher conception. That, as the poet Browning wrote :—

> "The immensely yearned for, once befell"
> "God once assumed on Earth a human shape."

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To me the divinity of Jesus Christ is neither an intellectual nor a moral difficulty. My imagination is not staggered at the thought that the Deity so exists as to be able to find a home in a human life. As one has said as truly as there is an immanent presence of God in nature while also there is a transcendent existence of God beyond nature so there is an immanent presence of God in Christ while there is also a transcendent existence of God beyond Christ. Modern psychology as making us familiar with different strata of consciousness is our own complex personality, the sublimial self being greater and deeper than the self expressed in thought and action. So that when I read "the Word was made flesh and dwelt among us" I believe that it was the same Word that was in the begining, that was with God, that was God and here, in the presence of the Founder of the Faith I hold—I am driven to what to you may seem the incredible, but to me is the wholly inevitable, conclusion—that I must bow in adoration at His nail-pierced feet and say "My Lord and my God".

In conclusion let us pass on to consider **the Message of Jesus Christ to mankind.**

It was a message of Redemption, the redemption of humanity by Himself, but in order to make it plain much had to be told of God, the soul and sin.

What had He to say about God? For after all the character of God is the deepest of all questions of faith. Jesus accepted the teaching of the Jewish Faith in its view of a personal and holy God, the author of the universe, the creator of the world its moral legislator,

> "Whose dwelling is the light of setting suns
> And the round ocean, and the living air
> And the blue sky and in the mind of man."

He added thereto the teaching of God's fatherhood. As made by God and standing in the relation to Him of offspring there is essential kinship between the human spirit and the divine, but the claim to be sons of God can only belong to those who have been subjects of spiritual renewal and who bear in some measure the moral and spiritual likeness of the Father. True sons are they who come back to the Father's Home. But further in a deeper examination of the teaching of Christ regarding God there is an answer to the views found in various realms of religious thought. He is the all in all—the divine immanence lying behind all pantheistic

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conceptions. He is over all—the divine transcendence insisted upon in theistic thought. He is social as well as solitary the gleam of truth in polytheistic as well as modern theistic teaching, and in the latest form of age—long idolatry, the worship of humanity, one only beholds the craving of the heart for the human in God answered in the fact of the incarnation and the mystery of the Trinity. Had there been time I should go on to show that the redemption of Humanity, has, according to the message of Christ himself been accomplished in and through His incarnation, His life on earth, his death in Calvary, wherein, as one of his early disciples wrote, "the author of Eternal Salvation offered up himself as one sacrifice of sins for ever." Also in the power of his resurrection, and ascension, and finally by the witness of his Church to the present age, which has been commissioned to carry on a campaign which shall not cease till the consummation of the age and the second coming of the Lord. In Christ's message to mankind of Father, Son and Spirit, one God is the consummation and the only perfect protection of a theistic faith, discovered to man in facts of God's full revelation. The element of self-distinctions is not an intellectual contradiction. All who admit that God is love must also admit that social nature is of the very essence of the divine being. The communication of his life—the reciprocation of his affections must date from beyond all time—belongs to his eternal being. If the Father was so from all time, He was so as father—and love was actual as well as potential within the God-head. He is lover, beloved and love. I frankly admit that finite analogies to express the infinite reality of God are and must ever be imperfect but the teaching of Jesus is sweet as it is true "when ye pray say 'our Father'."

Christ's evangel of forgiveness is further based upon the fact of human sin—a revolt, as he taught, of the human will against the divine will—so great and awful that it cuts the soul off from its true life and blessedness in union with God, and has brought disorder into all creation. So high was his destiny and so awful his fall that his salvation become alone possible in a gracious purpose of God who sent His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

The redemption of the human race was accomplished by His incarnation—whereby of His own free will and gracious condescension "the word become flesh and dwell among men, entering into all the limitations that resulted from the

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ruin caused by sin, and men beholding him" beheld His glory —the glory of the only begotten of the Father, full of grace and truth. It was accomplished by His human life on earth during and through which he lived out the Divine in man and shewed for ever the high potentialities of a redeemed human character. "I am come" said He "that men may have life and may have it abundantly". This redemption was accomplished by his death in Calvary which judged in the clear light of his own sayings and the teachings of his apostles was a vicarious death. The author of eternal salvation offered in Himself, as one sacrifice of sins for ever. I am the Good Shepherd—said Jesus. "The good shepherd layeth down His life for the sheep." Amid all the difficulties intellectual and moral that some men have felt in the Christian doctrine of the atonement of the Saviour for the Sins of the world, this fact stands out and cannot be gainsaid that the Christian Church all down the ages has consistently held that Christ in his death took upon himself the responsibility of the ruin of of the race, and that church has never ceased, like the prophet of the desert, to proclaim "Behold the lamb of God that take away the Sin of the world." Again, redemption was accomplished by the triumph of Christ's resurrection from the dead in which he becomes to his disciples not a dead memory, but a living spirit. Behind this stupendous fact lies the belief that the withdrawal of the spirit at death, does not involve the breaking up of the existence of the individual and a clear perception that individual human life cannot be conceived apart from a body. Hence if life is to restored—the body must be restored also. The resurrection of Christ thus became a message to humanity of a place of existence after death—not a renewal of the present life under its present conditions but a new and more glorious one, the last stage in that wonderful progress of the soul towards union with God. The Resurrection was however more than this. It was the seal of Divine acceptance upon the teaching, the life and the sacrifice of the Saviour. It justified his claim to be the son of God and has never ceased to fill any house of sorrow and mourning, where He is believed in and loved, with the consoling presence of Him who said "I am the Resurrection and the Life."

Redemption was accomplished by His glorious ascension. Hearken to this triumphant prayer of St. Paul, Christ's greatest disciple, "I pray that the God of our Lord Jesus Christ, the Father of Glory may give unto you a spirit of Wisdom and Revelation in the knowledge of Christ, having

the eyes of your heart enlightened, that Ye may know what is the hope of your calling, what the riches of the glory of His inheritance in the Saints, and what the exceeding greatness of His power to usward, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit at his right-hand in the heavens, far above all rule and authority, and power and dominion, and every name that is named, not only in this world—but also in that which is to come."

And finally the redemption of Humanity is being accomplished in and through His witness on Earth—the church—founded by them, endued at its commencement with power from on high by the gift of the Holy Spirit, and commissioned to carry on a compaign that shall not cease till humanity acknowledges redemption in Him. "Go Ye therefore and make disciples of all the nations, baptising them into the name of the Father and the Son, and of the Holy Ghost teaching them to observe all things whatsoever I commanded you and he I am with you always even unto the end of the world."

The religion of Christ proclaims therefore a redemption adequate to the sin and need of Humanity—but it does so by dealing with the individual sinner. If Christianity is a sinner's only religion, what, it may well be asked, is a Christian? A definition exhaustive of the profoundest Christianity and admissive of the simplest is that a Christian is a man whose mental and moral attitude to Christ is one of spiritual response. In all the varied circumstances of experience, within and without himself there must be a mutual speaking and hearing between the saviour and the soul. Religion to a Christian is a touch, an intercourse, a call, a duty, a fight and a victory. "To me to live is Christ" is the devout soul's daily motto. The great question of the Christian Faith comes therefore to be a very practical and very personal one and addresses itself to all who are at this moment listening to my voice "What think ye of Christ?" How important is the answer. For God now commandeth men that they should all everywhere repent, inasmuch as He hath appointed a day in which he will judge the world in righteousness by the man Christ Jesus whom He hath ordained, whereof he hath given assurance unto all men in that He hath raised them from the dead. Men and Brethren, You need Christ for your own sakes if you are going to live rightly and die restfully—you need him for

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the sake of others if in any deep and real way you would serve them.

It is thirty years ago that from this platform in this very hall the great Keshab Chandra Sen uttered words that are the profoundest conviction of my own heart "none but Jesus, none but Jesus, none but Jesus ever deserved this precious diadem—India—and Jesus shall have it."

CHRISTIANITY (2nd. Paper).

Roman Catholicism.

BY

REV. JOHN A. FRANCIS, (N. N. GHOSE.)

A short summary of the thesis received from the Convention Committee.

The light of Christianity awakened in the early centuries a spirit of enquiry and created a thirst for true religion all over the world with the result that a taste for Christian philosophy and theology has been cultivated and the Bible is now read by most of the civilized nations of the world.

Built as it is on the solid foundation of *faith in God* and *love for all men*, as personified in Jesus Christ, Christianity teaches universal love and purity in men and gives a stimulus to every noble effort for the progress of mankind.

The question has often been asked whether Christianity is a natural or a revealed religion. The answer is that it is a religion revealed by God in the Man-Christ.

But that is not the most important point at issue between Christians and non-Christians. The point is, whether Christianity is fit to be an universal religion and whether it can unite the whole human race in one common bond.

Christianity possesses all the qualities of an universal religion. It is a catholic religion.

The grandeur of Christianity is in its simplicity. It is within the reach of the learned and the ignorant alike.

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Christ founded His religion on love. God is love. According to the Christians, God seeks man, lives human life, shares human troubles, ministers to the sick and raises the dead.

Thus the fundamental doctrine of Christianity is the Incarnation of God. God revealed Himself in man. The Man-Christ is believed by all Christians to be the best revelation of God in man.

Christian philosophy does not separate God entirely from man by teaching that there is nothing in common between the two, by which God can be mediated. The central figure of Christianity is Christ, who is called "*Emmanuel*" or God with us. He is as far removed from the stern and despotic God of monotheism, as from the finite imperfect gods of poly theism. We see God in the Man-Christ, full of sympathy for us, and also in nature, providence and history,—"above all" and "through all."

Another prominent feature of Christianity is "self-realization" as distinguished from and opposed to "self-assertion." Christianity teaches that if a man chooses "self-realization" he lives, but if he chooses "self-assertion" he dies. The path to self-realization lies through self-discipline and self-sacrifice. No man, who is self-centred, can ever realize himself. Self-assertion, on the other hand, leads to self-indulgence and selfishness and ends in spiritual death. The one path leads through seeming death, to the only real life, and the other leads through seeming life, and to the only real death.

Christianity is complete both on its spiritual side and on its material side—full, both with regard to the infinite and the finite, both with regard to God and nature. Bold, devout and patient, it is capable at once of the loftiest thoughts and the most heroic actions. It combines the most ascetic self-denial with the most noble self-realization.

Christianity is an elastic religion, coming, as it does, not to destroy but to fulfil. Being not a system but a life, not a creed or form but a spirit, it is capable of meeting all the wants of an advancing civilization by new developments and adaptations.

The Catholic Church insists upon *faith, good works* and *confession* as necessary for salvation, while other Churches hold that *faith* only is sufficient for salvation.

But there are two kinds of faith mentioned in the Holy Scriptures—the one makes a man believe and act with humility while the other makes the devils believe and tremble.

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St. James has beautifully described faith by good work : "Works, though there are many and artificial (that is, without faith), yet works are as surely the fruit of faith, as apples are of the apple-tree. Works without faith would be worthless. Thus it is that the wheat and tares grow together. We only see the works, but the Omnipresent reads the motives which instigate the doers, and He distinguishes between the fruits of faith and the artificial or tare."

Confession is ignored in other Churches. It is said that confession to a man is an abomination in the eye of God.

In answer it may be said that all confessions in the Catholic Church begin with the following words : "I confess to Almighty God, to the Blessed Mary, ever Virgin, to blessed Michæl the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned &c."

It may also be mentioned that our Blessed Lord Jesus Christ said to His chosen Apostles "Whosesoever sins you remit they are remitted unto them, and whosesoever sins you retain they are retained."

The Catholic Church enjoins us to work out our salvation with fear and trembling. Are we not conjured to take heed lest, thinking that we stand, we should fall ? Does not our Blessed Lord say "He that would be my disciple must take up his cross daily and follow me" ? Are we not asked to deny ourselves and to crucify our carnal nature ? Do not these refer to *works* ? Work without faith is useless, we all admit ; so is also faith without work.

We are told that every man's work shall follow him, that by his deeds done in the body shall the judgment be given, that every man's deeds shall be tried in the fire, and those without faith shall be consumed as dross. Our Lord's Sermon on the Mount is pregnant with exhortations for good works. Nothing can be grander and yet more plain than these words of our Lord : "I was hungry and you gave me to eat ; I was thirsty and you gave me to drink ; I was a stranger and you took me in ; I was naked and you clothed me ; I was sick and you visited me ; I was in prison and you came to me" ?

The Sacred Scriptures abound in evidence regarding the necessity of good works as being the natural result of divine faith. Without them, entrance to the Kingdom of Christ can never be gained.

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CHRISTIANITY (3rd paper.)

(Pentecostal League.)

BY SAMUEL A. CHISHOLM.

We believe in the Bible from beginning to end and accept it as the inspired Word of God and recognize the Holy Spirit, to be its Author and Interpreter. He used to voice His thoughts, purposes, plans and doings concerning Himself and man, through its sacred pages by putting them in the mouths of men at different times, in different places, and of different nationalities.

We believe in the Trinity and the Unity of God.

Just as man may be analysed into Spirit, Soul and Body, and yet is one man, so God is one God, and yet the Trinity,—the Father, the Son, and the Holy Ghost (Holy Spirit).

When God was about to create man, He did not say, "Let *me* make man in *my* image and after *my* likeness," but He did say, "Let *us* make man in *our* image and after *our* likeness." The Trinity, therefore is implied by the use of the plural number, and Jesus Christ when on Earth, as recorded by St. John, said, "If a man loves me (obeys me) he will keep my words ; and my Father will love him, and *We* (the Trinity will come unto him, and make *our* abode with him"—and "He that receiveth whomsoever I send (the Holy Spirit), receiveth Me (the son of God), and he that receiveth Me receiveth Him (the Father) that sent Me".

We believe in that great personal foe of God and Man called the Devil or Satan. Satan's works are threefold as touching man, *viz.*, sin in the heart, sickness in the body, and death in the soul (loss of true spiritual life) and the Son of God was sent down that He might set at naught the works of the devil. That this is so, is made good to the man who believes in and acts upon it and receives by faith the Holy Spirit who confers upon the obedient soul the benefits procured for him by the atonement of the Lord Jesus Christ.

Agreement or atonement originally existed between God and man, but the latter broke it, in allowing sin to enter him, by wilfully hearkening to Satan rather than to God. So the sinful man could not have fellowship with the Holy God, any more than darkness could agree with light. However,

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though the Holy God, could not, and never will tolerate sin, insomuch, that He banished sinful man from His Presence, yet, God still loved man himself, while hating man's sin. So, God, the Father, *planned* the atonement, the means by which any man who chose, could be brought into union with Himself again, but on a better footing than that which originally existed. To do it, however, man's sin must be taken into account and *destroyed.* The need of this he taught those who were willing to learn and based His teaching on the fact, that without the shedding of blood, there was no remission of sin and illustrated it in various ways, especially through the sacrifice of animals, when the Fire, consumed them, as they were tied to the altar. But finding that these sacrifices were insufficient to meet man's highest need (though they served to illustrate to man, the purpose of the atonement), the Father closed that period of types and illustrations which served as shadows or pictures of Heavenly Realities. Then the Father in His love for Humanity and hatred of sin, sent His son, who willingly came to carry out, the atonement, the Father had planned, thought and illustrated. So the Father in the person of Jesus, His Son, took our human nature upon Himself and lived, suffered, died and rose again as the son of God and as the Son of man and breathed the earnest of the Holy Spirit on His disciples on the resurrection evening, and some days later ascended to Glory, after having carried out the atonement His Father had planned and then received from Him in Heaven the Holy Ghost, whom He poured forth upon those, who were willing to have the atonement, applied in their cases. So the Holy Spirit is here to-day to apply in our cases, if we are so willing and obedient, the atonement which the Father had planned, and the son carried out. So we see—

the Father *planned* the atonement,
The Son, *carried it out*—
and The Holy Spirit *applies it*,
When we receive Him.

This is the dispensation of the Holy Spirit—and He is received by faith and not by feeling necessarily. True faith is based on fact and all of us are given a measure of faith. When I write an important letter and register it at the post office, I know it will reach its destination. I trust the government officials who are responsible for the delivery of the letter, since I have fulfilled their conditions and got the receipt.

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That is practical faith ; and in the spiritual realm, God would not have us hazy, lazy, or unbusiness-like.

Jesus, when on Earth, told people who were parents that they would not give their children a stone for bread, a serpent for fish, or a scorpion for an egg, and if they, being evil to begin with, knew how to give good gifts unto their children, "how much more shall the Heavenly Father give the Holy spirit to them that ask Him".

"This, an eminent Divine said truly, is the *magna charta* of this wonderful Prayer Movement, called the Pentecostal League", which is interdenominational and international. So we pray daily that all believers may be filled with the Holy Spirit, that sinners may be saved and pray as well for the spread of *scriptural* holiness and righteousness throughout the whole world.

We do not say we are more righteous or better than other people, for we know we have all sinned and come short of the glory of God but simply pray for others as well as for our selves and so many of us have learned to turn to Jesus only as our saviour and have prayed for and received the Holy Spirit to make His salvation good to us, and we know He has made it good. This is, what the Bible calls the 'New Birth.' It is then, and then only that our eyes are opened to see the Kingdom of God, and the realm of Righteousness, Peace, and Joy in the Holy Spirit ; and freed instantaneously from the habits of sin that bound us in the past, our New Life truly begins and is as blessedly loved as the Holy Spirit within is recognised and relied upon and obeyed.

Then there comes a crisis when the Holy Spirit shows the obedient Soul, that though He dwels within, He does not reign, because there is still the disposition towards sin within, which must be displaced by the disposition towards Holiness before He can reign.

This is done however, by the Lord, who gives the Baptism of the Holy Spirit and Fire, when we utterly disclaim for good, all right to ourselves and yield ourselves wholly to Him. Then He preserves our spirit, Soul, and body, wholly sanctified, until He comes to take us to Himself. Thus are we brought into a better relationship with God, than what existed before the original Fall of man. For, having known of the bitterness of Satan's tyranny and the slavery of sin

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and the exile from the Fathers' holy presence, the restoration of man to the likeness of the Trinity again, brought about by the atonement, vouchsafes to man and ushers in a state of blessedness obviously more glorious than what it had been if there were no fall and consequently no atonement of the Lord Jesus Christ. Atonement means *at-one-ment.* Before the Fall it was God *with* man, now it may be God *in* man.

God says in the Old Testament—"How can two walk together unless they be agreed" and agreement by man must be accepted on God's terms, and not on man's. Since God is our Creator and we are as clay in the hand of the Potter, how can we know what is best for us? So the only way to find true and lasting happiness for ourselves is to give Him the fullest obedience and reliance He desires, by accepting what He chooses for us. He has created and redeemed us, and has a right on us, and has our highest and best interests in view. When man is thus united (the word religion means, to bind or unite) with God through the atonement of the Lord Jesus Christ by the Holy Spirit in him, he recognizes the fact, that he is no longer his own, no more a separate entity. He feels that he has been bought with a price and that for a purpose—*viz.*, that God may be glorified in his body and spirit which now belong to God and that his blessed heart may be the temple of the Holy Ghost, from within which true and acceptable worship shall continually arise through Jesus Christ. The result is that we are linked with God, in His working for the good of our fellow-men, in this world. We do not judge them since our master came, not to condemn the world, but to save those who would accept His Salvation. These works are, however, not done to procure favour for ourselves with God, (since that has already been procured for us, by Lord Jesus Christ , but are the outcome of the Love of God, that the Holy Ghost bestows in our hearts, by virtue of the atonement, so that love not only finds expression in worship, praise and prayer, but also in deeds and works of gratitude to God, done for the common good of all our fellowmen, whom He loves, and it is in this way that God manifests, or expresses Himself *through* us when we are thus *free.* He can and does work in and through us, at His good pleasure, keeping us in union with Himself, so that we can walk in agreement with him. Jesus in glory, through the Holy Spirit, as recorded by St. John in the Book of Revelation, says "They shall walk with me in *white,* for

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they are worthy". That means righteousness, not only imputed but also imparted. Because not only do they partake of Divine Life in the New Birth through the reception of the Holy Spirit, but also of the Divine Nature through the Baptism of the Holy Spirit and Fire; and holiness is character, and character is God-given. This is what is meant by man being made *white* or pure in the blood or life of the Lamb, Jesus Christ,—clothed as he is with His Spirit and glory—and who is also reconciled by His death which took place some 2000 years ago at the place called near Jerusalem—the centre of the Religious world of that Calvary, time.

This death is a historical fact, which cannot alter our lives, unless, we accept the scriptural doctrine of *identification* with Jesus Christ.

The Word of God says—'One died for all'—
That is, the innocent for the guilty, and if we stop there, it is *substitution* merely and *not identification*, but He goes on to say—'Therefore all died'.

That means not only Jesus for us and with us but we died with Him. So everyone in the eye of God was hung upon the cross with Jesus Christ 2000 years ago. He not only died as God for man, but as God with men and as Man. He died not only as the Son of God, but also as the Son of man, through the Holy Spirit, through whose agency He was born unto the world.

So, if we recognise the fact, that we have died with Him, since He has already identified Himself with us, we may say with St. Paul, "He that is dead is freed from Sin—Sin hath no more dominion over him." But we must not stop there, for Jesus as the firstborn among many bretheren rose again, not only for us, but also with us, as the son of man as well as the son of God, and the Father in Heaven raised up the dead body of His Son, by the Holy Spirit, whom we must receive if we are to have Divine assurance as to the reality of these things being wrought out in our personal experience.

Of course we must co-operate with Him and our faith must be based on Divine facts, as revealed in His written word, inspired in us, by the Holy Spirit, that He may bear witness with our Spirits that we are the children of God—through the identification with the Son of God, and also that just as Christ

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was raised up from the dead by the glory of the Father, even so shall we also have power to walk in the new life after death. 'We should no longer live unto ourselves but unto Him who died and rose again'. This will prove to us as nothing else can, that Jesus is both Divine and Human, because we are linked with Him, through the Holy Spirit from Heaven and because His name is *Jesus*—for He has saved us *from* our sins, not *in* our sins. And as we walk in the light of the Spirit—illumined by the word of God, we know His name to be *Immanuel* also, which means, *God with us*, and so it is in this way that this scriptural Identification with the Lord in his Death and Resurrection, works out in the doctrine of the New Birth, (just touched on above) and becomes a living fact in our ordinary daily lives, by His Extraordinary grace.

Then the Holy Spirit who leads us on to all truth, as far as we are willing to see, and realise, shows us that not only is Union or Identification with God, necessary in our lives, but if we are to continue in obedience (or else forfeit all) we must be identified spiritually with Jesus in His life in Heaven. For He lives there, not only as the son of God, but also as the son of Man, and is our representative there, in a glorified human body, for he ate and drank after he rose from the dead.

The Holy Spirit tells us through God's word that 'naught that defileth shall enter the glory, and the pure in heart only, shall see God'. So we see that though we have been saved from actual Sin, negatively and positively—that is—enabled by the Spirit not do the things we ought not to, and to do the things we ought to do thus manifesting to the world a new creation, or Spiritual new Birth, yet we are brought home to the fact that there is still the original Sin within us—that is,—Sin in being, in disposition and in mind, and though not responsible for it before we saw it, (for God is just) yet, now that we see it, we are responsible for its utter destruction. Now since God can, and is ever willing to do the same for us, if we are so willing and obedient to His will, we shall lose the privilege if we do not also claim our identification with Him, who ascended and was brought by the Father into Heaven, through the Blood, Life or Spirit of the eternal Covenant as our representative, and who now says from glory in the Book of Revelation, 'I am He that liveth and was dead ;' and as we by faith put our original sin, inherited from Adam, where He has already put it, *viz.*—in His death, since we died with him,—and it is true, that our old man

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was crucified with Him—and then trust that the Living One in Heaven even now baptizes His people in the Holy Spirit and in Fire, when they yield wholly and through Faith, He at once by an act of His, reveals the Flaming Presence of our God, who is a consuming Fire in our hearts, to the destruction and banishment of all *not of Himself* in our beings and we come to know *original sin* to be a thing of the past and done away with, so that we have free access unto the Father, through Christ Jesus, by the Holy Spirits anointing in continuous supply—and it is in this way that we may be continually identified with, the Second Adam, the Lord Jesus Christ in His life in Heaven. Thus if we allow Him to reign over us, in us, and through us, we can prove to all around us in our different spheres of life in this world that He is able to keep that which we (ourselves) have committed unto Him, against that day—*viz.*, His Second Advent, and prove that He is alive for evermore. The result is, that we share with Him the work He is carrying on in glory, with the others, who have been made members of His body, by the Holy Spirit's Baptism. All members are not given exactly the same work to do, or rather they are not all given the same functions to perform, any more than the hand of the human body does the same work as the foot, etc., but are however, all governed by the same head alike, the Lord Jesus Christ, in glory, if we only allow ourselves, (which God gives us power to do, since He has purified our hearts) to be kept in living response to Him, the Head in glory. His representatives on Earth,—for 'as He is, so are we in this world,' says, St. John and therefore He is able to express Himself through them to those with whom they come in contact. He is coming to the Earth again, for the members of His body and His judgments will then fall upon this Earth, so that those who will not learn to fear and love God, may be brought to see His omnipotence and Holy justice and anger against Sin. Then Christ will come back to the Earth with the members of His body and His material kingdom will be set up in Jerusalem, when God's covenanted people will possess Palestine, and all the nations of the Earth will have to submit to His rule. This will last for about 1000 years, during which time, Satan will be shut up in His prison, after which he will be set at liberty again, for a little while, to wage war, in company with those who side with him, against Christ and His saints, that it may be proved, that God and His Christ only are almighty, and

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that all power belongs unto Him. Then the final judgment will take place and everlasting shame and contempt will be the portion of the wicked and the Devil and eternal bliss that of the righteous, in company with the Lamb, who was slain for them, and the Angels of God.

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ISLAM.

(1ST PAPER.)

Islam : its Aims and Scope.

BY

MAULVI MIRZA ABUL-FAZL.

INTRODUCTION.

MR. PRESIDENT AND GENTLEMEN,

THROUGH the kindness of my colleagues, I am entrusted with the great honour of introducing the subject of Islam in this Convention of Religions in India. In order, therefore, to present as complete a view of my subject as is consistent with the limits of this short paper, I would at once begin with the significance of the word "Islam."

Islam, the proper name of the Mohammedan religion, comes from the Arabic root *salama*, which signifies to be tranquil, at rest, to have done one's duty, to have paid up, to be at perfect peace, and finally, to strive after righteousness with one's own strength.

Position of Islam.

It must be particularly borne in mind that the Islam of Mohammed does not profess to be a new religion, its strongest claims being to restore the primitive faiths of the prophets and preachers of bygone ages to their original purity and simplicity.

According to Islam, "Men were of one religion, and God sent prophets with glad tidings and with warnings, and sent down with them the book with truth to judge between men in what they disagreed ; and none disagreed therein . . . but out of hatred among themselves."*

* Koran ii. 200.

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Islam only emphasized the teachings of each of the prophets who, in their own age,* and to their own people, † taught in their own language, ‡ lessons of wisdom and of truth. § Throughout the teachings of Islam there is no slandering the great teachers who had long since done their work and retired from this world, not a word of disrespect or the slightest hint to maligning. On the contrary, the greatest deference is shown to each one of them.

"Say thou," says the Koran, "We believe in God, and what has been sent down to us, and what has been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and what has been given to Moses and Jesus, and the prophets from their Lord,—we make no distinction between any of them—and after Him we strive."‖

Its Principles Natural.

The message of Islam was simple enough. "Come," says the Koran, "I'll tell you what your Lord has forbidden you—that ye join not anything with Him, and that ye be good to your parents, and draw not nigh to inchastity, neither openly nor in secret, and kill not a being which God has forbidden unless for justice. . . And give weight and measure with justice. . . And when ye speak be just, although in the case of a relative. That is what He ordains you that ye may mind. Verily this is my right way ; then follow it." ¶

And surely none of the moral creeds could afford to oppose a system such as it was ; though degraded humanity often followed the baser instinct : these were regarded as "going astray"—their religion not being held responsible for their character. In the Koran such people are called an "unjust people" and "transgressors." "Those who are unjust follow their own lusts in their ignorance."**

The religion of man was considered to be a straight, natural law, wherein was no perplexity or ambiguity, and all

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* Koran xiii. 38. † x. 47. ‡ xiv. 4. § ii. 146.

‖ ii. 130. The good old learned doctors of Islam like Shah Wali-ullah, Abdul-Aziz, and a host of others have, in their learned works, mentioned, among others in India, Shri Ramchandra, Shri Krishna, and Buddha as prophets of God whose good and pious examples are alike the admiration of the world. And in the latter day Maulana Abdul-Kaiyum and Maulana Hasan Nizami (successor of His Holiness Khajah Nizam-ud-Din Aulia) have laid great stress on this point with wonderful success.

¶ Koran vi. 152-4. ** xxx. 28.

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men were believed to be born in Islam, as the one religion best suited to the natural bent of a free, unbiassed mind.

"And thou," says the Koran, "set thy face steadfast towards the religion as one upright, the constitution whereon God has constituted men,—there is no change in the creation of God ;—that is the standard religion, though most men do not know."*

At the same time it was plainly laid down that the general conduct of men was not always upto the ideal : "But if thou follow most of those who are in the earth, they will surely lead thee aside from the path of God ; they follow an opinion only and rest on mere conjecture."†

Sectarianism Condemned.

Islam has always discountenanced division among men on the ground of religion merely, its teachings being directly opposed to sectarianism and based on the broadest principle :

"O men," such was the Divine message which Mohammed brought to his people, "Surely We have made you of a male and a female, and have distributed you into nations and tribes that ye might know one another, but the most honourable of you in the sight of God is he who most fears to do evil."‡

"But those who make a division in their religion and become sectaries, have thou nothing to do with them—their affair is with God : He will yet tell them of what they have done."§ "They say, Nay ! but we'll do as we found our fathers doing. What ! and though their fathers had no sense at all or guidance ?"‖ "They say, None shall enter paradise except such as are Jews or Christians. That is their faith. Say thou, Bring your proofs if ye speak the truth. Nay, whoso strives with his face to God and does good—he shall have his reward with his Lord, there is no fear for them, neither shall they grieve. The Jews say, the Christians are grounded on nothing, and the Christians say, the Jews are grounded on nothing ;—and yet they read the book. So too say those who are gentiles, like to what these say. But God will judge between them on the day of Judgment concerning that whereon they now dispute."¶ "They say, Be ye Jews or Christians, so shall ye be guided. Say

* xxx. 29. † vi. 116. ‡ xlix. 13. § vi. 160. ‖ ii. 165. ¶ ii. 105-7.

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thou, Not so ! But the religion of Abraham the up right man —and he was not of those who joined others with God."*

Priesthood Rejected.

The Islam of Mohammed rejected all caste of priesthood, all monopoly of spiritual knowledge or special holiness to intervene between man and his God : "The baptism of God we have, and who is better than God at baptising ? Him we worship." † "We are of God, and to Him we shall return."‡

True Religion.

The religion of the former prophets was not a creed-bound dogma but a life of earnest, faithful work : "Will ye say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians ?" § "Surely Abraham was not a Jew nor yet a Christian, but he was an upright man and one who strove, and was not of those who joined others with God." ‖

The probable consequences of this natural burst of expansiveness was also firmly set forth : "The Jews will not be satisfied with thee, nor yet the Christians, until thou follow their creed. Say thou, God's guidance—that is the guidance ; and if thou follow their lusts after the knowledge that has come to thee, then thou hast not from God a patron or a help."¶

But the good are never mixed up with the bad. Of them the Koran says : "Yet they are not all alike. Of those who read the book there are some upright people : they meditate on the signs of God in the night time and worship, they believe in God and the hereafter, and bid what is just and forbid what is evil and zealously strive in good works ;— these are of the righteous. For, what ye do of good surely God will not deny, for God knows them that fear to do evil."**

Its Exhortation to Unity.

And an appeal for a reconciliation and co-operation in the matter of truth is thus made :

"Say thou, Will ye dispute with us concerning God ?— and He is our Lord and your Lord. Ye have your work and we have ours, and after Him we strive."††

"Say thou, O ye people of the book, come to a just

* ii. 129. † ii. 132. ‡ ii. 152. § ii. 134 ‖ iii. 60.
¶ ii. 113, 114. ** iii. 109-111. †† ii. 133.

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determination between us and you—that we'll not worship anything beside God, and give no companion to Him and that the one of us take not the other for lords rather than God."*

"O ye people of the book, exceed not the just bounds in your religion, neither say of God any other than the truth." †

Its Practical Brotherhood.

Mohammed preached the brotherhood of man by totally destroying all the barriers raised against it by the self-interest of man: Humanity was one vast brotherhood, with God as their creator and master who looked upon them all as equal. Speaking of the faithless character of some Jews the Koran says: "They say, We are not obliged to do justice to the gentiles, and they utter a lie against God knowingly; but they shall have no portion in the hereafter, neither shall God speak to them or regard them on the Judgment Day, nor shall He cleanse them, but they shall suffer a severe torment. And there are some of them who read the scriptures perversely that ye may take it to be so in the scripture, and they say, This is from God,—while it is not from God—and they speak what is false concerning God against their own consciences" ‡

To a Moslem, therefore, this wide world presents a vast field for co-operation in the struggle of life towards its ultimate goal. His religion leads him to seek the welfare of humanity in the co-operative spirit as it were, rather than in the competitive. He might have no objection in treating with a non-Moslem, for religion is no barrier to him, unless he is checked by the peculiar caste-rules of the people he is desirous to approach. He may with a quiet conscience eat and even intermarry with them. Mohammed himself, strictly opposed as he was to the religion of the idolaters, had married three of his own daughters § to them, though in the early stormy days of Islam it proved disastrous. His daughters were ill-treated, and finally turned out by their unbelieving husbands, who also joined the people in persecuting Mohammed and his followers. When one of them, Abul-As, came over to Mohammed 6 years later, he allowed his daughter to be united to him under

* iii. 62. † iv. 170. ‡ iii. 74-6.

§ Zeinab, Rokeiyah, and Umm-Kulsum.

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the previous marriage—no fresh ceremony or dowry being required. Some other Idolaters had also Moslem wives,* and their marriages were as plainly recognised by Mohammed at those of Moslems having idolatress-wives.†

This was the practical Brotherhood of Man that knew no colour, no creed, and which made men meet on the common platform of humanity, and humanity alone.

Mediation Rejected.

In Islam, each soul rises to its Creator without the intervention of a priest or hierophant, no prophet is required to act as a Mediator or Intercessor :

"Let them alone who take their religion for a play and a sport, and whom this world's life has deceived, and remind them that a soul becomes liable for what it has done, neither has it beside God a patron or intercessor, and though it should atone with the fullest atonement, it will not be accepted of it."‡

Responsibility of Man.

"Will God do with those who believe and do good as with those who do evil in the earth ?"§ "God's is what is in the heavens and the earth that He may reward those who do evil with what they do, and may reward those who do good with good." ‖

A Life of Work.

Islam, above all, is a religion of works. The service of man and the good of humanity constitute pre-eminently the service and worship of God :

"Have We not made him two eyes and a tongue and two lips, and pointed him out the two highways of good and evil ?

"Yet he attempts not the steep one ! And what shall teach thee what that steep one is ?—To free the captive, or to feed on the day of famine the orphan of thy kin, or the poor that lies on the dust, and finally, to be of those who believe in God and bid each other be persevering and bid each other be merciful,—these are the blessed." ¶

On the other hand, the following is conveyed to a heartless worshipper : "Woe to those who pray, . . . and refuse help to the needy !"**

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* *e.g.*, Safwan and Ikramah. † *e.g.*, Ibn-Sufyan and Hakim.

‡ Koran vi. 69. § xxxviii. 28. ‖ liii. 31. ¶ xc. 8-17. ** cvii 4-7.

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Work, and work alone, is the true test of a believer in the sight of God :

"Surely all who say, Our Lord is God, and then keep straight—there is no fear for them, neither shall they grieve ; —these are the fellows of paradise to dwell therein for ever, a reward for what they have done."*

"Verily whether it be of those who believe, or those who are Jews or Christians or Sabæans, whoso believe in God and the hereafter and do good—they have their reward with their Lord,—there is no fear for them, neither shall they grieve."†

Faithful Work.

Addressing a larger humanity, Mohammed thus appealed to them to sink their petty differences : "To every one of you has God given a rule and an open way—and had He pleased, He would have made you one people, but He will certainly try you in what He has given you respectively. Strive then to excel each other in good works ; to God is your return altogether, and then He will tell you that concerning which ye now disagree." ‡

Earnest Work.

The life of the believer, according to Islam, is a severe trial : "Do men imagine that they will be left alone to say, We believe, and not be tried ?"§ "Verily God has bought of those who believe their persons and their wealth." ‖

The ideal believer is thus described : He "calls men to God and does good himself, and then says, Verily I am a Moslem."¶

The Duty of Man.

And what is the duty of man in Islam ?—

"Verily," says the Koran, "God commands you justice and the doing of good, and the giving to kindred their due, and He forbids you wickedness and iniquity and oppression."**

"Assist one another in justice and piety, but assist not one another in injustice, and malice, and fear to do wrong ; verily God is severe in punishing." ††

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* xlvi. 12 ; xli. 30-2. † ii. 59 ; v. 72. ‡ v. 53. § xxix. 1.
‖ ix. 112. ¶ xli. 38. ** xvi. 92. †† v. 4.

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His Free Agency.

The free agency of man is throughout maintained : "When they commit a filthy action, they say, We found our fathers at it, and God makes us do it. Say thou, God bids you not to commit filthy actions. Will ye say of God what ye do not know."*

"Say thou, My Lord forbids abomination, both open and secret, and also iniquity and unjust violence, and to join with God what He has sent you down no power for, and to speak of God unknowingly."†

"Verily God will not change the grace which is in men until they change it for themselves." ‡

Some Social Questions.

Having spoken something of the general tenour of the reforms effected by Islam in the domain of creeds, sects, and nations, of beliefs many and practices varied, I next come to take a very cursory view of some of the social reforms effected by Islam which might give some idea as to the real attitude of Islam with regard to Reforms in respect of Society. The time at my disposal will scarcely allow me to enter into a lengthy discussion on this subject with special reference to the then existing society which Mohammed addressed. I will therefore begin with the subject of Woman, her position, etc., from the Islamic standpoint.

Respect of Woman.

"Respect women," is one of the first lessons of Islam. The Koran says : "O men, fear your Lord who made you from one soul, and made from it its mate, and multiplied from them two many men and women. And fear God in whose name ye beg of one another, and respect women. Verily God watches over you." §

Her Position.

Mohammed called woman, "the most inestimable thing in the world," "the handiwork of God," "the mother of men."

She is by no means any inferior in her social life. "Men are but agents of women," says the Koran. ‖

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* vii. 26-8. † *Ib.* 31. ‡ xiii. 12. § iv. 1. ‖ *Ib.* 38.

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Her married life is one of the pleasantest in Islam. "Your wives are a garment to you and ye are a garment to them."* "They would do to men as they would be done by, according to what is reasonable."† "Women also have a portion of what their parents and kindred leave : . . . a determined portion is theirs." ‡ "Men have a portion of what they earn, and the women also a portion of what they earn." §

Marriage.

Marriage, according to the Mohammedan law, is not simply a civil contract, not a social partnership merely, neither an alliance for convenience to be dissolved at pleasure. It is an institution of God, whose foundations are laid and principles fixed and enduring as the human race itself. It is a sacred, "strict bond of union," ‖ with the object "that ye may have comfort among yourselves and love and compassion between you." ¶

Some of Mohammed's sayings with regard to Marriage might be quoted with advantage : "Matrimonial alliances between families and people increase love more than anything else." "When people marry they perfect half their religion." "Marry those whom you will love and who will love you." "When any of you marry let them meet each other first." "No marriage can take place without the express will of the woman." "If she consent not, she cannot be married."

Woman's Share in it.

Perfect liberty is allowed to a woman who has reached the age of puberty, to marry or refuse to marry a particular man, independent of her guardian, who has no power to dispose of her in marriage without her consent or against her will ; while the objection is reserved for the girl married by her guardian during her infancy to ratify or dissolve the contract immediately on reaching her majority.

Among the conditions which are requisite for the validity of a contract of marriage are understanding, puberty, and freedom, in the contracting parties. A person who is an infant in the eye of the law is disqualified from entering into any legal transaction, and is consequently incompetent to contract a marriage. A marriage contracted by a minor who has not arrived at the age of discretion, or who does not

* ii. 183. † ii. 228. ‡ iv. 8. § iv. 36. ‖ iv. 25. ¶ xxx. 20.

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possess understanding, or who cannot comprehend the consequences of the act, is a mere nullity.

In Islam, the capacity of a woman, adult and sane, to contract herself in marriage is absolute ; she requires no guardian, though to supplement a presumed incapacity of the woman, to understand the nature of the contract, to settle the terms and other matters of a similar import, and to guard the girl from being victimised by an unscrupulous adventurer, or from marrying a person morally or socially unfitted for her, a guardian is generally recommended, such as a mother. an elder sister, or a male member of the family competent enough to act as such. In law, the woman is mistress of her own actions. She is not only entitled to consult her own interests in matrimony, but can appoint whomsoever she chooses to represent her and protect her legitimate interests. Under the law, the guardian acts as an attorney on behalf of the woman deriving all his powers from her and acting solely for her benefit.*

Some More Questions.

While on this subject, I may be allowed to notice its teachings on Polygamy, Concubinage, Divorce, and the system of Female Seclusion.

I may briefly mention that none of these is included in Islam.

Islam, wherever it found difficulty in the matter of existing society which it could ill afford to ignore, quietly laid down rules, so that when the time was ripe for it, they might from within work out its abolition.

Polygamy.

On Polygamy, the Koran says :

"Ye may marry of such women as seem proper for you by twos and threes and fours : but if ye fear ye cannot act equitably and justly, (and surely it is not in your power to act equitably and justly towards women although ye fain would do it,† and God has not given a man two hearts within him,‡) then one only, or what ye have already got under your hands,—that is the chief thing—that ye act not unjustly." §

* Abridged from Justice Syed Ameer Ali's 'Personal Law of the Mahommedans,' *in loco.* † Koran iv. 128. ‡ xxxiii. 2. § iv, 2.

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Concubinage.

Concubinage is distinctly prohibited throughout the Koran.*

Divorce.

Divorce has been strongly denounced by Mohammed, as "the most displeasing of men's actions in the sight of God." The Koran frequently refers such matters to arbitration for reconciliation,† and thus exhorts them to re-unite: "And if ye hate them, it may be ye hate a thing wherein God has placed much good for you."‡

In the Mohammedan law, the wife also is entitled to demand a separation on the ground of ill-usage, want of proper maintenance, and various other causes, but unless she showed very good reasons for demanding the separation, she lost her dowry, as when the divorce originated with the husband (except in case of infidelity) he had to give up to her everything he settled upon her in marriage.

The Zenana System.

Throughout the Koran we have no trace of the Zenana system, by which a woman is entirely withdrawn from the society of men and the freer atmosphere outside her own world of four walls.

Decorum.

Of course, modesty is a virtue upon which Mohammed laid the greatest emphasis without respect of sex: "Speak to the men who believe, that they cast down their looks, and guard themselves from immodesty; that is better for them, surely God knows what they do. And speak to the women who believe, that they cast down their looks and guard themselves from immodesty, and make not a display of their ornaments, unless what necessarily appears thereof, and let them draw their kerchiefs over their bosoms, . . . and let them not beat with their feet."§ . .

"O apostle, speak to thy wives and to thy daughters and to the wives of those who believe, that they let their wrappers fall low; that is better for them, and so shall they be known and not affronted." ‖

* xxiv. 32; iv. 29, 30; v. 7. † iv. 39, 127-9. ‡ iv. 23. § xxiv. 30, 31. ‖ xxxiii. 59.

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Slavery.

Regarding Slavery, I can here only state that Mohammed looked upon the system as altogether inhuman. He said : "nothing pleased God more than the freeing of slaves."†

He enacted a law that slaves should be allowed to purchase their liberty by the wages of their service, and that in case the unfortunate beings had no present means of gain and wanted to earn in some other employment enough for that purpose, they should be allowed to leave their masters on simply making an agreement to that effect. ‡ He also provided that sums should be advanced to the slaves from public treasury to purchase their liberty. §

The whole tenour of Mohammed's teachings made this trade in human lives impossible. I could talk upon it a little longer, but should pass on to the Respect for Life taught in Islam.

Regard for Life.

Wanton destruction of life is considered reprehensible : "There is not a beast upon the earth nor a bird that flies with its wings, but is a people like to you, . . to their Lord they shall return." ‖

Mohammed taught that men would be specially judged at the Day of Judgment with regard to their character to their dumb and humble servitors.

Regarding the human life the Koran teaches : "Whoso kills a being unless it be for another being or for violence in the land, it is as though he killed men altogether, but whoso saves one it is as though he saved men altogether."¶

Just Warfare.

The principle of War is also inculcated in Islam, but it is not, as is generally supposed, directed against all non-Moslems because they are non-Moslems, but it is a struggle for principle and in self-defence. Speaking on the subject the Koran says :

"What ! will ye not fight against a people . . . who begin the fight themselves ?** . . And what ails you that ye do not fight in the cause of God and for the weak among

†*Cf.* xc. 13 ; ii 172 ; etc. ‡xxiv. 33. § ix. 60. ‖vi. 38. ¶v. 35. ** ix. 13.

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men, women, and children, who say, O Lord, bring us forth from this city of oppressive people, and grant us from before Thee a defender ?" *

"Permission is given to those who fight for that they have been unjustly persecuted." †

A Rule.

The following is the rule of an Islamic warfare : "Fight in the cause of God against those who fight against you, but transgress not ; verily, God loves not the transgressors . . . But if they desist, then let there be no hostility except against the transgressors." ‡

The Interpretation.

Lest the above might be misconstrued, I quote the following :

"As to those who have not fought against you on account of your religion, nor turned you out of your houses, God does not forbid you to act kindly and justly towards them ; surely, God loves the just. He only forbids you to make patrons of those who have fought against you on account of your religion and have turned you out of your houses or have assisted in your expulsion,—and whoso makes patrons of them, surely these are the unjust." §

Religious Toleration.

Above all, the greatest religious toleration has been inculcated by the Prophet of Islam :

"Say thou, O ye who disbelieve, I do not worship what ye worship, nor do ye worship what I worship, neither will I worship what ye worship, neither will ye worship what I worship—ye have your religion and I have my religion." ‖

"Abuse not those whom they call on beside God, for then they may abuse God openly in their ignorance." ¶

"There is no compulsion in religion ; the right way is in itself distinguished from the wrong." **

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* iv. 77. † xxii. 40, 41. ‡ ii. 186-9. § lx. 8, 9. ‖ cix. ¶ vi. 108. ** ii. 258.

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Further Remarks.

In these few words, I believe, I have given expression to some of the chief characteristics of the Islam of Mohammed, and will now leave it to this learned gathering to form for themselves any opinion about a religion that at present counts among it followers in India alone 70 million souls.

I find I have to add a few words more to say that there is no eternal law as regards human actions, that the Divine ordinances which regulate the conduct of men are results of growth and development, and that the whole world is in a process of evolution. Mohammed's commands and aphorisms therefore which have been called forth by the passing exigencies of the day or related to the circumstances and requirements of a primitive and archaic society, will have to be differentiated from what is permanent and general (such as I have only noticed here) and what was temporary. "Ye are in an age," said Mohammed, "in which if ye abandon one-tenth of what is now ordered ye will be ruined. After this, a time will come when he who will observe one-tenth of what is now ordered will be saved."

Conclusion.

In conclusion, let me impress upon you most strongly that the Islam of Mohammed is a religion of truth and love as well as any of its sister-religions, all of whom it includes in its own name, and whose prophets and preachers it alike reveres and accepts. In fact, by its expansiveness and its charitable views about all moral creeds Islam deserves a place in the heart of every lover of humanity. May the all-loving Creator of us all lead us into the right way, the way of those He has been gracious to, with whom He has not been angry, and who went not astray—is the daily prayer of 300 millions of devout Moslem hearts which ascends to Heaven. God grant that under the inspiring influence of a world-dominating power we realise the Brotherhood so strongly inculcated by the Prophet of Arabia !

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ISLAM (2nd. Paper.)

Its Teachings.

BY S. KHUDA BUX ESQ.

I.

We meet here to-day for a noble purpose ; namely, for the purpose of explaining, understanding and appreciating the diverse religions which claim and command the allegiance of humanity. The true significance of this gathering cannot be misconceived or misunderstood. It is indeed, one of the many features of the new phase of thought which is dawning upon our countrymen. It is but the outcome of the spirit of compromise and the due appreciation of the sense of necessity, now deeply felt and keenly realised, of unity and fraternity, without which India would never be anything but a geographical expression and a body-politic without life and vitality. This meeting, therefore, forms a part, an intergral part, of the great movement calling for social reform and religious toleration on the one hand and pressing for intellectual advancement on the other—a movement which, for the last five and twenty years, has stirred India to its depths.

II.

I am not called upon to-day to explain the importance and significance of Islam among the religious systems of the World nor am I to ascertain and fix the exact position of Mohamed as a religious teacher among the World's great teachers of religions. My task is simpler and yet not altogether free from bewildering perplexities. I have to explain to you what Islam is and what its teachings are : Islam, as preached and delivered by the Prophet of Arabia and stripped of the accretions of ages of theological disputes and controversies ; in other words I am to present to you, to the best of my light, Islam of the prophet Mohamed. Difficult though this task is, it is not indeed a hopeless venture for one who has kept himself clear and free from narrow sectarianism.

To fully appreciate the message of Mohamed it is essential that I should say something about the condition of Arabia before Islam. I must readily admit that so far as pagan Arabia is concerned our information is shadowy,

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fitful, and fragmentary ; and the industry of European Scholars, such as Caussin De Perceval, Krehl, Wellhausem, Robertson Smith and Sir Charles Lyall, has succeeded but in lifting the veil merely at its fringe. But however partial and unsatisfactory the account is, we can yet form some idea of the life that the pagan Arabs led and the thoughts that swayed and animated their conduct and their deeds. I will therefore describe "The Pre-Islamic Arabia" as briefly as I can.

The Pre-Islamic Arabs were not a nation. Of the sense of nationality, indeed, they had not the vaguest conception though they were linked by commonness of speech. Arabia was a sum-total of loose and disconnected congeries of tribes ; and the tribe was the source and the limit of social and political obligation. Beyond the tribe there lay no duty and no obligation. Political relations were moral ; for morality was confined within the limits of the tribe. Political organisation was represented by the corporate feeling which found expression in the exercise of the duties of brotherhood. Within the pale of the tribe obtained the practices of prohibition against killing, against adultery and against stealing &c., &c. Beyond it there was no such prohibition. Fidelity to one's kinsman was an imperative duty apart from any question of the justness of the cause.* Outside the tribe there was nothing but constant plunder and unceasing warfare. "Certain large groups were, indeed, almost continually at war with one another. Ma 'add, the people of Hijaz and Al-yamamah generally looked upon Al-yaman as their natural prey and were constantly raiding on the herds of their southern neighbours. Between Tamim and Bakr, the son of Wail, there was permanent bad blood. Ghatafan and Hawazin had a standing feud. In the north, the Kingdom of Al-Hirah, the representative of Persian predominance was the hereditary enemy of Chassan, the representative of the might of Rome." (Lyall, Ancient Arabian Poetry p. xxiii). Arabia before Islam was a theatre of internecine warfare restrained but partially by the introduction of bloodmoney. There was compensation for everything for which vengeance could be wreaked. All crimes were assessed as economic damages. Every loss of honor, of property, or of life could be appraised by agreement ; all having their price in camels. We thus see that the Arabs before Islam had

* Wellhausen, Reste Arabischen Heidentums p 226.

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scarcely emerged from barbaric conditions.* There was no social order ; nor any organised government either. The law of sheer brute force prevailed untempered and unrestrained by any civilizing or controlling influence. Nor did they attain any refined idea of religion. Their religion was nothing more or less than gross fetichism, the worship of tree and stone, the veneration of certain personified divine attributes, meaningless ritual and ceremonials. The true religious spirit they never succeeded in grasping and the fear of God never exercised any real and practical influence over their conduct and actions. It was reserved for Islam to instill in them the sense of responsibility to God and to make this idea of human responsibility the guiding and controlling principle of life. To all appearance the Arabs honored the Gods, went on pilgrimage to their sanctuaries, made sacrifices in the temples, anointed with the blood of their victims, Gods carved out of stone or made of wood, consulted the oracles when in difficulty, and questioned them about the future. But all this was sham and counterfeit. Of real and genuine religious feeling there was none. This empty show, however, was kept up for purposes of gain ; the many sanctuaries yielding large incomes to certain noble families and clans.†

In a soil apparently so uncongenial, how did Islam strike its root? This is an interesting and fascinating question and we must try to solve it here. The solution of this question is to be found in the existence of Judaism and Christianity on the one hand and the commercial activity of the Arabs on the other. By commerce the Arabs acquired an extended knowledge of foreign nations and their civilisation. Frequent contact with the outer world widened their intellectual horizon and awakened in them higher and more spiritual thoughts. They learnt new ideas, acquired new habits, and what was most valuable of all, they learnt to think for themselves. But not merely did travel in foreign countries and intercourse with foreign people exercise a disruptive influence on their heathen ideas but there were forces, alike subversive and destructive, near at home. In Arabia itself the two streams of Christianity and of Judaism flowed, side by side, with Arab Heathenism.

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* I have avoided further details here as I have dealt with this subject at length in my contributions to the History of Islamic civilisation pp. 146-169.

† Deutech, Literary Remains p. 87. For further information see Von Kremer's Culturgeschichilichi Streifzuge (my translation p. 49.)

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That Christianity had made a considerable advance among the Arabs, is clear from the fact, that at the time of Mohamed it was considerably diffused not merely among the Rabia tribes but even among the Tamim. Nor was the Taivy altogether free from its influence. Its growth, however, was not so favourable in Hijaz and central Arabia but even there, Christian ideas undoubtedly made their way through commerce and social intercourse. Similarly the Jewish influence was equally powerful. When the Jews came to Arabia, we do not definitely know ; but Dr. Nöldeke points out that a great Jewish immigration into Arabia cannot be fixed prior to the destruction of Jerusalem by Titus and Hadrian. At all events it is clear that at the time of Mohamed there was a large colony of the Jews at Taima, Khaibar, Yathrib, Fedak and Yaman. They did not live scattered among the Arab population, but kept together and though despised by the Arabs, they were yet indispensable to them as merchants, jewellers and goldsmiths. It would, therefore, be idle to suppose that they exerted no spiritual influence over the Arabs.* That this is no unfounded theory or improbable supposition is evidenced by the fact that in the works of four of the most prominent Arabian poets of the Pre-Islamic time—An-Nabigah, Zuhair, Al-Asha and Labid—we find expressions which show that they at least, if not the wild wanderers of the desert, knew very well what a spiritual religion meant.† Ibn Qutaibah enumerates drinking, joy, wrath and love among the "motive causes" which speed the poet; but we cannot fail to detect in their poems an under-current of deep religious feeling. Individual minds felt a sense of uneasiness and sought to find some plausible solution of the mysteries of life and death and traces of such a frame of mind we notice frequently in ancient Arabian poetry. On no other basis, indeed, can we explain the lamentations of the royal poet Imra-ul-Qais over the worthlessness of the life of pleasure that he led and the conversion to Christianity of Qais-B. Zuhair, the leader of the Abs in the long fratricidal war against the Dhubians.‡ In considering the rise of Islam we cannot be unwatchful of the course of contemporary thought or unmindful of the religious forces which assisted in its success. Such, indeed were the forces at work in Arabia before Mohamed ; forces which could not have failed

*Wellhausen, Reste pp. 230-231. † Lyall, Ancient Arabian poetry p. 93.

‡ In Wellhausen's Reste p. 229 will be found the passage in question from Imra-ul Qais.

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to stir higher thoughts in enlightened minds and to create a reaction against Arab Heathenism. And a reaction, indeed, did set in. A band of distinguished men, whom we must recognise as the heralds and standard-bearers of Islam, no longer willing to tolerate idolatrous practices, definitely cut themselves adrift from the Arabian paganism. They called themselves Hanifs ; a word of doubtful meaning and the cause of much controversy. "The most acceptable conjecture seems to me," says Sir Charles Lyall, "to be, that of Sprenger, that it is connected with the Hebrew *Hanef* (heretic)." Hanifism had certain specific features *viz.*, rejection of idolatory, abstention from certain kinds of food, and the worship of "the God of Abraham." Ascetic practices, such as the wearing of sackcloth are also ascribed to some of the Hanifs.* Islamic tradition has handed down to us the names of a number of religious thinkers before Mohamed who are described as Hanifs and of whom the following is a list :—

1. Warakah b. Naufal of Kuraish.
2. Ubaidulla b. Jahsh.
3. Uthman b. Al Huwarith.
4. Zaid b. 'Amr b. Naufal.

Ibu Kutaibah adds to the above :—

5. Urbab b. al Bara' of Abdul Qais.
6. Umayyah b. Abi-s-Salt.
7. Kuss b. Saidah of Iyad (Aghani XIV, 41-44.) Mohamed heard him at Ukadh but he died before the mission.
8. Abu Kais Simrah b. Abi Anas.
9. Khalid b. Sinan b. Ghaith of Abs.

To these Sir Charles Lyall adds :—

10. Abu Kais Saifi ibn Al-Aslat of the Aus-allah of Yathrib.

It is impossible to misconceive the importance and significance of Hanifism in the origin of Islam. The path was already prepared for it and Islam offered to the Arabs what they were long in search for : a moral, ethical, and spiritual teaching ; a higher form of worship and the last but not the least, fraternity and union. The tribal cults were

*The Journal of The Asiatic Society, Oct. 1903 p. 773. Khuda Buksh, Islamic civilisation p. 147 and the authorities therein cited.

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henceforward merged in a higher form of worship and the nobler energies of the Arab race obtained a religious consecration.

Islam became the starting point for the Arabs, for conquests alike spiritual and temporal. With Islam became the prerogative of the Arab race to be "an ensign to the nations," to bear and to carry the banner of the true God to the remotest corners of the earth. Hence the unceasing campaigns and the far-extending conquests.

III.

It is clear beyond doubt that Christian and Jewish influences, to a large extent, unsettled and disturbed the beliefs of the Pagan Arabs and paved the way for the prophet. Resistance to the spread of his faith there was, but it was mainly from those, who sought to maintain the old faith and superstition, not on account of any warmth of conviction or sincerity of zeal but on account of the fear and apprehension that the success of Islam would mean loss of large incomes derived from the temples and old heathen practices. But resistance founded upon such a selfish basis, could not and indeed did not prevent the onward progress of Islam. In the deadly conflict between Islam and Arab Heathenism, Islam ultimately triumphed.

We proceed first to enquire as to what was the basis or in other words what were the sources from which Islam was derived. Islam freely borrowed from Judaism and Christianity and even did not hesitate to adopt practices prevailing in Pre-Islamic Arabia. In fashioning his religion the prophet adopted an eclectic method, retaining or rejecting from the older systems whatever seemed to him necessary and proper. It is not exactly within the scope of my paper to precisely specify or to accurately define the exact obligation of Islam to Christianity or Judaism. Such a discussion would take me far afield. Professor Wellhausen is inclined to belittle the influence of Judaism in the birth and infancy of Islam and points to the Islamic conception of Jesus as the greatest of the prophets before Mahomed, as a conclusive proof of his contention. But the present writer is not prepared to attach much weight to this argument. If the Islamic conception of Jesus, indeed, is to be put forward as indicating the absence of Judaic influence on early Islam, with equal force might the Islamic conception of Jesus be urged as subversive of the theory of Christian influence so

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stoutly advocated by Professor Wellhausen. The basis of dogmatic Christianity, namely, the Sonship of Christ, Mohamed inveighed against, early and late. It would be idle to deny the indebtedness of Islam to Judaism. Mohamed has not merely accepted dogmas and doctrines of Judaism, minute Talmudical ordinances, but has even adopted, in their entirety, some of the Jewish practices and far above all these, that which, indeed, constitutes the very foundation of Islam, namely, the conception of a severe and uncompromising monotheism. The fact is that both Judaism and Christianity were used and used freely by the prophet in building up his religion. Nor is this a new theory. The prophet never put himself forward as introducing something new but he invariably claimed for himself the honour of reviving the old and the true beliefs which had fallen into neglect and oblivion. But besides the Jewish and Christian sources, not a small portion of Islamic ritual and ceremonials were mere reproductions of Pre-Islamic practices. The entire ceremonies relating to the pilgrimage (Hajj) and the sacred service at the temple of Mecca have survived in Islam with little or no variation from the days of Arab Heathenism ; the only change that Mohamed effected in them was to allow the pilgrims to put on a particular kind of pilgrim-dress consisting of two pieces of cloth, of which one covers the hip and the other the breast and shoulders, while the head had to be kept uncovered, as in ancient days, when they used to make up their hair into a sort of wig by means of some glutinous substance. And so indeed it has remained, to this day, the prescribed pilgrim's costume. After visiting the Kabah they used, in heathen days, to visit the two rocky hills of Safa and Merwah, on which were placed two bronze idols. Mohamed went so far in his toleration of the heathen pilgrimage customs that he allowed the visit to Safa and Merwah to continue as before but had the two idols removed. Of the history of the origin of the forms of the prayer, prostration, ablution, and fasts, our knowledge is vague, uncertain and shadowy.

"Islam has," says Von Kremer, "largely drawn upon Judaism, Christianity, the religion of Zoroaster and possibly even upon Manichenism. From Parsi-ism it has taken both directly and indirectly. A number of obviously Parsi ideas have penetrated into Islam through the channel of Jewish books, notably the Talmud. The doctrine of the Resurrection, most of the legends relating to heaven and hell, and the entire system of Demonology have found their way into the Qur'an

through Judaism. So indeed, did the description of the trial and the tortures of the dead in the grave by two angels *Munkar* and *Nakir*. The idea of the bridge *Sirat*, as thin as a hair, which leads to Paradise across the abyss of Hell is certainly derived from the Parsis, having passed over into the Qur'an through the Midrash. But Islam has not hesitated to borrow directly from Parsi-ism. It is a significant fact that the word *Din*, which so repeatedly occurs in the Qur'an, has been borrowed from the Parsi books. In the Huzveresh it appears in exactly the same form (old Backtrian Dœna).*

It is not suggested that the prophet had access to the written books of either the Jews or the Christians; though in some passages of the Qur'an we can trace direct resemblances to the text of the old Testament and the Mishna. † His knowledge of the Jewish and Christian books, at times faulty and imperfect to a degree, was derived almost exclusively by oral communications.

I trust I have said enough to illustrate the condition of Arabia before Islam and the sources from which the prophet of Arabia acquired his religious inspiration. I, now, go on to explain Islam and its tenets.

IV.

Mr. Ameer Ali explains Islam as "Striving after righteousness" but Prof. Hirschfeld, in his luminous "Researches into the composition and exegesis of the Qur'an", very correctly points out that Ameer Ali's definition only reflects the theoretical and moral side of the question—limited to the initial stage of Islam (3).

The term Islam, as time went on, included the whole of the theoretical and practical constitution of the faith and as such it is interpreted by Al-Ghazzali in his Ihya-ul-ulum (P. 104 Vol. I.) "Islam," says he, "is an expression for submission and unquestioning obedience, abandonment of insubordination, defiance and opposition." And it is in this light indeed that the prophet himself regarded Islam. The Bedwins say : (XLIX. 14) "we believe." Tell them 'you

*Von Kremer, Culturgeschichtliche Streifzuge (my translation p. 47) † Comp. Qur'an XXI, 105 with Ps. XXXVII 29 ; I. 5 with Ps. XXVII. The New Testament. Comp. VII, 48 with Luke XVI. 24 XLVI. 19 with Luke XVI. 25. Then again verse 35 corresponds almost word for word with Mishna *Sanh* IV. 5 ; also 11.183 with Mishna Ber. 1.2. Noldeke, Sketchesf rom Eastern History p. 31. (3) Life and Teachings of Mohamed p. 226 (2) Prof. Hirschfeld, p. 14.

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shall not "believe" (only) but say that you practice Islam' (Aslamna). In Surah III. 17 (Cf. V. 79) Islam is identified with Din (Cf. LXI. 7-9) and the relation between the two synonyms, says Prof. Hirschfeld, is broadly discussed by Al-Shahrastani (Milal pp. 25 to 27) and is stated to embrace the five duties viz :—of testifying to the unity of God and the Divine inspiration of Mohamed, the duties of reciting prayers, of giving alms, of fasting in the month of *Ramdhan*, of going on a pilgrimage to Mecca. The fundamental basis of Islam is the unity of God—stern, unbending monotheism ; and this doctrine of the unity of God is preached in the Qur'an in season and out of season, and ever and anon with augmented emphasis. To associate gods with God is the most unpardonable sin and the prophet's extensive vocabulary of vituperation is never exhausted in attacking those who associate gods with God. In Surah VI (verses 74-79) we have one of the most charming passages testifying to the unity of God : "and remember when Abraham said to his father 'Azar, thou takest those images as God ? Verily, I see that thou and thy people are in manifest error."

'And so did we show Abraham the domain of the heavens and of the earth that he might be one of those who are established in knowledge. And when the night overshadowed him he beheld a star "This, said he, is My Lord" but when it set, he cried, I love not gods which set". And when he beheld the moon uprising "This, said he, is my Lord" but when it set, he said, surely, if my Lord guide me not, I shall be of those who go astray.'

'And when he beheld the Sun uprise he said, "This is my Lord," ' this is the greatest' but when it set, he said, "O my people I share not with you the guilt of joining Gods with God."

"I verily turn my face to him who hath created the Heavens and the earth following the right religion and I am not one of those who add gods to God".

Not a whit has Gibbon (1) exaggerated the truth when he wrote that "the creed of Mohamed is free from suspicion or ambiguity and the Qur'an is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of Idols and men, of stars and planets on the rational principle that whatever is born must die, that whatever is corruptible must decay and perish". And again says the

(1) Gibbon, Bury's Ed Vol V p. 339.

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historian of the Roman Empire, "these sublime truths, thus announced in the language of the prophet, are firmly held by his disciples and defined with metaphysical precision by the interpreters of the Qur'an. A Philosophic atheist might subscribe the popular creed of Mohamedans : a creed too sublime perhaps for our present faculties".

The unity of God, therefore, is the central faith of Islam and connected with it, by natural process as it were, is the belief that man is responsible to the Creator for his actions and deeds. This belief, the Pre-Islamic Arabs never knew or conceived, and the prophet Mohamed, by inculcating this belief, not only laid the foundation of a spiritual life among his countrymen but also of a well-organized society, soon destined to grow into a magnificent empire. The sphere of duty and obligation, charity and sympathy, confined hitherto merely to tribesmen was widened and extended and the narrow tribal tie was lost in the more comprehensive brotherhood of faith. At this distance of time, it is parhaps difficult for us to fully realise the influence of this teaching but to it alone must we ascribe the dethronement of those ideals of Arabian Paganism which the author of the *Muhammedanishhe Studien* has so graphically described, comparing and contrasting them with the higher ideals substituted by Islam (1). The religion of the prophet, like the wand of a magician, completely and utterly changed the life of the Arabs. It hushed their tribal disputes into silence, it destroyed their insularity, it set up a purer and a more refined standard of demestic life, it opened before them fresh *vistas* of spiritual happiness and temporal success.

Next to the Unity of God Islam enjoins the five daily prayers upon its followers. It is curious that the Qur'an lays down no rule as to the manner in which the prayer should be offered. Apparently as Mr. Ameer Ali (2) points out, the practice of the prophet has associated certain rites and ceremonies to the due observance of prayers. In the Mohamedan prayer we observe the Jewish practice of standing erect, the Christian practice of prostration and a third of inclination (3). Originally the prophet instituted three daily prayers (4). Their extension to five was an innovation of the late Meccan period and the details of the purity legislation appear to have

(1) Goldziher, Muhammedanische Studien. Vol I. The chapter Muruwwa and Din ; Nicholson, Literary History of the Arabs pp. 177-179 ; Browne Letrary History of Persia pp. 189 at Seq. (2) Life and Teachings of Mohamed p. 263 (3) Margoliouth, Life of Mohamed p. 102 (4) Ibn Sad, Vol. IV. Part I.

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been still later. Yet the theory, says Prof. Margoliouth, that God should be approached only by persons in a state of purity, was known in South Arabia before Mohamed's time, whence, it is probable, that his earliest converts were instructed therein." Prayers are to be performed five times in the course of every day : between daybreak and sunrise, between noon and the "Asr" (which latter period is about midway between noon and night-fall) between the "Asr" and sunset, between sunset and the "Asha" (or the period when the darkness of night commences) and at, or after the Asha.* It is considered more meritorious to take part in the public *Salat* of the community conducted by a leader (Imam) than to discharge the Salat by oneself. Von Kremer has rightly emphasised the importance of the Muslim prayer by recognizing the mosque as the drill-ground for the war-like believers of early Islam. In stern discipline, in unconditional obedience, says the author of the *Culturgeschichte des Orients*, lay the greatest achievement of Mohamed and the real secret of the strength of Islam.† The five daily prayers, where the leader (the Imam) stood before the community, closely arrayed behind him, and where every movement of his, was imitated with military preciseness, by the hundreds of the faithful, assembled in the mosque, served, among the muslims, in those times, the purpose of what is now known as the drill-ground : a school where people learnt to assemble, to move in a body and to follow the leader.

In the Qur'an ‡ the command to pay the poor-tax (zakat) directly follows the command to pray : "Perform the prayers and pay the poor-tax." This tax had a strong communistic complexion which is evidenced by the following tradition that the prophet sent Ma'dh to the Yaman and told him : "Summon them to accept the confession of the faith namely, that there is no God but Allah and that I am his prophet ; if they listen to it, teach them further, that god has ordained the five daily prayers ; if they are also agreeable to this, teach them further that God has enjoined the poor-tax (sadakah), payable by the wealthy, on their property, for distribution amongst the poor." § This tax was annually payable upon camels, oxen (bulls and cows) and buffalos, sheep and goats, horses and mules and asses and gold and silver (whether

*In Lane's 'Arabian Society in the middle Ages,' the reader will find a detailed account of the religious institutions of Islam pp. 1-24.

† Vol. 1. p. 10. ‡ Surah. 2. 40. § Von Kremer, Vol 1. p. 50.

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in money or ornaments etc.), provided the property was of a certain amount ; such as five camels, thirty oxen, forty sheep, five horses, two hundred Dirhams or twenty Dinars* The proportion is generally one-fortieth, which is to be paid in kind or in money or other equivalent.

The third most important obligation enjoined by Islam is fasting in the month of *Ramadhan.* The Muslim must abstain from eating and drinking and from every indulgence of the senses, every day during the month of *Ramadhan,* from the first appearance of day-break until sunset, unless physically incapacitated. The last but not the least is the pilgrimage to Mecca and Mount Arafat, which the Muslim must perform at least once in his life,

These then, namely, the unity of God, the belief in the Divine mission of the prophet, the five daily prayers, fasting in the month of Ramadhan and the pilgrimage, are the essentials of Islam. The one supreme mission of the prophet was to create and to maintain an absolute brotherhood in faith. All Muslims were declared equal, irrespective of birth, rank or profession, and the world has never, perhaps, seen a more perfect democracy than the one called into being by the prophet. "Truly, the most worthy of honour in the sight of God," says the Qur'an, "is he who feareth Him most ; for the faithful are brethren ; whereupon make peace amongst your brethren." A similar refrain runs through the parting sermon of the prophet, "O men God has taken away from you the arrogance and pride of ancestry of heathen days. An Arab has no excellence or superiority over a barbarian, other than that which is secured to him by his fear of God and his righteousness. Ye are all the progeny of Adam, and Adam himself is of the Earth."

No caste and no priestcraft does Islam recognize. Every Muslim is his own priest and every spot of land is his *mosque* to pray and to worship *Allah.* For no other purpose than to keep alive the sense of corporate unity of the Muslims, did the prophet declare the superiority of the public prayer over prayer by oneself and establish the institution of the pilgrimage.

Year after year, from all parts of the Islamic world, streamed to Mecca, Muslims in thousands and tens of thousands, to worship Allah at the Ka'bah and to perform the *Hajj.* There, at Mecca, year after year, Muslims of diverse nationalities recognised and realised the potent spell

*Lane's Arabian Society p. 14.

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of their faith and felt more deeply and keenly than ever, the tie which bound them together. Moreover, as Von Kremer points out, there did the Muslims obtain an opportunity of listening to the lectures of far-famed professors and men of letters, who attracted, year by year, an ever-increasing audience. There indeed, did Islam shine forth in its full lustre; attracting and alluring, enthraling and captivating its followers, as it could do no-where else. Every spot, associated with some historical incident; every place, connected with some important eve nt or other of the life of the teacher, awakened the love and fired the enthusiasm of Muslims, for the son of Abdullah, the maker of Arabia and the founder of Islam.

In his fascinating book (The Life and Teachings of Mohamed) Mr. Ameer Ali has admirably summed up the Islamic teachings: Nothing can be simpler or more in accord with the advance of the human intellect than the teachings of the Arabian prophet. The few rules for religious ceremonials which he prescribed were chiefly with the object of maintaining discipline and uniformity so necessary in certain stages of society, but they were by no means of an inflexible character. He allowed them to be broken in cases of illness or other causes. "God wishes to make things easy for you," says the Qur'an "for man was created weak". The legal principles which he enunciated were either delivered as answers to questions put to him as the the chief Magistrate of Medina, or to remove or correct patent evils. The prophet's Islam recognized no ritual likely to distract the mind from the thought of the one God, no law to keep enchained the conscience of advancing humanity." Nothing was more distant from the prophet's thought than to fetter the mind or to lay down fixed, immutable, unchanging laws for his followers. The Qur'an is a book of guidance to the faithful and not, to be sure, an obstacle in the path of their social, moral, legal and intellectual progress. The requirements of Islam are at once easy and simple and leave scope for the Muslims to perform their duties as subjects or citizens, to attend to their religious obligations without sacrificing their worldly prosperity and to adopt, whatever is good, in any community or civilisation, without any interference on the part of their religion.

IV.

Before I conclude this paper I shall, here, make a few general observations on the religion of the prophet of Arabia.

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Whatever Islam may have become through pharisaic artificiality and theological subtlety, its leading principles are as broad as the starriest heavens and as enduring as the everlasting hills. It contains, in common with other great religions, those eternal truths which are only too liable to be forgotten in blind zeal, in warmth of controversy, in sectarian narrow-mindedness, in religious fanaticism but which our education and culture teach us to discover and appreciate wherever we find them. The governing principle of all religions is the same. In the language of the apostle James; "Pure religion and undefiled before God and the Father, is to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." This is the burden of all religions and this, the burden of Islam.

The kernel and doctrine of Islam, Goethe has found in the second *Surah* which begins as follows:—"This is the Book. There is no doubt in the same. A guidance to the righteous, who believe in the Unseen, who observe the prayer and who give alms of that which has been vouchsafed unto them, and who believe in that which has been sent down unto thee—the Revelation, which had been sent down to those before thee—and who believe in the life to come. They walk in the guidance of their Lord, and they are the blessed. As for those who believe not—it is indifferent to them whether thou exhortest them or not. They will not believe. Allah hath sealed their hearts and their ears and over their eyes there is darkness and theirs will be a great punishment." "And in this wise" Goethe continues, "we have Surah after Surah. Belief and unbelief are divided into higher and lower. Heaven and hell await the believers or deniers. Detailed injunctions of things allowed and forbidden, legendary stories of Jewish and Christian religion, amplifications of all kinds, boundless tautologies and repetitions, form the body of this sacred volume, which, to us, as often as we approach it, is repellant anew, next attracts us ever anew, and fills us with admiration, and finally forces us into veneration."

This passage, indeed, is as good a summary as any other but there is one, and in this same chapter, still more explicit, illustrating the catholicity of the prophet's mind and his discerning judgment. "When Mohamed," says Deutsch,* "told his adherents at Medina no longer to turn in prayer towards

*Literary Remains p. 128.

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Jerusalem but towards the Ka'bah at Mecca,' to which their fathers had turned, and when he was blamed for this innovation he replied:—That is not righteousness: whether ye turn your faces towards the east or the west, God's is the east as well as the west. But verily righteousness is his, who believes in God, in the day of Judgment, in the angels, in the Book and in the prophets; who bestows his wealth for God's sake, upon his kindred, and orphans, the poor and the homeless, and all those who ask, and also upon delivering the captives; he who is steadfast in prayer, who giveth alms, who stands firmly by his covenants, when he has once entered into them; and who is patient in adversity, in hardship and in times of trial. These are the righteous, and these are the God-fearing." What a noble idea of life and religion do we find here. It is not merely in the recitation of prayers that righteousness consists but in solemnly acting up to the teachings of the religion which we profess; in showing regard for the poor and the orphan, the forlorn and suffering humanity in general; in relieving the miseries of the captives, in fulfilling the promises made, in enduring with calm fortitude, the trials and reverses of fortune. Here, in this passage, we have the key to Islam, nay, I would go further and say to all religions. It is only the clouded vision which sees difference between one religion and another; to one who has the eyes to see and the heart to feel, all religions appear but as reflections of one and the same light.

"Mosque or temple which is thy refuge? O homeless one what home hast thou? By increasing the number of windows the sun is not multiplied. O short sighted one, what is Ka'bah, what are temples?"

This was the spirit of the prophet's religion which he preached in the Qur'an in every accent of pleading and warning, of pathos and hope, of repentance and forgiveness. He stood firm by his faith unshaken by threats and persuasions. His success, indeed marks the ascent of the soul, of the higher and nobler nature of man from darkness to light. Nor was it a different light to that which had appeared to humanity "at sundry times and in diverse manners." His preachings fell on the Arabs, still in the spring-tide of their national life, and laid a tremendous hold upon their mind and their imagination; changing and transforming them and giving them as it were, a new life. It taught them firmness of resolve, contempt of death, singleness of purpose and unity and fraternity and it gave them that intensity of religious fervour which became the most valued asset of

their national life. "Above all," says Dr. Noldeke, "Islam gave and gives, to those who profess it, a feeling of confidence such as is imported by hardly any other faith.* And, indeed, it was this, again, which made them great warriors and conquerors of the world."†

Islam possesses an inherent force and vitality which nothing can weaken or destroy. It carries within it germs of progress and development and has great powers of adaptability to changing circumstances. There is nothing in its teaching which conflicts with or militates against modern civilisation, and the moment Muslims realise this truth their future will be assured and their greatness will only be a question of time. Modern Islam, with its hierarchy of priesthood, gross fanaticism appalling ignorance and superstitious practices, is, indeed, a discredit to the Islam of the prophet Mohamed. Instead of unity we have Islam torn into factions ; instead of culture we have indifference to learning ; instead of liberal-minded toleration we have gross bigotry. But this intellectual darkness must necessarily be followed by intellectual dawn and we trust, that it is now not far distant or too long to come.

An impartial consideration of the life of the prophet and his teachings cannot fail to awaken the warmest admiration for the man and his mission. Whatever may be the defects in the Qur'an, even non-Muslims must concede, that it is a noble testimony to the unity of God and whatever may be the blemishes in the life of the prophet, none, but a perverse mind will regard him as anything but sincere in his conviction, honest in his purpose and unshaken in his resolve. Mohamedan civilisation was the outcome of the Mohamedan faith and nothing but Islam alone can again give to the Mohamedans what they have lost : their civilisation, their culture, and their empire.

ISLAM (3rd Paper)

As Interpreted.

BY THE AHMADIYYA SECT.

Attitude towards the other Religions.

I may at the outset briefly point out the attitude of Islam as interpreted by the Ahmadiyya movement towards the other great religions of the world. The fundamental principle of

*Sketches from Eastern History p. 27. † Von Kremer Vol. I. p. 92.

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Islam with regard to Divine revelation is, that as God is the God of the whole world and not of any one sect or one tribe, He has also blessed all parts of the world and all tribes of the human race with the greatest of His gifts, *i. e.*, Divine revelation, which is the fountain-head of true guidance, and He has not been sparing in the granting of this gift to any pepole. And thus it ought to have been. For, we see that the things on which the physical life of man depends, are found in all countries and among all people though they are meant only for man's short lived course of life upon this earth. How can it therefore, be supposed that those guidances and Heavenly blessings, on which depends the spiritual life of man, which is his life eternal, should be granted to one particular tribe in one particular country and all other tribes and people should be kept entirely ignorant of them. Human reason cannot attribute such injustice to God, who is the God of all people, as to favour one people and not all others as if He were a tribal deity. God has not made any invidious distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans, the Americans and the Egyptians. For all alike, the earth of God serves as a floor, and for the sake of all, the sun, the moon and the stars perform such functions as God has charged them with. All people alike derive benefit from the air, the water, the fire, the earth and the other things created by God and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits.

The holy Quran opens with a verse which teaches this high, noble and universal doctrine. It says. "All perfect and pure attributes belong to God, who is the Lord of all the worlds." The words used here are so general that they include all the different peoples, different ages and different countries. The opening of the holy Quran with a verse which is so broad in its significance clearly shows that the holy Quran refutes the doctrine which sets limits to the vast and unlimited grace and sustenance of God, reserving the manifestation of these attributes for a single people to the exclusion of all others as if the latter were not the creation of God. The holy Quran is full of verses which clearly contradict the belief that prophets have risen from one particular tribe or been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty God

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has been providing the physical necessities of every country according to its conditions and circumstances, so He has also provided means for its spiritual training and the fulfilment of its spiritual wants. It says in one place in the clearest words that "there is no people among whom a warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe or a particular age or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of all power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all peoples of all ages. He extends His bounty to all and does not exclude any people from the all-comprehensive circle of His grace, nor does He deprive any age of His great blessings. The holy Quran makes it obligatory upon its followers to accept all the prophets who are accepted by large numbers of the human race. It is a sufficient argument of their truth that they are accepted as true, by a great part of the world and that the assistance and support of God was granted them at every step. On this principle we do admit, and to make a public declaration of this admission we consider it to be our happy duty, that Moses and Jesus and the other prophets were all holy, chosen and righteous prophets of God, and that the holy men through whom, guidance was brought to the people in the Aryavarta, and other righteous leaders of the Hindus, such as Rama and Krishna, were all the chosen servants of God to whom He sent down His grace and upon whom He showered His blessings. This message of peace and union, we consider our peculiar privilege to preach to the world, so that all the different peoples may become as one people by revering the holy religious leaders of each other. It was on these principles that the founder of the Ahmadiyya movement wrote his last work entitled. "The message of peace" for bringing about a union between the Hindus and the Muhammadans.

Nature of the Movement. The Ahmadiyya movement stands in the same relation to Islam as Christianity stood to Judáism. By Christianity, here is meant, not Christianity as it is preached or practised now, but the Christianity which Islam represents to be the true religion, taught by Jesus Christ. The chief characteristic which distinguished

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Christianity from all other sects of Judaism was its acceptance of Jesus as the expected Messiah of the Hebrews in which all the hopes and prophecies of Israel were fulfilled, and the chief characteristic which distinguishes the Ahmadiyya Movement from all other sects of Islam is its acceptance of Mirza Ghulam Ahmad, the founder of the movement, as the Promised Messiah and the Mahdi of the Muslims, in whom all the hopes and prophecies of Islam concerning its future triumph and greatness are fulfilled. But there is an important difference here. As the Mosaic law was meant only for the Israelites, the mission of Jesus was also originally limited to the Hebrew people only, and he was essentially the Messiah of the Israelites and not of any other people or nation. But the mission of Islam, unlike that of Judaism, is universal, and the mission of the Ahmadiyya movement, unlike that of Christianity, is similarly universal. This universality of its mission is indicated in the claims of its founder to have come in fulfilment of the hopes and prophecies, not of the Muslims only, but of every people who entertain such hopes and expect a reformer in the last ages. Thus Ahmad claims to be the Promised Mahdi and Messiah of the Muslims, and the Promised Messiah of the Christians and the Promised *Avatar* of the Hindus. These three claims point to the universality of the Ahmadiyya Mission.

History. The history of the movement is not a very long one. It was established in 1889. Up to that time the founder of the movement was looked upon by a great majority of the Indian Muslims as a great Muslim reformer, and his claim to be a recipient of Divine revelation, which became widely known through his first great work, the *Barahin-i-Ahmadiyya*, the first volume of which appeared in 1880, was generally admitted. There is a tradition of the Holy Prophet which says that in the beginning of every century of the Muslim era, God will raise one, who will reform the faith. In accordance with this prophecy, the founder of the Ahmadiyya Movement announced as early as 1880, that he was the reformer who had to appear in the beginning of the 14th. Century of Hejira and the Muslim public generally accepted him as such. His famous work, *the Bardhin-i-Ahmadiyya*, was hailed by the Muslims as the best-work that was ever written on Islam during the thirteen hundred years that had elapsed since its birth, a view to which Maulvi Mohamad Hosain of Batala, now one of his bitterest enemies, gave candid expression, in his Ishaát-us-

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Sunnat. But though his claims were thus admitted, the new movement did not come into existence till 1889 when the founder of the movement published a manifesto, stating that he was commanded by God to accept *Baiát* from the people and to take them into his discipleship. This announcement which was made on the 1st. Equal December 1888, drew many to him, and excited very little or no opposition. But the course of the movement was not destined to run smoothly, beyond the short period of two years. In 1891, Ahmad declared that the Muslims were in error in believing Jesus Christ to be alive, that he was dead and that the Almighty God had raised him (Ahmad) in the spirit and power of Jesus Christ, in accordance with the promise contained in the prophecies about the advent of the Messiah in the last ages. The claim was not altogether a new one, for he had already published, in the *Barahin-i-Ahmadiyya*, revelations in which he was addressed as Christ and also that he saw a vision to the purport that he and Jesus were two parts of one and the same Essence. The announcement nevertheless, excited great opposition and changed the feeling of friendship and reverence in which he had been held up to that time, into one of bitter animosity and strong ill-will, and *fatwas* were published in which the founder and the members of the sect were all declared to be heretics.

Significance of the name. The reasons which led the founder of the Ahmadiyya Sect to give this name to it were explained by him in a manifesto issued in 1900, when this name was adopted. The Holy Quran and the traditions speak of two manifestations of the Holy Prophet and it is to these two manifestations that his two names Muhammad and Ahmad refer. Muhammad means "the glorified one" and the name was therefore significant of the great glory which the Holy Prophet was destined to attain, and the significance of the prophetic name came to light during the Medinite period of the Holy Prophet's life and the thirteen hundred years that have since elapsed, as is shown by the great glory and political power which Islam attained during these two periods. The other name Ahmad means "one who glorifies." Just as Muhammad is significant of glory, Ahmad is significant of peace. It indicates spiritual greatness attained by one who glorifies the name of God. In the Holy Prophet's life the manifestation of this name was witnessed during the Meccan period of his life, and in the history of Islam, the Ahmadiyya Movement represents this particular phase of the greatness of Islam. In other

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words, the appearance of Ahmad, the founder of the Ahmadiyya Movement, is really the second manifestation of the Holy Prophet, the chief characteristic of which is to be the predominance of the quality indicated in his second name Ahmad, which is peace.

Conditions of Initiation. The conditions on which disciples are initiated into the Ahmadiyya society were first published on the 12th January 1889. The following is a brief summary of them :—

1. That the disciple shall promise with a sincere heart that he shall not be guilty of any kind of *shirk* so long as he lives.

2 That he shall eschew all evil, such as falsehood, fornication, transgression of Divine Commandments, cruelty to any creature of God, rebellion against Government etc., and that he shall not allow himself to be led away by his passions.

3. That he shall be regular in saying out the five daily prayers and shall also try to say out the night-prayer (tahajjud), and that he shall invoke Divine blessings upon the Holy Prophet, ask forgiveness of his sins from God and seek His protection and remembering the numerous Divine blessings upon him, glorify and praise the name of God under all circumstances.

4. That he shall not in any way injure mankind in general and the Muslims in particular by his hand or tongue or otherwise.

5. That he shall remain faithful to God under all circumstances, whether happy or grieved, in affluence or in need, and that he shall submit to the will of God in all cases and be prepared to suffer any hardship or disgrace while on the path to Him, and that he shall not under any trial, turn his face away from Him, but shall make the tie of union closer.

6. That he shall not follow his sensual desires and shall submit to the Holy Quran and take the words and deeds of the Holy Prophet as the rule of his life.

7. That he shall entirely forsake self-conceit and haughtiness and lead his life in submission, humility and meekness.

8. That he shall consider the interest of his religion and its glory and sympathy with Islam as dearer than all other interests, viz., his property, his children and his honour and every thing that is dear to him.

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9. That he shall sympathise with all the creatures of God for His sake, and so far as it is in his power, benefit mankind in any way he can.

10. That he shall remain faithful to the promise which he makes at the time of *Baiat* so long as he lives, and that the tie which unites him to his Master, shall be more powerful than all worldly relations and kinships and other ordinary relations of master and servant.

Chief Object. The chief object which the Ahmadiyya Movement sets before itself is the regeneration of mankind through renewal and re-animation of faith in God and pointing out the true way to liberation from the bondage of sin. How this object is attained by joining the sect is thus explained. A belief in God is simply a lip-belief if there is no certainty in the mind as to the truth of what is professed with the tongue. The existence of God, though it may be inferred from Nature, is *known only* through revelation and through the wonderful manifestations of Divine power and knowledge—which are shown through the prophets and messengers of God. It is for this reason that the Almighty God has been sending His messengers from time to time, so that those who witness the manifestations of Divine power, may have a firm faith in God, which may transform, their lives. Hence the Almighty God has sent a messenger, the Promised Messenger of the last ages. He is come to reanimate faith and to generate true belief in the heart with regard to His existence, by extraordinary signs which make one directly witness the wonderful manifestations of Divine power and knowledge. Unless such a living faith is generated in the heart, a man can never be released from the bondage of sin and can never attain to true union with God. Without true belief in the heart, a man can never overcome sins, and without fresh Heavenly signs showing wonderful Divine power and knowledge, there can be no faith, and without a prophet of God to whom the deep secrets of the future are made known, there can be no fresh Heavenly signs. It is such a prophet of God that the Ahmadiyya Sect has found in its leader, and it is for this reason that most of the members of this movement are daily making progress towards purity and righteousness and towards attaining 'union with God'. Thus the movement claims to be the only religious revival in the world, in this age, in the true sense of the term.

Cardinal doctrine. The principal thing which brings the Ahmadiyya sect face to face with the cherished ideas of

two of the most important religious communities of the world *i. e.*, Muhammadans and Christians, is that Jesus did not die on the Cross but that he died a natural death afterwards, his tomb being situated in the Khan Yar Street at Srinagar. The evidence in support of these two assertions is drawn from several sources, briefly given below :—

I. Evidence from the Gospels. (1) Jesus prophetically likens his own fate to that of Jonah, (Matt. 12 : 39, 40 ; Luke 11 : 29, 30). But according to the Bible story, Jonah did not really die, though he could not have been taken but for a dead man. Jesus, therefore, prophesied that he would remain alive like Jonah. (2) Jesus said that he had been sent to the "lost sheep of the house of Israel" (Matt : 15 : 24), and that he had come "*to seek and save* that which was lost" (Luke 19 : 10). It is certain that the Jews at Palestine did not represent more than two tribes of Israel and the other ten tribes had long before settled in the East. These were, therefore, properly the *lost* sheep and they were to be *sought and saved.* It was, therefore, to these tribes that Jesus betook himself after the crisis of crucifixion. (3) The dream of Pilate's wife (Matt : 27 : 19) was meant to save the life of Jesus. Why should the angel have appeared to the Magistrate's wife pleading for the safety of Jesus, if it had not been God's will that he should be saved. (4) The prayer of Jesus the night before his arrest, affords another very strong evidence of his being taken down alive from the cross, for the prayer of a righteous man in distress and affliction is never rejected by God. In fact, the Almighty God had promised to save him from the disgraceful death on the Cross, and Jesus was referring to this promise when he cried "My God, my God, why hast thou forsaken me." (Matt : 27 : 46). Heb. (5 : 7) makes the matter still more clear, for there the acceptance of this prayer of Jesus is admitted in clear words : "when he had offered up prayers and supplications with strong crying and tears unto Him, *That was able to save him from death, and was heard in that he feared.*" In fact, no clearer evidence than this is needed to show that Jesus did not die on the Cross. (5) Jesus remained on the Cross for a few hours only, but death by crucifixion was always tardy. The two men crucified along with Jesus were still alive when taken down from the cross, and therefore Jesus could not have died so soon. (6) The breaking of legs which was resorted to, in the case of the other two criminals was dispensed with in the case of Jesus. (7) The side of Jesus being pierced, blood rushed

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out, and this was a sure sign of life. (8) Even Pilate did not believe that Jesus could die so soon (Mark 15 : 44). (9) Jesus was not burried like the other culprits, but was taken charge of by a wealthy disciple of His, who took every care of him and put him in a spacious room, hewn in the side of a rock. (10) When the tomb was seen on the third day, the stone was found to have been removed from its place, which would not have been the case if there had been a supernatural rising. (11) Mary, when she saw him, took him for the gardener (John, 20 : 15). which shows that Jesus had disguised himself as a gardener. Such disguise would not have been needed if Jesus had risen from the dead. (12) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still deep enough for a man to thrust his hand in, and he still felt hungry and ate, as his disciples ate (Luke 24 : 39—43. (13) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him. It shows clearly that he was fleeing, as an ordinary man would have fled from the country where he was persecuted to some place of safety. If his object had been to rise to Heaven, he would not have undertaken a journey to Galilee. (14) In all the post-crucifixion appearances Jesus is found to be concealing and hiding himself as if he feared being discovered. A 'risen Jesus' would have made a public appearance and should not have shown any fear of being discovered by the persecuting Jews.

II. Another source from which the Ahmadiyya sect draws on argument, in support of its assertion is the ointment which is known under the name of the "Ointment of Jesus." This ointment is said to have been prepared for Jesus by his apostle. It is spoken of highly by medical authorities as being extraordinarily efficacious in healing wounds. Since there is no evidence that Jesus ever received any wounds besides those which he received on the cross, the conclusion arrived at is clearly this, that the ointment was prepared by the apostles for the wounds of their master which he received on the Cross.

III. The discovery of the tomb at Srinagar is looked upon by the Ahmadiyya sect as the third source of evidence showing that Jesus did not die on the cross. Several circumstances are mentioned as supporting this conclusion.

(1) Oral testimony, based on tradition, of the people of Kashmir tells us that the tomb belongs to one who bore

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the name of Yus Asaf, who was known as a *Nabi* (prophet) and as a *Shahzada* (Prince), who came to Cashmere from some country in the West, some 1900 years ago. The tomb is also known as that of *Nabi Sahib*.

(2) The Tarikh-i-Azami, a historical work written some two hundred years ago, says, referring to this tomb, on page 82 : "The tomb is generally known as that of a prophet. He was a prince who came to Cashmere from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf."

(3) The Ikmal-ud-Din, an Arabic work, a thousand years old, says : "He, (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein, till death overtook him."

(4) Joseph Jacobs also states on the authority of an old version of the story of Yus Asaf that he (Josaph) at last reached Cashmere and there died (Barlaam and Josaphat, P. C. V.).

(5) There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a *Nabi* or prophet among the Muslims, and therefore he cannot be a Muslim saint ; for no Muslim saint has been called a *Nabi* after the Holy Prophet. The word *Nabi* occurs only in two languages, viz., Arabic and Hebrew, and no Indian saint could be called a *Nabi*. But the only *Nabi* in Arabia was the Holy Prophet Muhammad, and therefore Yus Asaf can only be a Hebrew Prophet. (c) The time which tradition and history ascribe to Yus Asaf is the time of the Prophet Jesus. (d) The name *Yus* is clearly the same as *Yasu*, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a *Nabi*, Yus Asaf is called a *Shahzada* or a prince, and this also identifies him with Jesus. (g) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (h) Still more striking is the circumstance that the prophet Yus Asaf gives the name Bushra (Hebrew and

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Arabic for Gospel) to what he preached, as in the following passage from the Ikmal-ud-Din: "Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion." The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (i) The book of Yus Asaf was translated into almost all the European languages, and the Christian world had always held him in great honour. Even a church was raised in honour of his name in Sicily. (j) Christian writers have tried to identify Yus Asaf with Buddha, asserting that the word is a corruption of Bodhisatva which was first changed into Josaphat and then into Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

(IV) The Fourth Source of Evidence. The Messiah promised to the Israelites, was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that Jesus should have gone to them. The following evidence is cited in support of the assertion that these two people, the Afghans and the Kashmiris represent the ten lost tribes of the Israelites. (1) The Afghans unanimously claim to be of Israelite descent. Their prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family geneologies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself. (2) In their physical features the Afghans and the Kashmiris bear no resemblance to their neighbours but their resemblance with the Jews is most striking. (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the Afghans and the Kashmiris are clearly of Israelite origin, such as the names of certain tribes of Afghans and the names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities etc. bore in their ancient home. For instance, the modern names Kabul, Punach, Zaida, Himis,

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addakh, Leh, Suro, Suket, may be compared with hœnicia, Zidon or Sidon, Hams, Galgotha, Ladah, r and Succoth of Ancient Syria. (6) Eminent d travellers have borne testimony to the same

Advent. The doctrine of the second advent of s preached by the Ahmadiyya sect may be consi- om two different points of view, firstly in its to Christianity and secondly in its relation to In its relation to Christanity, the doctrine is inter- n the same light as the doctrine of the advent of as interpreted by Jesus Christ. The distinguishing the appearance of the true Messiah, according to ish Scriptures, was the second advent of Elijah hat of the Messiah. Accordingly when Jesus to be the Promised Messiah of the Israelites, they ed him about the prophecy relating to the advent Elijah. The interpretation given by Jesus was that John the Baptist was the Elijah who was to come (Matt: XI: 14) because he came "in the spirit and power of Elijah" (Luke 1 : 17). It is cxactly in accordance with the interpretation given by Jesus that the Ahmadiyya sect interprets the doctrine of the second advent of Christ, and looks upon the advent of its leader "in the spirit and power of Christ" as the second advent of Christ.

In its relation to Islam, the doctrine of the Promised Messiahship is interpretted by the Ahmadiyya Sect in the following manner. The Almighty God vouchsafed the foundation of the Israelite law to Moses, the great law-giver of Israel and brought the Mosaic dispensation to a close by sending a Messiah. Thus Moses was the first and Christ the last prophet of the Mosaic dispensation. The Almighty God had moreover promised to Moses that another prophet "like unto" him would be raised from among his brethren (Dent: XVII: 18). He also said to the Holy Prophet Muhammad that he was the Promised Prophet who was the like of Moses (Alquran (LXXIII : 15). Again He promised that He would raise successors to the founder of Islam "like unto" the successors that had been raised to Moses. (Alquran XXIV : 54). In accordance with this promise it was necessary that the last successor of the Holy Prophet Muhammad, should be the like of the last successor of Moses, *i.e.*, a Messiah should appear among the Muslims like the Messiah that had appeared among the Jews. The leader of the Ahmadiyya Sect claims that he is the Messiah

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Promised to the Muslims and the following points
blance are mentioned. (1) The Jews expected
who should be a temporal ruler and delivering
foreign yoke establish a Jewish kingdom throu
world. The Mulims also expect a Messiah who w
war against the non-Muslims and slay all of
establish a Muslim empire in the whole world, (2
against the expectations and cherished hopes of
the Messiah that appeared among them was a man
in like manner the Messiah that has appeared am
Muslims has come to preach his message of peace
establish the superiority of Islam, not by the sword,
arguments and Heavenly signs. (3) At the appea
the Jewish Messiah, the Jews were divided into vari
tending sects, so are the Muslims, at the appearance
Muslim Messiah. (4) In the country where the
Messiah appeared, the Israelites were the subject
Similarly Muslim dominion has ceased to exist in
country in which the Muslim Messiah has made his appearance. (5) The English rule under which the Muslim Messiah has appeared bears a striking resemblance to the Roman rule under which the Israelite Messiah made his appearance. (6) As the Jews had fallen off from true purity and righteousness at the advent of their Messiah, similar is the case now with the Muslims. (7) The Jews were punished with a severe scourge of plague, on the persecution of their Messiah; the people of this country have also been punished with a terrible plague on account of their rejection of the Promised Messiah. (8) As the Jews sought to have their Messiah tried at law and put to death, the opponents of the Muslim Messiah also sought to have him put to death by involving him a criminal case.

The Teachings of Islam as interpreted by the Ahmadiyya Sect. I. The Ahmadiyya sect holds that Islam is a living religion, by which it means that in Islam, the door to Divine revelation is always open and that a true Muslim begins to lead a heavenly life in this very world. Three arguments are given. (1) Various verses of the Holy Quran are quoted, *i.e.*, in the *Fatiha* which is the most important prayer taught to Muslims, they are commanded by the Almighty God to pray: "O Lord, show us the right path, the path of those upon whom thou hast bestowed thy blessings." This prayer would not have been taught if the Almighty God had not meant to bestow these blessings, the highest of which all, is Divine revelation, upon the Muslims. Traditions are also cited, for

instance, there is a tradition which says, "Verily God will raise for the Muslims at the commencement of every century a man who shall re-animate their faith." (2) Reason also requires that if Divine revelation was granted in the past, it should also be granted now or in the future. All the religions teach that the Almighty God watches the doings of His creatures and that He listens to their prayers. They also hold that He spoke at some time, for instance, according to the Hindus, in the beginning of this cycle; according to the Jews, to the prophets of Israel; according to the Christians, at the time of the apostles of Jesus; according to the Muslims, at the time of the Holy Prophet. If, therefore, He still continues to see and hear, as all these religions maitain, it is quite unreasonable to assert that He has ceased to speak. The fact is, that as He spoke to His chosen ones before, He speaks even now, but only to His chosen ones, and His Word is distinguished from ordinary words by the wonderful prophecies which it announces and the deep secrets of the future which it reveals. (3) The presence in Islam of a recipient of Divine revelation, such as the founder of the Ahmadiyya Sect is, shows conclusively that Islam is a living religion.

II. The Ahmadiyya Sect denies the principle that religion may be propagated by means of the sword and does not expect a Mahdi or a Messiah, who will slay all non-Muslims who refuse to accept Islam. This sect denies the advent of any such Mahdi or Messiah, and holds all traditions, about such advent to be untrustworthy, while it takes Ahmad of Qadian to be the true Mahdi and Messiah, who had come to establish the supremacy of Islam by Heavenly signs and arguments.

III. It holds that the Holy Prophet is the seal of Prophets and no other prophet can appear after him except one who is spiritually his disciple and who receives the gift of prophecy through Him. It is only a true Muslim who walks in the footsteps of the Holy Prophet and who can become a prophet. It is in this sense that this sect considers its founder to be a prophet.

IV. The Ahmadiyya Sect denies that Divine attributes are possessed by others. For instance the Almighty God creates life, but no human being can do it. Hence it denies that Jesus could make birds and breathe life into them, which is one of the miracles attributed to Jesus by the orthodox Muslims. The verse of the Holy Qur'an from which this conclusion is drawn is interpretted by the

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Ahmadiyya Sect in a different manner. Similarly, the orthodox Muslims hold that the Dajjal (Anti-Christ) would come with the powers of the Divine Being, *i.e.*, he would be able to give life to the dead, to send down or withhold rain, etc, but the Ahmadiyya Sect rejects the ideas as false and interprets the Anti-Christ doctrine differently.

V. In the relative value which is generally attached to the Holy Qur'an and the traditions of the Holy Prophet, the Ahmadiyya sect differs from the orthodox. The latter generally attach more value to traditions than to the Holy Qur'an, and make its verses subject to what is said in the traditions. But the Ahmadiyya Sect makes the Holy Qur'an a judge of the traditions, and rejects every tradition as false and fabricated which may be opposed to the Holy Qur'an.

Moral Teachings. In his teachings, the founder of the Ahmadiyya Movement laid the greatest stress upon purity of heart, true righteousness, and forgiveness. The following quotations from the Noah's Ark will show what spirit he desired to breathe amongst his followers:—"Do good so as to love it well and forsake evil so as to hate it bitterly. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of all goodness; if the root has not dried, the deed shall prosper." "He who forsakes not, lying and deceit, is not of my followers. He who is involved in the greedy "love of this world" and does not even raise his eyes to look to the next, is not of my followers." "He who forsakes not the company of the wicked, who cast their evil influence over him, is not of my followers." "He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Qur'an, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband, is not of my followers."

Life after Death. The founder of the Ahmadiyya Sect has given philosophical explanations of many of the Islamic doctrines but the limits of such a brief paper will not allow more than a reference to only a few of them. The state of

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man in the after-life is not, according to this teacher, who bases all his arguments on the Holy Qur'an, a new state but is a representation, a full and clear image, of our spiritual state in the present life. Here the good or bad conditions of the beliefs or deeds of a man are latent within him and their poison or panacea casts its influence upon him only secretly but in the life to come they shall become manifest and cl[illegible] as daylight. After our earthly course is ended we are t[illegible] lated to regions where our deeds and their consequ[illegible] assume a shape and what is hidden to us in this world is [illegible] unfolded and laid open before us. The bliss or burden [illegible] a person feels in the performance of an act vanishes away [illegible] it leaves its good or bad impression upon the heart. Thus [illegible] book is being prepared is this very life, hidden from the human eye which records every action and this book shall show itself clearly in the next.

Heaven and Hell. It is thus here that a man begins to lead a heavenly or hellish life, but he is so engrossed in the affairs of this world that he does not often feel its effect and in the next life, he will see it manifestly. The blessings of Heaven are only images of the spiritual effect of the good deeds done here and the torments of hell the images of the spiritual effect of evil deeds. The water of life which the righteous man drinks spiritually in this world shall there appear manifestly as a river. The spiritual wine of the love of God with which he remains in a blissful state in this world shall assume the shape of a river flowing with wine; and the honey of the sweetnees of the faith which he spiritually tastes here shall flow in Paradise in palpable rivers. And as there will be no physical obstacles there, the spiritual state shall grow stronger and man shall continue to attain to higher and higher states of perfection. Similarly the fire of hell is only a clear image of the heart-burnings of this life, and the spiritual tortures of this life assume a physical shape in the next. The desires of this life which keep a man with his head bent upon this earth assume the shape of a chain put about the neck and heart-burning of this life is clearly seen as the flame of a burning fire The hell of the passions and the inextinguishable desires of this world is the visible hell of the next life. But the torments of that hell are remedial and this state does not last for ever, for man has been made to attain to endless perfection.

Angels and Devils. We find in the physical world as an established law, that we stand in need of external agents, notwithstanding the faculties and powers within us. The eye sees things but it stands in need of external light. The

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ear receives the sound but independently of the agency of air it cannot serve that purpose. Man, therefore, essentisllly stands in need of something beside what is within him, and as in the physical so also in the spiritual world. The existence of the physical intermediaries between man and the outside world is a clear indication of the existence of intermediaries in the spiritual world. It is these intermediaries we term angels and devils. Just as our physical faculties are not by themselves sufficient to enable us to attain object in the physical world without the assistance other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds, but here too external intermediaries which have an existence independent of our internal spiritual powers, are necessary to enable us to do good or evil deeds. The inviter to good is the angel and the inviter to evil, the devil. As there are two attractions placed in man, the attraction to good and the attraction to evil, there are the two classes of beings, the angels and the devils, corresponding to these two attractions. If we respond to the attraction for good we are following the holy spirit and if we respond to the attraction for evil we are following Satan. Hence we are required to believe in angels by which it is meant that we should follow the inviter to good or the attraction for good which is within us. This is the real significance of the belief in angels.

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SIKHISM.

BY

BABU JODH SING.

MR. PRESIDENT, BROTHER DELEGATES, LADIES AND GENTLEMEN,

WE SIKHS cannot boast of many doctrines. Our religion is simple and may be conveniently summed up in four words : unity, equality, faith and love. The first two terms express our ideas about God and man, the last two determine the course of our conduct for the realisation of our highest bliss.

The first figure traced in our Scriptures is the numeral '1'. It precedes *Om* of the old faith, which word in our Scriptures is read as *Oangkar*. There was an attempt to introduce the idea of the Trinity in the old faith. Some European students have gone even so far as to assert that the Hindus do believe in the doctrine of the Trinity. But with us no such attempt is possible. There is but one God. By this '1' two ideas are expressed : that of singleness and that of unity. He is *one* without an equal. He is also a unit. He is not the sum total of so many forces bundled together, but He is *one* that makes the existence and the manifestion of all other forces possible.

If you want to name Him, call Him "*Matty*" *i.e.* One who is, who was and who shall be. He is the creator, and pervades His creation. We have no idea of God, as sitting somewhere in the Heavens and watching us from above. But in Him we live and move and have our being. But it should not be understood, that we identify God with the creation. Without Him creation is impossible, but He is perfect without the creation. The creation is the manifestation of individuality. When this is destroyed, the phenomenon of separate existence ceases to exist, but God is still. Existence remains, though His individuality is destroyed.

He is without fear ; He is without enmity. There is not one God for the Hindus, and another for the Mohammedans, but there is one God, the Lord of the whole creation. He loves all and does not care for the artificial boundaries of caste,

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colour or creed set up by man. He is never sorry for His doings, neither does He hate nor indulge in curses.

He is not limited by time, but still He is an existing Reality. He has no birth, is self-existent an l is attainable through the grace of the Guru.

What I have said above is a free translation of the first verse of our Scriptures embodying, as it were, in a nut-shell the basic principles of Sikhism. This will give an idea of the Supreme Being, in whom we believe. Words cannot express Him, but still this is the only vehicle that is known to us, to convey our ideas to others. I shall give some further quotations to make our conception of Godhead a little clearer.

"He cannot be set up, nor is He made by any one. He is self-existent and pure." The use of the words "Set up" might seem somewhat peculiar and their meaning is a little obscure. But his alludes to "Asthapan Ceremonies" performed by some people. When the image of a certain God or Goddess has been carved out of stone or moulded into shape out of a certain metal, it is then set up in a sacred place for worship. Before "setting up" it is regarded as common clay or metal and it is only after certain prescribed ceremonies have been gone through, that the image is thought to be invested with Divine attributes. The Guru says, my God cannot be "set up".

"He is but one, unaffected. He has no death, no birth, and no caste. He is unfathomable, unknowable and is without form or feature. On seeking after Him, I saw Him in every form".

But here I may say, that the God of the Sikhs, I mean the God about Whom we read in the Sikh Scriptures is not the mere intellectual abstraction of a philosopher. "He is and we see Him" says the 4th Guru, in Srirag-di-War ;—

"Hear O saints of God, O servants of Him, O brothers, the evidence of the True Teacher (Sat Guru). That man whose forehead, the ordained portion (grace) is present, will give it a place in his heart. I tasted peace-giving nectar of the praises of the Most High and the Lord exalted from the words of the Teacher. Then light and darkness disappeared, even as the night is chased away by the sun.

O Gurmukhs, (ye whose will has become attuned with that of God) I saw with my own eyes Him, who is unseen, unfathomable, unknowable and pure".

So, when we say God, we mean an existing reality, and not an abstract idea existing nowhere but in our brains. Our gross senses cannot perceive Him, our mind cannot know Him, the power of our thought cannot fathom Him, but our spirit can commune with Him. And why does not the spirit of every man realise Him? Because the eye of our spirit is much too unsteady to get any clear perception. A hazy notion it may have and indeed it has. For a clear view we are required to be steady in our gaze and then we can see Him whenever we choose. This, gentlemen, is the idea of God that we have.

Theories of the Creation, the Guru does not proceed to explain in detail. It is enough, when we recognise that "By His order all form appeared and by His order all life came into existence". In one verse an attempt has been made to give the outlines of the creation of cosmos, of how from ether water was formed and how from that was shaped the whole universe; but saving such like general hints the Guru does not care to enter into minor details. "How can the child know about the birth of his father" the Guru says in the Sukh Mani. "I simply know that the whole creation is strung in the thread of His order". Adam and Eve, Brahma and Saraswati are all the same to us. We recognise that we are God's creature and that we can see our Creator. "No one knows," says the Guru, "In what manner the world was created and for all practical purposes it is of very little use to indulge in fineness of argument."

To illustrate the purport of his teachings the Guru makes use of any mythology, that is best intelligible to his audience. To a Hindu he talks of Dharm Raj, to a Mohammedan of Israel. We are to die and shall have to suffer for our actions It is immaterial, whether *Yama* awards the punishment or some Archangle. So, from God we at once come to man. We do not wrangle about the "how and "why" of the Creation. We are here and we have to find out the way to our salvation. This is the problem, to which nearly the whole of our Scriptures is devoted.

The brotherhood of man is the necessary out-come of the unity of Godhead. "There is but one father and we are the children of that One"; this is the key-note of the teachings of the Guru and the social relationship of the Sikhs with the rest of mankind. "The Creator pervades His creation and the creation has its being in the Lord. Whom to call law, when there is nothing but Him? The Allah first created light. All beings proceed from his Omnipotence. The whole

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creation sprang out of the same light. Who are high and who are low? Nobody will ask you about your caste or birth ; seek the Truth that has been revealed unto you. Your caste and rank depend upon your own actions".

"Let no one be proud of his caste. He, who knows the *Brahma*, is a Brahman. So, do not be proud of your caste. O, ignorant fool ! this pride proves to be the source of many evils.

" But) the whole Creation germinated out of one *Brahma*. Out of the same clay the whole creation is moulded. The Potter makes them in various ways" and further, "some are Udasis, some Sannyasis, and others Yogis ; some are regarded as Brahmacharis and others as Yatis. Some are Hindus, some Turks, others Rafzis and Imamshafis." "Recognise all men as of one caste. Karta (the creator, the Hindu appellation) and Karim (the merciful, the Muslim epithet) are one and the same. The selfsame Being is the giver and the forgiver ; misguided by doubt do not believe in a second entity. All are to serve the One and all have the same Lord. Know that there is but one Image and one Spirit." From these quotations, which could be multiplied several times if time permitted it, you could guess the relationship of man with man, that Sikhism recognises. Nor gentlemen were the Sikh Gurus mere speculative philosphers. The idea of the unity of the Spirit was not a novelty in India. But how many were there who acted up to what they professed? The Gurus practically proved that all men are equal. At the time of baptism (Amrit Sanskara) not only do all the disciples sit on the same floor, and eat and drink out of the same vessel, but actually put morcels into the mouths of one another. There is no caste distinction. The Brahmans, The Kshatriyas, the Vaishyas and the Shudras, nay even the sweeper class, are baptised and taken into the fold of Sikhism. Though of late with the decline ofthe real spirit, people have begun to make distinctions, they cannot refuse any body admittance into the fold. Happily in this respect a revival is also taking place. Young men, with and without Western education, who have studied the spirit of the Guru and who are longing to realise it, are not only embracing with open arms all the disciples, but have actually married girls from families, lower in caste or rank than theirs, to give a practical proof of their belief in the Guru and the equality of man. And in this connection, I may mention one more point. We do not prescribe different Dharma for different people. Whoever you are, you must serve the Sangat (congregation) with your own hands. You must clean their shoes,

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draw water for them, wave the fan and grind the corn. You must submit to this discipline, if you aspire to be a real Sikh. There is no privileged class that is exempted from this general rule. Priest or layman you have to do it and the more you do it, the better Sikh you become.

Sikh baptism is obligatory for women as well as for men. For both, the rules of conduct and the religious duties are identical. They worship in the same temples and the congregations are always mixed, brothers and sisters sitting side by side, singing the praises of the Most High. This is what is taught us, regarding the equality of man.

The ideal of our life is the destruction of egoism and the means to this end are faith and love. By faith we do not mean mere intellectual assent. In order to be a Sikh you must, in the sweet words of the Guru "sell your mind to the Guru". You no longer guide your actions by your own experience. Your own experience is the sum total of impressions made by your selfish actions and hence every act of volition based on your experience, will further ensnare you. You must take as your guide, the teachings of the Guru.

And here, gentlemen, I may explain the qualifications and the functions of the Guru, in whom we have to put our faith. From a study of comparative theology one comes to the conclusion that the necessity of a Guru has been felt from the very out-set in all religions. He appears under different names, as an Incarnation of the Deity, as a Buddha, as a son of God, or as a Prophet ; but no religious system has yet been able to dispense with the necessity of a Guru. Even the latest development of religious thought—I mean the Brahma Samaj, has its Keshab Chander Sen, who is called the Minister. And this is as it ought to be. To deny the existence of a man greater than yourself means to refuse to profit by the experience of others. Confidence in one's own self is a virtue, but carried to excess, it changes into a horrible vice. One may believe with advantages in one's own potentiality; but to acknowledge no achievements superior to one's own, certainly paves the way for one's fall.

Sikhism, which literally means the "path of discipleship," therefore, lays great stress upon the necessity of having a Guru. But what is the position accorded to him in Sikhism ; what should be his qualifications and functions? I proceed to explain.

With its lofty ideals about Godhead, Sikhism certainly can not call him "an incarnation of the Deity." "Those

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who call me the supreme Lord, will go to hell," says the tenth Guru. In our essenee we are Divine; but with the limitations of our individuality, it is certainly wrong to claim equality with the Infinite.

"They are not subject to the law of the transmigration of Soul. The servants of the Lord come to do good to others. They infuse spiritual life, inspire devotion and unite men with the Lord".

"They themselves have been saved and come for the salvation of the world."

"In every age the Lord did send His servants" and the Bard says in our Scriptures "that the Rama of the Traita Yuga and the Krishna of the Dwapar, is the Nanak of theKaliyuga". Thus we recognise the continuity of the message. In fact we are not to attach much importance to the persons but to the words. For it is said "The Word is the Guru. The Guru is the Word. All nectar is in the Word. If the disciple obeyeth, what the Word sayeth, verily the Guru would save Him."

And so after the ascension of our Gurus, we recognise the "Granth", the repository of their teachings, as our Guru. So long as this *Grauth* is safe, we do not feel the necessity for acknowledging any man as our Guru.

But what are the qualifications of those people, who come to reveal the Word ?

"Those beings are called Sat Gurus who have known the Eternal and the All-pervading. By their company the disciples will be saved," Nanak ! "by singing the praises of God."

Of course the first qualification of a teacher ought to be, that he should be a perfect master of the subject, he professes to teach ; so none can be a Guru who has not attained to union with the Supreme Spirit. But his mere saying so will not do. Our Scriptures lay down the landmarks by which his actions are to be judged. All his actions are to be based on charity, love, and unselfisness and because he is a servant, he should speak less of himself and more of his Master. And it is therefore, gentlemen, that the teachings that are full of too many references to self and claims to special privileges and position for self, do not find favour with the Sikhs. "Isthis the Guru," a Sikh would ask "Who has lost his individuality? Why then should he glorifies more his own name than that of the Lord whose messenger he claims to be?" Humility, though not servility, ought to be the key-note of his teachings.

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Again, what are his functions? We do not believe in the doctrine of apostleship or intercession. Really we do not believe in any salvation attainable after death. We must be saved in this life. And the function of a Guru is that of a loving father who takes us by the hand and steers us clear of all shoals and rocks. Mere intellectual assent to his doctrines or lip-faith in him is of no avail. Faith means trying to do what he did before us. We might fall short of the ideal but if the effort continues the Guru's helping hand is there and he will save us, not on account of his holiness but by that purity which he is sure to impart to our own lives.

Again, gentlemen, the Guru does not claim any essential superiority over his disciples. He says clearly, that in every man there is the potentiality of perfection, and when the disciple has attained to perfection, the Guru hails him as his equal. Says he :—

"He who calls himself a Sikh, should get up early and meditate on the name of God. Let him make the attempt in very early hours of the morning ; wash his body and bathe in the tank of nectar. When the sun is up, let him sing the Words taughhby the Guru and continuously let him meditate on the Name of the *Hari*" and "when he acquires this stage," adds the Guru, "the servant Nanak prays for the dust of the feet of such a disciple, who himself remembers the Lord and makes others remember Him."

In the teachings of their respective spiritual guides, preserved by other religions, we seldom come across with such a statement. In Sikhism the Guru is not supposed to preside on the Judgment Day, nor sit on the right-hand, nor intercede on behalf of his followers as is done in other religions. The Guru says :—

"He who lives the right life is my disciple. Nay, he is my master and I am his servant."

The Guru is a beacon-light, that shows us the right path and saves us from dangers. "Come to me" he would say, "and I shall lead you to God, Who would relieve you of your burden." And in this connection, I may mention one incident that will explain the whole thing. When Guru Gobind Singh had baptized the five beloved, he himself then received the baptism from them, thus showing practically that he claimed no essential superiority over his disciples.

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We are, therefore, drawn to Guru Nanak not on account of his miracles or extraordinary powers, but because of the sublimity of the ideals preached by him and the charm of his own life.

"Selfishness is the cause of misery", he says, and from the acts of his life we see that he is unselfish. He has attained to the supreme bliss and we see that he is happy. We have no experience of an unselfish life and cannot reasonably say "aye"; but taking his life as the best evidence of his theory we put our faith in him. We begin to live unselfish lives and we get the desired happiness. Our faith in the Guru is strengthened and we go on at a faster pace until the goal is reached and the supreme bliss is realised.

Gentlemen, this is the idea of our salvation. A Sikh does not begin by reforming himself, but begins by losing himself. Lose yourself and the reform would come of itself. The idea of self is to be destroyed, and when you begin by reforming yourself, you strengthen the idea. "Forget yourself," says the Guru, "and then you will be blessed with purity and happiness.

'First accept death (of individuality), nay, leave all hope of life. Become the dust of the feet of all men and then come to me."

The best means of securing this end is love, which necessarily involves sacrifice. Love God and His creatures. And this can only be done by sacrificing the interests which you regard as your own, for their sake.

"Love God as a lotus loves water. The waves beat against it right and left, but it blossoms with fresh vigour. Love God as a fish loves water. The more water there is, the more pleased is the fish."

"Of all kinds of charities, kindness towards a living being is the most acceptable."

When one begins to sacrifice and to love, he is on the way, and he has reached the goal when his individuality is *non est.*

These are the main features of our religion. We believe in the transmigration of soul and the law of Karma. But our Karma is annihilated when we take shelter with the Guru. And this is intelligible enough. Our past Karma has developed our mind to a certain point. Now, when we decide not to guide our actions by our own judgment but by that of the Guru, the sum-total of our past impressions is practi-

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cally no more for us. Thus our past sins are forgiven when we become of the Guru.

I cannot say in what we differ from others. Nearly all religions include the principles I have enumerated above ; but they add something more which we leave out. We do not believe in the apostleship of any prophet. There is no Heaven after death in the sense in which most of the Semitic religions explain it. With us the destruction of our individuality is the highest bliss. But it should be borne in mind, that by this we do not mean annihilation. The idea of existence and the idea of individuality are two separate things. With the destruction of of individuality, existence does not cease.

These are the cardinal points of our religion. The history of the Sikh religion and the rites and customs of its votaries are in themselves a very interesting study ; but that must be left for some future occasion. For the present, the humble attempt I have made to explain the fundamental principles of Sikhism will, I think, suffice, and thanking you all for giving me a patient hearing I beg leave to finish.

WAHE GURU JI KA KHALSA
SIRI WAHE GURU JI KI FATEH.

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The Visishtadwaita System of Philosophy.

IST. PAPER.

SRI RAMANUJACHARYA.

HIS PHILOSOPHY.

BY MR. T. RAJAGOPALACHARIAR M. A. B. L.

The Term 'Visishtadwaita' Explained.

THE Visishtadwaita system is so called because it inculcates the *adwaita* or oneness of God, with *visesha* or attributes. It is, therefore, 'qualified non-dualism.' God alone exists ; all else that is seen is His manifestation, attribute, or *Sakti*. Such attributes are *chit* or the individual souls and *achit* or matter. The Adwaitic position is also that God alone exists and all else is His manifestation. Herein is the common element between the two views ; but the Adwaitin regards the manifestation as unreal and temporary and as a result of *Avidya* or Nescience. In consequence, the one Brahman is without any attribute, in his view. Ramanuja and his school regard the attributes as real and permanent, but subject to the control of the one Brahman in all their modifications and evolutions. The oneness of God is compatible with the existence of attributes, as the latter are incapable of existing alone, and so do not constitute independent things. The Visishtadwaitin does not make the unphilosophical statement that the souls are absolutely independent entities, endowed with the capacity of separate existence and activity apart from the Brahman.

The Fundamental Attributes.

THE Brahman (we use the word in the first of the above senses) is Intelligence. It is something more—it is the Knower. Where attributes are denied and all that exists is one homogeneous Intelligence, as in the Adwaita, there can be

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no Knower ; for there is nothing to know. But for the Visishtadwaitin, the Brahman is a Knower and the variety, philosophically essential for relative knowledge, is furnished by the attributes. Brahman is Bliss, *i.e.* He is blissful ; for a mixture of the opposite, pain, is unimaginable in his case. It will thus be seen that besides the attributes of souls and matter, which may be called 'the concrete attributes,' the Brahman has various abstract attributes, qualities strictly so called, denoting His perfection from various points of view. The Visishtadwaitin considers 'Intelligence' as partaking of the dual character of an abstract and a concrete attribute ; Intelligence is of the essence of Brahman ; it is an attribute as well, in its nature of universal pervasion. Again the Brahman is real, *satya.* By this is understood that he is without *vikara* or modification of any kind. The souls and matter are *asatya* or unreal, which again means that they are subject to modification, which is necessarily an element of impurity. In the case of souls, this modification takes the form of expansion or contraction of Intelligence. In mineral, plant, or animal life, the soul, under *karmic* control, is dull or of suppressed Intelligence. The modifications of matter are of a more serious kind. In the creation and expansion of the universe, matter undergoes a real modification of its nature. Such change is called *parinama* or evolution, as contrasted with *vivarta* or apparent variation, which latter is the view of the Adwaitin.

Two States of the Brahman.

There are two states of existence for the Brahman. One is absolute quiescence or *pralaya,* when all the souls and matter exist in Him in deep sleep as it were. No differentiation is possible in that stage between the souls and matter ; these are then, as it were non-existent. '*Sat* alone exists, one without a second.' Existence is the only phrase that can be applied to the Brahman in that stage, as volition, not to speak of creation, remains potential or has not commenced to work. Then begins the second stage, creation. To the Adwaitin, creation is a negative, an unreal, act. It is the clouding of the pure Intelligence of the Brahman by the inexplicable Avidya, which produces the manifestation of apparent diversity. The Visishtadwaitin considers creation as a positive volitional effort of the Brahman to display real diversity, by actualising the energy for change which is innate in both the souls and matter. *Sa Aikshata bahu syam prajayeya iti.* 'He thought, may I become many, may I grow forth.' The '*antah prabesa*'

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'entry within' which the Upanishads speak of as taking place at the time of creation is not strictly true. To the Visishtadwaitin, it means only the Brahman's willing to develop his inseparable attributes, souls and matter ; for Brahman was 'within' even before creation. To the Adwaitin, the *antah prabesa* isentirely metaphorical. The language of the *Parinama Vada* is used in his view, merely for facility of comprehension.

The Purpose of Creation.

The ethical justification for creation is Justice. The fruits of actions (karma) have to be bestowed, equally and impartially, and the Brahman does this by endowing souls with appropriate bodies of various kinds and giving scope for their further development and display of free-will within limits ; the further evolution depends on the manner in which the individual uses his opportunities. As karma in the Hindu view. is, without a beginning, it becomes unnecessary to account for its origin. To the objection that the Brahman could have no purpose being without wants, in engaging Itself in creation, the reply is, in the words of the author of the Sutras, *lokavat tu lila kaivalyam* (II. 1.33 , it is mere recreation, as in ordinary life. In other words, as no compulsion can be predicated of the Brahman to evolve the universe, the Visishtadwaitin accounts for it by the only other possible alternative, that it is not only recreation for the Brahman, but the strictest justice for the souls concerned. Sankara adds the explanation that His innate nature (*svabhava*) is to create, which does not carry us much further, and also reminds us that the whole discussion is unreal, as the Brahman is never the agent of creation.

The Authority of Revelation.

To the Visishtadwaitin, as to the Adwaitin, the Vedas and Smritis are the sole and independent authority for the knowledge of the Brahman. Reason has no operation except in matters perceptible by the senses. Transcendental notions as those with respect to the nature and attributes of the Brahman and the souls, can only be got from Revelation. This position appears illogical, dethroning, as it does, *Reason*, the accepted instrument of correct conclusion in all processes of thought. To explain this anomaly, we have to dwell a little on the exact place assigned to reason by Sankara as well as by Ramanuja. Reason is an indefinite word It depends for it correctness, on the intellectual capacity of the person arguing,

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the extent of his information and other circumstances. Until a fallacy is exposed, an argument is apparently sound. Then it is upset and the conclusion has to be reached by other reasonings. This want of finality in mere reason is referred to in the Sutras (II.1-11) and is the cause of the Vedantic systems rejecting it as a sufficient authority in the knowledge of the Brahman. The argument from design may at best establish a highly endowed intelligent first cause or causes, but can lead to no conception of a perfect Brahman as first cause. And so, the help of mere reason as a sufficiently competent determining factor in the establishment of the Brahman, as the first cause, is rejected. This must not be taken to mean that the Hindu Vedantins reject argumentation in their philosophy. Every page of their writings is a standing monument of their skill in the subtlest reasonings. According to them the purpose of reasoning is two-fold. It has, in the first place, full scope in matters which do not transcend the senses. In the second place, it is a valuable adjunct in ontology, where the texts of the Vedas are to be construed. As it so happens that most important texts are liable to be disputed as to their meanings, it goes without saying that there is full room for logical interpretation with respect to them. To say that explicit Vedic texts are unquestionable authorities means one of two things, either that we take them as the conclusions of great minds reached after acute reasoning, on matters which our feeble intellects can not sufficiently comprehend, or we consider them to be the records of unique direct experiences of men who had trained their powers of mental perception by methods to which we have no access. Neither position is inconceivable or necessarily absurd. So many scientific positions are accepted by the general body of educated men all over the world on the faith of representations that those positions have been verified by some one by actual experiments. There may be danger of mistakes and mis-statements in either case ; but those like Sankara and Ramanuja, who do not feel the position of an agnostic satisfactory or comfortable, have preferred to base their ontological position on revelation, while fully trusting to their capacity for ratiocination to meet objections from those who do not subscribe to the authority of the Vedas. Between these two, there is, however, a difference. Sankara includes the Srutis and Smritis among ephemeral things whose purpose is served when once oneness is realised. Ramanuja considers them as always authoritative and as expressive of the eternal commands of the Deity whose breath

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they are said to be. An important difference arises between these two thinkers, based on this distinction. In Sankara's view the compulsory nature of ordained duties lasts only till an individual has realised his unity with the Brahman. Ramanuja considers the performance of such duties obligatory as long as life and physical powers endure. (See Sutras III. 4.32-35.)

There are also certain assertions in Ramanuja's religious tenets which must be unacceptable to those who do not believe in revelation or adopt his interpretation. Such are his 'eternally free souls' (*nityas*), heaven conceived as a distinct place apart from and outside the changeable universe (though not outside the Brahman), the existence of the Deity in physical forms of various kinds, the peculiar paths of souls on their release from the body, and so on. Belief in these is based on express texts and no reasoning can be advanced to prove them. It is Ramanuja's contention that reasoning is equally powerless to disprove them. And a disapproval of these in no way affects Ramanuja's conclusions, as regards the nature of the Brahman and its relation to souls and matter, as philosophical positions consonant to abstract reasoning.

Mode of Reconciliation.

We now come to Ramanuja's mode of reconciling the Vedic texts. The western scholars have tried to arrange chronologically the principal Upanishads and to discern, in some of them, partial truths ; in others, crude statements ; in others again, the most complete insight into things transcendental that may be given to men. How far this discussion is convincing we shall not stop to examine. Where passages in the same Upanishads appear to conflict, as in the *Chhandogya*, the *Brihad-Aranyaka*, or the *Isa-Vasya*, it is evident that the ordinary rules of interpretation must be resorted to, to arrive at a consistent meaning. The respect which Hindus have entertained for the Upanishads on account of their antiquity has prevented them from considering any of them as of inferior authority to the rest. It follows that a consistent doctrine has to be attempted out of at least the principal Upanishads. This is what Sankara and Ramanuja have attempted to do, each in his own way. And this is indeed what Badarayana, the first interpreter of the Upanishads known to us, has himself done in the Sutras.

Professor Deussen and others have conjectured that Badarayana had a partiality for the Chhandogya and hence

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his frequent references to it in the topics discussed. Indian scholars thoroughly equipped with an intimate acquaintance with "the immense and highly technical philosophical literature, which is only just beginning to be studied and comprehended, in part, by European scholars," to use the words of Dr. Thibaut have ascertained that, in the two Mimangsas, the passages discussed in each Adhikarana are only typical and not exhaustive and that the order of exposition is mainly based on logical sequence. It consequently follows that there is no justification for the view that one or two Unpanishads are specially intended as the repositaries of philosophical truths to the exclusion of the rest.

The text of the Upanishads referring to the Supreme Self are of two kinds. Some speak of Him as *nirguna* or, without attributes. Others describe him as having attributes or qualities like wisdom, power, etc. As there can be only one truth, the natural question arises whether these texts can be reconciled in any manner. Sankara's view is that predominance must be given to the *nirguna* texts, as the others have the effect of limiting the Infinite, which should not be done. Hence texts like *Ekam eva Adwitiyam*,' one only, without a second *neha nana Asti*, here there is no diversity etc, are interpreted by him, without much straining as establishing the absolute oneness of the Brahman. And the other texts are relegated to an inferior position and made to refer to an imaginary and inferior Brahman called *apara* or *karya* Brahman, *i. e.* the Brahman in conjunction with its creative power called *maya*. Ramanuja's difficulty seems to be that this sharp division of the passages into those referring to the higher and those referring to the lower Brahman is not easily and directly inferable from the texts themselves. On the other hand, the passages are so mixed up that it is impossible to say that this distinction, if true, was ever prominently kept up. His reconciliation is, therefore, as follows: the texts of the Upanishads do not inculcate an attributeless Brahman; the attributes are real and not the result of Avidya the texts referring to these attributes expound the Brahman, as He is, with the souls and matter as His inseparable *modis*. Brahman is one, only in His compound nature, as described already. The texts denying any attributes for Him are to be taken as meaning that He has no low or meanly attributes, such as liability to changes, death, sorrow, etc. The texts as to creation, as mentioned already, mean a real modification of the attributes, souls and matter of the Brahman

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and do not mean that Brahman becomes suffused with Nescience and imagines a variety. The souls are many and God is immanent, both in them and in matter. The texts which speak of unity and deny variety do so of the totality of the Brahman with His attributes. Texts, which deny a second to the Brahman, mean that there is no other controlling power in the universe apart from Him. Texts which deny the possibility of knowing the Brahman, do not mean that he cannot be the object of thought, as there is no thinker ; they mean only that His wonderful and priceless excellences or qualities could not be adequately described. Else, according to Ramanuja, they would conflict with hosts of passages which prescribe knowledge of the Brahman and ascribe qualities to Him. The text of the Brihad Aranyaka (II 3. 6.) which contains the famous words "*neti, neti*" "not this, not this" and is taken by Sankara to teach the negation of all attributes is intrepreted by Ramanuja, (Sutras, III. 2. 21) as merely denying the possibility of adequate knowledge of the Brahman, "This interpretation" says he "is confirmed by the fact that after the negative phrase comes an epithet of the Brahman as, the True of the True, for the Pranas are True. Ramanuja interprets this text to mean that the Parnas or the individual souls are *satya* or "true" *i. e*, not subject to change, in their essence, while the Supreme Self is altogether real or unchangable. "He is therefore, more eminently *true* than they (the souls) are."

The Theory of Causation.

The theory of causation has profoundly exercised the minds of all Hindu philosophers ; the Vedantins, like the Sankhyas, maintain the oneness of cause and effect in essence as opposed to the logicians who maintain that they are different. In what sense, then is the world which is an effect, one with its cause ? Badarayana has a topic discussing this point. (Sutras I. IV. 23 etc) Here he maintains that the Brahman is not merely the instrumental cause, but also the material cause of the universe. He is, in the position, not merely of the potter but also of the mud, to give an illustration familiar to Indian philosophers. A succeeding Sutra,, (I. 4. 27,) refers to the way in which the Brahman as the cause becomes the effect. It is by *'parinama'* or owing to modification. In Ramanuja's view the oneness of cause and effect arises from the fact that the cause is the Brahman in the *sukshma* or subtle state, when the souls and matter are undeveloped :

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and the effect is Brahman also, comprised of the Suprme Self and the souls and matter, the latter in a fully developed state. Sankara, practically admitting the interpretation of the Sutras given above, would, however, explain the modification as *Vivarta, i. e.* phenomenal creation by the Brahman as influenced by Avidya or Maya. That the two philosophers are entirely at variance in their view of this oneness is also clear from their respective commentaries on the important Sutra II I-15, (14, in Sankara's numbering) a discussion of which would be out of place in this brief exposition. We would only draw attention to an important and suggestive statement of Sankaracharya, at the close of his commentary of the above Sutra, that Badarayana in his view, omits to contradict the reality of the manifested world and adopts the language of the *Parinama Vada*, for the purpose of facilitating the exposition of the *saguna* meditations later on, in the work.

The Doctrine of Nescience.

Ramanuja's Sribhashya is remarkable for the lengthy disquisition on various topics by which his actual commentary on the Sutras is preceded. In this disquisition he treats of various controversial points and expounds fully his differences of views from those of Sankara. One of the most important of these is his statement of objections to the theory of Maya or Avidya, which is a fundamental one in Sankara's philosophy and is, at the same time, the most vulnerable point in it. Is this Avidya different from or identical with the Brahman ? The former view would seem to undermine Sankara's doctrine of oneness and the latter is equally untenable. Sankara cuts the Gordian knot by boldly declaring that it (the Avidya) is *Sadasadanirvachaniya, i e.* it is indescribable as either existing or non-existing. Ramanuja expounds at great length his difficulties as to the tenability of the Maya theory, under seven heads, a clear account of which is to be found in Professor Ranghacharya's 'Analytical outline,' prefixed to his valuable translation of the Sri Bhashya, Vol. I. Ramannja's objections are these: The Avidya cannot operate on the Brahman directly, for His nature is Intelligence and this would repel Nescience by its intrinsic merit. Nor can it operate on the individual souls, for these are the outcome of Avidya and cannot therefore, be acted upon in anticipation. Again, to state that Nescience clouds the Brahman is impossible, for that would mean that Brahman's luminous nature

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is thereby destroyed,—a position which is not admissible. Avidya, again, as defined by Sankara, is in Ramanuja's view, inconceivable, as the simultaneous possession of two opposite characters, as existence and non-existence, cannot be predicated of anything in human conception. Ramanuja, further, does not think that to describe Avidya as 'indescribable' really strengthens the position of Sankara ; for if a thing is absolutely indescribable, it must be non-existent as an entity. Then Ramanuja points out that such an Avidya cannot be established to exist by any known means of proof including the Vedic or the Smriti texts ; if such an Avidya should exist, says Ramanuja, it is irremovable, for the knowledge of a Brahman without attributes cannot be proved. Again, such an Avidya is irremovable for another reason. In Ramanuja's view, ignorance, being the result of karma, can be removed only by enjoined action and meditation. Mere knowledge of the Brahman cannot remove it. For all these reasons, Ramanuja concludes that the theory of Maya is untenable and is opposed to the tenor of the Vedic texts.

It is not the purpose of this sketch to explain all of Ramanuja's objections to Sankaracharya's views. What has been attempted is only the setting forth of Ramanuja's views on important points with just so much reference to the doctrines of Sankara, as is necessary to understand Ramanuja. To really grasp the vital differences, between these two eminent philosophers, and to arrive at a proper estimate of their relative merits, would mean a thorough discussion of three important questions, namely, (1) who is the better interpreter of the Upanishads, (2) who has more accurately represented the views of the Vedanta Sutras, and (3) who is entitled to greater respect as a philosophical thinker. These are questions of so difficult a nature that it is not proposed to discuss them here. Enough has, however, been said to show that Ramanuja is entitled to a high place among the world's philosophers and that his system is an eminently sound one, compatible with the reality of the cosmos and a high conception of the nature and attributes of the Deity.

The Doctrine of Prapatti.

Such being the principal features of Ramanujacharya's philosophy, it now remains to briefly touch upon those characteristics of his religion which appeal to people specially

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and give to his system that stability which it has continually enjoyed.

Foremost among the doctrines propounded by Ramanujacharya, the great Vaisnava apostle of Southern India and the founder of the Vishistadwaita School of philosophy, is that of *Prapatti* or surrender to the grace of God, which among the Vaishnavites is considered to be an independent path to salvation. As elaborated by Ramanuja and his followers, this mode of salvation is considered to be of equal rank with the several *vidyas* (methods of worship) spoken of in the Vedanta, and is taken to be founded on the Svetâsvetara Upanishad text "*Mumukshur Vai Saranam Aham Prapadye*" and other texts and injunctions in the Upanishads, the Mahabharata and the Nârada Pancharâtra. To the obvious objection that such an easy path to Salvation will render futile the elaborate *vidyas* of the Uttara Mimansa, the answer is, that it acts by way of exception, applying to those who are not powerful enough to enter upon the *Upasanas*, or are anxious to be relieved of rebirths at once, or, being Sudras or women, are incompetent to pursue the other paths to Salvation.

Prapatti consists in the realisation of the idea that all human efforts to attain to Salvation will be unsuccessful without the grace of God, such firm conviction being preceded by a conscious prayer for deliverance, by one who has absolute faith in God's Power and Mercy, and is aware of his own utter helplessness. Given this state of mind and the yearning for the grace of God, it is the Vaishnavite's belief that his mere ignorance of the Shastras, or even occasional and involuntary lapses from right conduct, will not stand in the way of his Salvation. The *Prapatti* is held to be a single and instantaneous act, fully effective when equipped with its accessories, and does not require repetition. It is therefore, in this respect, different from *Bhakti* or meditation, of which repetition or constant practice is the essence (Sutras, IV. 1-1.). *Prapatti* is considered powerful in annihilating all past and future Karma and their fruits, any remnants of karma being exhausted in the ills to which the person so surrendering himself is subjected during the remainder of his life. Liberation or the 'entering into God's presence' is considered as assumed on death. Within its sphere, therefore, the *Prapatti* mode of Salvation is claimed to be easier and surer than any other forms of worship and is within the reach of the humblest and the most ignorant. It requires

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only a grateful and loving heart, an unbounded faith in God's mercy and absolute reliance on Him It is not an elaborate sacrament or rite and requires no fasts, penances, or detailed preparation beforehand. It is within the reach of all, irrespective of caste or creed.

It will be seen from the foregoing sketch how powerful an instrument for good such a mode of Salvation must have been when it was first propounded. The Vedic Brâhman with his endless sacrifices, the Yogin with his severe austerities, the Sânkhya with his subtle Tatwas, the logician, the Buddhist, and a host of other philosophers failed to carry the heart of the Indian and present to it an ideal which was simple, consoling, and convincing at the same time. Even the Adwaitin, who restored to liberation and its blissfulness, set up an ideal which was too eminent to be conceived, bold and almost irreverent from the claim of equality with God which he made for the soul, and altogether unconvincing by his relentless negation of the matter-of-fact Universe. The Bhâgavatas, ignoring the impersonal aspect of God, had sung of God's manifestations in human form and had poured forth their heart in gratefulness and joy at the recital of the deeds of the Avataras. The Vaishnavite, while seeing God everywhere, is specially attracted by the Deity's manifestations in temples and shrines. These are sources of great spiritual influence to him, and, are considered to be the real embodiments of God's spirit in pleasant, though mysterious forms. Idolatory has no terrors for him, for he does not see the stone or the copper of the image, but sees God's own form, familiar, benign, and withal awe-inspiring.

The Literature of the Vaishnavite.

All sacred literature is valuable to the Vaishnavite : the Vedas, the sacrifices whereof he holds to be harmless, if done without the desire for fruits ; the Upanishads, which interpret the exact divine nature and teach the various modes of attaining to liberation ; the Smritis and the Purânas, which are helpmates to the Vedas in so far as they amplify and expound them, with a reservation [in the case of the former, that their express purpose is not the teaching of the Brahman or God, and in the case of the latter, that they are a mixed lot and must be cautiously used.] His attitude towards the Sânkhya the Yoga, the Vaiseshika,

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and the rest, is somewhat different ; while recognising that these are in some measure orthodox, he does not yet adopt them in their entirety, but with some modifications, as may be seen from a perusal of the Sanscrit work 'Yatindra-mata-deepika' published in the Anandâsrama series, Poona. In addition to the sacred literature in Sanscrit, which is the common source of all religious inspiration in India, the Vaishnavite of the Ramanuja school sets great value to his second sacred literature, the Tamil Hymns of the Saints of Southern India—usually called the Alwars.

The Alwars.

The Alwars, it may be mentioned, were a number of inspired writers, who composed devotional songs in the ancient Tamil language, which are learnt by heart, and are sung in Temples, to this day, in South India. They lived probably in the early years of the Christian era, and belonged to all castes, some of them having been Sudras, and one of them a Pariah.

They sang of Rama, Krishna, and the other Avatars of Vishnu, in passionate language, expressive of the deepest tenderness and love for God. One of the Alwars, Saint *Sadhagopa* by name, was the most remarkable of them and his writings are held in great esteem. They consist of over 1200 stanzas of chaste Tamil, and the language in some places rises to the sublimity of the Upanishads, and in a great measure correspond with them. It is not improbable that this ancient writer, if not himself a Sanscrit scholar, was fully possessed of the best Upanishad teachings of his time, and lived a retired life of godliness. All these Alwars lived centuries before the birth of Ramanujacharya, and were Vaishnavites in the best sense of the term. The practical religion of the Vaishnavite cannot be understood without an estimate of the influence exercised by these Vernacular songs in the ancient tongue, which the great Agastya is said to have perfected.

Vaishnavite Organization.

It is hardly to be expected that a religion, which was intended to reach the masses, should not contain within itself an organization for its extension on a large scale. We accordingly find among the early Vaishnavites, in

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Southern India, a grouping into clans or classes and a tacit understanding that the line of spiritual instruction should be preserved undisturbed, and that a change of spiritual allegiance so to speak, should not be lightly made. Ramanuja, it is said, selected 74 principal representatives from amongst his disciples, who were to propagate his system, and minister to the spiritual wants of the followers. So we actually find the Vaishnavites tracing their descent from ancient groups or families under various names, in recognition of such continuity of spiritual descent.

The Samskaras

A Vaishnavite is intended to be known by five *indicia* or marks. The chief of them is the impression, on the arms near the shoulders, of the Conch and disc of Vishnu, metallic models whereof being, while red-hot, pressed on the arm of the disciple by the Guru at the time of initiation ; this is called the Tapa. Among the other marks are the well-known caste marks in vertical streaks of white clay and yellow paste the assumption of a name denoting his service to God, and the initiation into some sacred *Mantra.* A complete equipment in these matters constitutes initiation. The practice of conversion into the Vaishnavite faith is being followed ever since the days of Ramanuja ; and adherents to the faith have been gathered round both from the Brahmin and the non-Brahmin classes ; and this initiation has always been considered an important event in the life of every pious Vaishnvite.

Conclusion.

In spite of sharp distinctions in theory and practice, the Vaishnavite has usually lived in peace with the rest of the population, and has taken his chances in social and religious life, not very much the worse for the somewhat puritanical restrictions which his ancestors have forged for him. It will be found, on examination, that he has introduced more changes into the social and religious systems under the protecting wing of orthodoxy, than are apparent on the surface. And the spread of modern education will certainly enable him to modify his practices to the needs of present life, with facility and without any violation of the true principles of his religion. And in this land, where in the days of sharpest religious controversy, the Buddhist and the Jain, the

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Mahomedan and the Hindu have lived side by side, in peace and tolerance, and have advanced in religion and literature, under the paternal protection and patronage of the same Monarch, be he Hindu or Scythian, Afghan or Moghul, it may be safely hoped that the Vaishnavite will live on and grow in toleration and broad-mindedness, and secure the good will and regard of other religionists of the world as a true votary of the Universal religion.

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VISHISTAVAITA SCHOOL OF PHILOSOPHY.

(2nd PAPER).

BY M. T. NARASINGH AIGENGER, B. A., M. R. A. S.

The Essence of the Veda'nta.

AS TAUGHT BY THE

Vishista'dvaita school of Philosophy.

The Vedanta schools of thought are all founded on the *Srutis* (including the Upanishads), the *Itiha'sas* (including the Bhagavad Gi'ta), the *Brahma Sutras* and the *Pura'nas*. The central idea running through these different systems is that (1) the soul is eternal and immutable (2) its bondage is due to *Karma*, and (3) freedom from bondage can be attained to only through Divine Grace.

But, as is natural, the followers of each school have, in their zeal to preserve their own system, accentuated the differences and kept the common principles in the back-ground. The result has been that, not unoften, the adherents of one system try to belittle the other systems, and even speak of them as heterodox.

Nevertheless, *A'charyas* have not been wanting. who in their solicitude to elevate mankind, have preached universal religion, which recognises no difference of caste or creed. Prominent among this class of Teachers is S'rímán *Pillai Loka'charyar* (a S'rì-Vaishnava-A'chárya of the 13th century A. D.), whose learned discourses (in tamil) on the Vishistádvaita Philosophy are a living monument of religious toleration. It is the translation of one of the said discourses (the Good-word-jewel) that was read before the Parliament of religions held at Chicago in 1893 ; the translator being no other than the well-known scholar and philosopher, the late Sri Yogi Parthasarathi Aiyangar of Madras.

It is proposed to present in this thesis the main features of the *Vishistadvaita* Philosophy, as preached by the said Pillai-Lókácháryar.

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The Vis'histádvaita system recognises *three* categories, viz :—*(i)* the S'oul *(ii)* the matter and *(iii)* God.

The *Soul* is immaterial, intelligent, immutable eternal, spiritually atomic, indivisible, unmanifest, self-luminous, and blissful.

The *matter* is non-intelligent and subject to mutation. It is of three kinds, viz :—

(1) *Pure substance* (*S'uddha-sattva*—the seat of purity alone) which is found only in the other world (the Abode of God—नित्यविभूति ।)

(2) *Mixed substance* (*mis'ra-sattva*—the seat of Purity, turbidity and darkness) which is found in this world (लीलाविभूति ।)

(3) What is devoid of qualities, viz—Time.*

God is infinite (as to duration, extension and attributes), self-luminous, self-blissful the opposite of all evils and the seat of all good, the Evolver, the Preserver and the Dissolver of the universe, the Grantor of all kinds of boons (including the *moksha* or salvation), and the Possessor of an all-transcendental form.

The relation between God and soul.

The relation of God to soul may be differentiated in nine ways : that of :—

(1) The substance to the attribute.
(2) The preserver to the preserved.
(3) The disposer to the disposed.
(4) The *bhartri* (husband) to the *bháryá* (wife).
(5) The knowable to the knower.
(6) The proprietor to the property.
(7) The soul (embodied) to the body
(8) The sustainer to the sustained
(9) The enjoyer to the enjoyable.

Of these, the seventh relation (of soul to body) furnishes the real key to the explanation of the term *Vishistádvaita.* According to this School, matter and soul are inseparable from God at all times. Before the Evolution of the universe, they form the attributes of God, remaining in their

* *Space* is not treated as a separate division of Matter, as it comes under *Aká.'á* &c. For details on *Matter*, vide—Srî Yôgi Pârthasârathi Aiyangar's Translation of Tattva-traya. (Madras, 1900).

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Sukshmávasthá (subtle form), and after Evolution they take the *Sthúlávasthá* (gross form), so that the distinction between the two stages is only as regards the *condition* of matter and soul. God, in these two aspects, is styled सूक्ष्मचिदचिद्विशिष्टं ब्रह्म and स्थूलचिदचिद्विशिष्टं ब्रह्म; and the term *Vishistádvaita* signifies the identity of the *Brahman* in its two aspects.

The path of Salvation.

It is according to the *Law of Karma* that the soul is fettered in a material body. It is futile to try to discover the beginning of this bondage and philosophers have therefore regarded *Karma* as having no beginning (अनादि)। But it has an end (सान्तं)। It is the annihilation of Karma, that is regarded as the necessary condition precedent to the soul's salvation. Now, what are the means by which Karma can be annihilated ?

By the free grace of God, the human soul, acquires a noble virtue, which cannot be assigned to any cause and which prompts him to associate with godly persons. Constant association with such men, begets in him a desire to distinguish between what is good from what is bad ; and in his solicitude to keep in the path of righteousness, he seeks the guidance of a competent *Guru* (preceptor) who will teach the earnest disciple, the sure and unfailing means of attaining to the real object of life, and lead him to the path of Salvation.

When Salvation is attained by the human soul through the intercession of a Preceptor, it is necessary that the soul should possess a knowledge of the *five* essential topics (*Artha-Pan'chaka*) viz. ; the true nature of :—

(1) The soul.
(2) The supreme being (God).
(3) The ends or objects of life.
(4) The means of attaining these ends.
(5) The obstacles in the path of attaining such ends.

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The nature of the Soul.

The souls may be divided into *five* classes :—

(1) The *ever free* (nitya-mukta)
(2) The *liberated* (mukta).
(3) The *fettered* (Baddha).
(4) The *solitary* or self-satisfied (Kévala) and
(5) The *progressive* or salvation-seeking (mûmûkshû).

Of these, the *ever free souls* are those who are untainted by worldly bondage and are therefore always spotless. They are ever happy, being engaged in the eternal service of God and the people, the abode of God.

The *liberated souls* are those who were once under the influence of *Karma*, and are now freed from that influence by the grace of God. These are merged in the ocean of infinite bliss, and are supremely happy in the presence of the Transcendental form of God.

The *fettered souls* are souls imprisoned in the material body. They mistake the body for the soul and imagine that the sole aim of life is worldly pleasure or the gratification of the senses. For the sake of such illusory pleasure, they forsake their duty and become slaves to passion ; and tighten the worldly bondage closer and closer around themselves and thereby drift further from the haven of God.

The *solitary souls* are those who, after experiencing the miseries of the world, pause to understand their true nature by a knowledge of the *S'hástras* ; and thereby become capable of distinguishing between matter and the soul. Realising that the soul is eternal and blissful, they are content with self-enjoyment, and do not desire to know the supreme Being.

The *progressive souls* are souls engaged in the pursuit of attaining Salvation.

The nature of the supreme being.

The supreme being has a five-fold manifestation, viz :—

(1) *The Transcendental* (*Para*)—intended for the enjoyment of the *Ever-free* and the *Liberated souls* ;

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(2) *The active* (*Vyúha*) forms assumed for the evolution, preservation, and dissolution of the universe ;

(3) The *Incarnate* (Vibhava)—such as Ráma, Krishna &c—intended for the redemption of the fettered souls.

(4) The *pervasive* (antaryámi)—by which He sustains and controls all beings.

(5) The the forms which can be *worshipped* (Archávatára)—and which God assumes in accordance with the wishes of his devotees, so as to be realised and worshipped by them at all times and in all places.

The nature of the ends or objects of life.

The objects of life may also be classed under five categories viz. :—

(1) *Dharma* or meritorious works tending to the good of all human beings ;

(2) *Artha* or acquirement of wealth by legitimate means, not inconsistent with one's own duty ; and application of the same to noble ends ;

(3) *Kâma* or enjoyment, *i. e.*, the tasting of pleasures derivable from environments in the lower worlds (such as *Bhû-lôka, Svarga-lôka &c*) ;

(4) *Atmânubhava* or self-enjoyment of the soul (called *kaivalya* which is according to some, *môksha*).

(5) *Bhagavad-anubhava* or the enjoyment of supreme bliss in the Abode of God (*Paramapadam*) derived from the eternal service of the Supreme Being.

This is the *summum bonum* (परमपुरुषार्थः) of life and is called *môksha*. In the case of a *mumukshu* (progressive soul), the merits and demerits (*punya* and *pâpa*) of past births, which both go under the name of *Karma*, are destroyed by Divine Grace, with the exception of a single portion called *Prârabdha-karma*, the result of which is the present birth. At the end of this birth, the soul of a *mumukshu* (progressive soul or salvation seeker), clothed in the *sûkshma-sarira* (ethereal body) proceeds upwards along the *sushumnâ-nádî* to the upper part of the head, and forcing through the skull, travels on through the Solar rays, and is escorted

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by the *Atibâhikas* (*Archis, Dina, Pûrvapaksha, uttarâyana &c.*) as far as the *Virajâ-River*, which is situated on the border of the Universe (प्रकृतिमण्डल). The *sûkshma-sarîra* and *Bâsanâ-rênu* (वासना रेणु) are cast off by bathing in this River, and then he is welcomed by the *Amânavas*. Being then invested with a super-natural and holy body adapted to the eternal enjoyment of God, he is conducted to the Holy Throne of Gems. Here, the liberated soul (*mukta*) remains for ever, engaged in the eternal service of the All-transcendental and Glorious Being, to his infinite and everlasting pleasure.

The Nature of the means of attaining the ends of life.

The means are also of five kinds, *viz.*—(1) *Karma-Yôga* (2) *Jnâna-Yoga* (3) *Bhaktı-Yoga* (4) *Prapatti* and (5) *Achâryâbhimâna.*

Karma-Yoga :—The aspirant soul, after duly performing the duties enjoined in the *Shâstras* (such as the *Sandhyâ-bandana, pancha mahâ-yajna, agnihotra &c*), will be free from sins ; and as a result, the mind will turn away from external (worldly) objects, and will meditate on the soul-essence by practising the eight Yogic processes *(yama, niyama, âsana, Prânâyâma &c).* This Karma-Yoga is the chief means of attaining *Aiśvarya* and is also helpful to *Jnâna-Yoga.*

Jnâna-Yoga—is the processs by which a *Yogi* realises the Atman, the Brahman residing in his own heart (or in the Solar disc &c.,) by constant meditation. This Jñâna-Yôga, while being the fundamental means of *Kaivalya*, is accessory to *Bhakti-Yôga.*

Bhakti-Yôga :—This is the process by which the soul, that has realised (the form of) God by constant meditation, is enabled to make such realisation mature into *Love of God.* This is the *direct* means of attaining *môksha.*

Prapatti :—Unlike the foregoing courses which are hard to practise, this is the simplest and at the same time the surest means of reaching the desired end. It is open alike to the weak and the strong, without any distinction of caste or sex. It consists in absolute *Self-Resignation,*

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that is, resigning one's self entirely to the Will of God and performing one's legitimate duties without caring for the results thereof.

Achâryâbhimâna :—When an individual has no sufficient strength of mind to resign himself entirely to the Will of God, he has to place implicit faith in a competent and compassionate Preceptor (*Achârya*). This Preceptor will adopt the necessary means of saving him, just as a loving mother swallows medicine to cure her suffering baby.

The Nature of the Obstacles in the path of attaining such ends.

Lastly, the obstacles to be overcome before the ends of life are attained, are again of five kinds :—

(1) Obstacles in the way of knowing the soul's real nature, such as

(*a*) a mistaken notion of the body and the soul, as when sensual enjoyments are regarded as the end of life ;

(*b*) allowing one's self to serve any other than the Supreme Being ;

(*c*) regarding one's self as free and independent of the Supreme Being ;

(2) Obstacles to the path of realisation of God are :—

(*a*) mistaking the minor deities for the Supreme Being, or regarding them as equal to the Supreme Being and as omnipotent ;

(*b*) looking upon Divine Incarnations as ordinary human beings ;

(*c*) scepticism about the potency of *Archâvatâra* ;

(3) Obstacles to the proper enjoyment of the real objects of life are :—

(*a*) a desire for lower objects (other than *moksha*) ;

(*b*) a desire to enjoy and serve God in one's own way (contrary to the *Shastraic* ways ; and considering that the result of such enjoyment and service should go to himself and not to God).

(4) Obstacles to the adoption of the right means are :—

(*a*) a belief in the efficacy of other means ;

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(*b* diffidence in the efficacy of the means adopted ; or considering the aim to be so high that it cannot be reached by the means adopted ;

c regarding the obstacles to be so formidable and innumerable that success cannot be hoped for ;

(5) Obstacles to the attainment of the object are :—

(*a*) sins against God,

and (*b*) sins towards His devotees which are of a grave and permanent character, and for which the perpetrator does not repent.

[**Note** : It may be observed that impure food is an obstacle to the attainment of wisdom ; wicked company is opposed to real happiness and egoism to the soul's real nature].

Summary :

To a man who has a knowledge of the foregoing essential topics *(Artha-panchaka)* and who is a *Mumukshu* (salvation-seeker) the following wholesome rule of conduct is prescribed to keep him free from attachment to Samsâra :—

He ought to earn what is barely enough for the maintenance of himself and his family by means consistent with his proper duties as a devotee of God. He should first offer up to God the food that he has to partake (*cf.* यदन्नः पुरुषो भवति तदन्नास्य देवताः), and then, according to his means, he must entertain his guests, before partaking of it himself. He should be ever grateful to his *Acharya*, who initiates him and puts him in the path of Religion, and he must always abide by his commands. He should keep aloof from those who are under worldly bondage, and are concerned solely with worldly affairs. He should show a high degree of solicitude to associate with godly men, and be ever eager to attain to the real object of life.

One who is thus endowed with wisdom and follows the above rules will become a favourite with God, and will be heartily welcomed by Him to the Region of Infinite and Eternal Bliss.

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SHRIMAD VALLABHACHARYA,

His Life, Philosophy and Teachings.

By LALLUBHAI P. PAREKH Esq.

YOUR Highness and Brother Delegates.—I propose to put together before you a few stray notes on the life, philosophy and teachings of Shrimad Vallabhácharya, who was one of the greatest Indian philosophers, and in a sense a co worker of the devout Lord Gauranga whom millions still worship in Bengal and the neighbouring provinces. He was an advocate of the Shyddhádwaita (Pure non-dualistic) philosophy and the divine Apostle of the sublime Pushti (Nirgûn) Bhaktimárga. I propose to deal with the subject in three Sections the first dealing with his life, the second with his philosophy and teachings, and the third with concluding remarks.

Section I.

Life of Shri Vallabhacharya.

Vallabhácharya, who was a high caste Bráhmin, was born in Champáranya near Rájam of the Ráipur District in the Central Provinces in A. D. 1479. He studied the Vedas including the Upanishads, the Smritis, the Purans, the Itihásas, the Darshanas and other important works on philosophy and theology at a very early age. During the course of his studies this gifted Achárya was able to perceive the defects and weak points of every philosophic system and religion. While at school, he pointed out to his fellow-students and others the weak points of Sankara's doctrine of Máyávád, which had then, as at present, great hold on the mind of the intelligent world. He critically studied all the Bháshyas on the Brahmasutras, and found that none of the commentators had done sufficient justice to the author of the Brahmasûtras. Not only Sankara's doctrine of Máyá but even Rámánuja's qualified Adwaitism, and Madhwa's dualism appeared to him to be untenable. In his school debates he showed that the only doctrine consistent with the Vedas, the Upanishads, and the Geeta was the Brahamavád as distinguished from the Máyávád and other doctrines. From his early age he began fearlessly to place his conclusions before learned men, whenever he found an opportunity to do so.

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Vallabha finished his studies at the very early age of eleven. In this year his father, who was himself a great scholar, breathed his last. He then began freely to preach his doctrine of Brahmavád in the city of Benáres which was then the greatest seat of learning and the citadel of Sankara's doctrine of Máyá. Soon after the funeral ceremonies of his father were over, he resolved to visit all other centres of learning in In India, and to preach his doctrine to the world at large.

He than left Káshi and went to the Vyankatesh Hill, and stayed at Laxman Báláji, otherwise called Govindá, for a few days. There he examined the library of the temple and closely studied the Bhakti Shástras. It was here that he heard of a great religious congress having been held by Krishna Dev, who was then the *de facto* ruler of the most powerful Kingdom of Vijaynagar or Vidyánagar on the banks of the Tungbhadrá. Krishna Dev was himself a great scholar and a poet.* When Vyás Tirtha, a follower of Sankara preached to him the superiority of the doctrine of Máyá, Krishna Dev thought it proper to examine the merits and demerits of the several doctrines and religious systems. With a view to do this, he invited to his court the learned Achárya and Pandits of India, and asked them to confer together and decide which system and which school was the best. Thereupon the Sessions of a Controversial Congress were held, which lasted for several months, and the followers of Sankara were on the eve of being victorious. At this critical time Vallabha came to Vidyánagar, and took a prominent part in the discussion He most successfully exploded Sankara's doctrine of Máyá, pointed out the defects of the other doctrines, and proved to the hilt the superiority of the Brahmavád or doctrine of Shuddhádwait, which has its basis on the Vedas, the Upanishads, the Geetá and the Brahmsutras. Advocates of the other schools were convinced of the higher claims of Vallabha's doctrine of Brahmavád. They then unanimously conferred upon him, through Krishna Deva, the title of Achárya and the appellation of MáháPrabhû. The King then performed his Kanakábhishek (कनकाभिषेक :) and became his disciple.

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* Vide Sewell's History of the Forgotten Empire, and B. Suryanarayanrao's History of The Never To Be Forgotten Empire of Vijayanagar.

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This great event happened in the year 1493 A. D., when Vallabhácharya was but 14 years old. From this day he was known by the name of Achâryaji Máháprabhûji.

He then left Vidyánagar and went on a pilgrimage to all the centres of learning and worship in Southern India. In these places he had numerous controversies with the followers of Rámánuj, Yogins, Kapálikas, Shaivas, Rámánandies, Viravaishnavas, Máyávádins, Maheshwaras, Bairágis, and others. After visiting Pandharpur he went to Gokul. On his way he had a controversy with Ghat Saraswati of preternatural powers and easily defeated him.

At Gokul the inspired Apostle established the Pushti-Bhaktimárga or the pure (Nirguna) path of devotion, and initiated Dámodardás Jalotá and others into it.

He then resumed his travels. On foot he thrice visited all the important seats of learning from Cape Comorin to the Himálayás, and from Dwárká to Jagannáth, and freely taught and preached Shuddhádwaitabád and Bhakti, for about 18 years. He then married at the age of 28. Even after marriage he continued in his divine mission. Most of his memorable works were written after his marriage. Periodically he used to go on his preaching tours. While at home, he either lived in Charnádri or Adel, beautiful small villages near Gayá and Benares. To all who came to him he taught the practical side of his teachings, for he had boundless compassion for all, and intense love towards God.

After thus passing a very simple and glorious life, full of devotion and piety, having preached all that was most spiritual in religion, all that was most profound in philosophy, and all that was most valuable in the science of devotion, he left this world at the age of 52. Dr. Wilson says :—"Having accomplished his mission, he (Vallabhácharya) is said to have entered the Ganges at Hanumán Ghát, when stooping into the water, he disappeared ; a brilliant flame arose from the spot and in the presence of a host of spectators he ascended to heaven, and was lost in the firmament."

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SECTION II.

The Philosophy and Teachings of Shri Vallabhacharya.

(i) THE BRAHMA SVARUPA AND BRAHMAVA'D.

Brahma[1] has a form which is faultless and replete with all virtues. It is self-dependent devoid of material body and its attributes. It is all bliss. It is all-pervading and devoid of the three-fold differences respectively existing between Jada (matter), Jiva and Antaryámin (the in-dwelling spirit) on the one hand and Brahma on the other.

Brahma[2] has endless forms. It is invariable and yet variable. It is a substratum of all opposite characteristics. It is not accesible to reason.

That[3] which is termed Brahma in the Upanishads and Paramátmá in the Smritis, is termed Bhagwán in the Bhágawat.

Brahma[4] is Satchidánandrupa. It is all-pervading and immutable. It is omnipotent and self-dependent. It is omniscient and devoid of the (three) Gunas or qualities.

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1 निर्दोषपूर्णगुणविग्रह आत्मतन्त्री।
निश्चेतनात्मकशरीरगुणैरहीन: ॥
आनन्दमात्रकरपादमुखोदरादि:।
सर्वत्र च विविधभेदविवर्जितात्मा ॥
Tattvártha Dipa Nibandha I. 44

2 अनन्तमूर्त्ति तद्ब्रह्म कूटस्थं चलमेवच।
विरुद्धसर्वधर्माणामाश्रयं युक्तगोचरम् ॥
Idem. I. 71.

3 वेदान्ते च स्मृतौ ब्रह्मलिङ्गं भागवते तथा।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥
चितये वितयं वाच्यं क्रमेणैवमयाऽत्र हि ॥
Idem. I. 6.

4 सच्चिदानन्दरूपन्तु ब्रह्म व्यापकमव्ययम्।
सर्वशक्ति स्वतन्त्रञ्च सर्वज्ञं गुणवर्जितम् ॥
Idem. I. 65.

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All[1] this (which is seen) is surely Atmá. The almighty Lord creates and is created ; the soul of the world protects and is protected. The Iswara destroys and is destroyed.

1 कृषिर्भूवाचकः शब्दोणश्चनिर्वृतिवाचकः ॥
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

i. e. The word *Krish* denotes power, the syllable *Na* denotes bliss. The combination of the two is called Parabrahma.

All[2] this is Atmá. In the same way, this is all Brahma. Having taken this to be the meaning of the Shrutis, let all achieve it according to their own Buddhi (intelligence). This alone is Brahmavád. All else is intended to create delusion.

The[3] slokas printed below, as well as many others found in Nibandha, give a further description of Brahma.

That which is called Brahma, Paramátmá and Bhagwán is called Shri Krishna by Vallabháchárya on the authority of

(ii) JAGAT SVARUP.

When Brahma desires to be many, millions of atoms flow out of His form which consists of Sat, Chit and Ananda like sparks from fire. (विस्फुलिङ्गा इव) Idem I. 28.

Those atoms that flow from Sat (existence) become matter, those that flow from Chit become Jivas, and those that flow from Ananda become Antaryámins. As all these atoms have emanated from the Real, *i. e.*, Parabrahma, they

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2 आत्मैव तदिदं सर्वं सृज्यते सृजति प्रभुः ।
पाल्यते पाति विश्वात्मा क्षिप्यते क्षपतीश्वरः ॥
Idem. II. 183.

3 आत्मैव तदिदं सर्वं ब्रह्मैव तदिदं तथा ।
इति श्रुत्यर्थमादाय साध्यं सर्वैर्यथामति ।
अयमेव ब्रह्मवादः शिष्टं मोहाय कल्पितम् ॥
Idem. II. 184.

सजातीयविजातीयश्वगतद्वैतवर्जितम् ।
सत्यादिगुणसाहस्रैर्युक्तमौत्पत्तिकैः सदा ॥
Idem. I. 66.

सर्वाधारं वक्ष्यमाणमानन्दाकारसुत्तमम् ।
प्रापञ्चिकपदार्थानां सर्वेषां तल्लिङ्गम् ॥
Idem, I. 67.

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cannot be unreal, The world or Jagat is therefore neither illusory, nor false.

(iii JIVA-SVARUPA.

Jiva[1] is like an atom.

(iv) PARABRAHMA-SHAKTIS.

There are two great powers of Parabrahma *viz.* A'virbháva (Evolution) and Tirobháva (involution). The world or Jagat comes into being when Parabrahma's power of manifestation or evolution is at work. When the power of Tirobháva becomes active, there remains God only.

BHAKTI MARGA.

(i) BHAKTI SVARUPA.

Vallabáchárya speaks of Bhakti as follows :—

The most[2] enduring love towards God) surpassing all, based on a knowledge of the greatness of God, is called Bhakti or devotion. Mukti salvation) is attained by it and by nothing else. That[3] uninterrupted flow of the mind towards God, free from the trammels (both Laukika and Vedic), like the flow of the Ganges, which breaks its way through the mountains &c., towards the sea, is called Bhakti or devotion.

In speaking of the Bhakti[4] taught by him and other Achâryás, Vallabha says that while the Bhakti preached by the followers of Vishnu Swámi is Támas, that preached by the followers of Madhwáchárya is Rajas and that preached by the followers of Rámánuja is Sáttwika and that propounded by Ballava is Nirguna or Pushti.

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1 जीवस्त्वाराग्रमात्रो हि । Idem. I. 53.

2 माहात्म्यज्ञानपूर्वस्तु सुदृढ: सर्वतोधिक: ॥
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ॥ Idem. I. 42.

3 सर्वं गृहाणेति मयि भगवति प्रतिबन्धरहिता अविच्छिन्ना या मनोगति: पर्वतादिभेदनमपिकृत्वा यथा गङ्गाम्भ: अम्बुधौ गच्छति तथा लौकिकवैदिकप्रतिबन्धान् दूरीकृत्य या भगवति मनसोगति:।

Subodhini p. 745.

4. भेद: परमार्थ इति शास्त्रं पुरस्कृत्य त्रिविधो भक्तियोग उक्त: ते च साम्प्रतं विष्णुस्वाम्यनुसारिण: तत्त्ववादिन: रामानुजायेति तमीरजःसत्त्वैर्भिन्ना: अस्मत्प्रतिपादितस्यनैर्गुण्य: ।

Subodhini p. 833.

The word Pushti used by Vallabha means Grace of God. It does not mean nourishment of the physical body, as some people erroneously think it to be. Vallabháchárya explains Pushti as follows :—The[1] shastras say that Mukti (absolution) is attained by knowledge (ज्ञानं) and that devotion (भक्ति) is acquired by means prescribed therein. The attainment of Mukti by those means is called Maryádá limit). But there are people who are unable to follow these means. The granting of Mukti to them by God, by virtue of His own power (स्वस्वरूपबलेन) is called Pushti.

According to Vallabha, Brahmá, Vishnu and Shiva are three manifestations of Parabrahma (Shri Krishna). Máyá is the Will-power of Parabrahma. The three Gunas, Sattva, Rajas and Tamas are the three powers of Máyá. Each of the three Gunas have more or less influence over Brahmá, Vishnu and Shiva, but they have none over the Parabrahma. He is therefore called Nirguna.

(ii) Brahma Sambandha.

The expression Brahma-sambandha (ब्रह्मसम्बन्ध) means relationship with Brahman. The first step, which an initiate in the Bhaktimárga is to take, is to realise the relation that ever exists between God and man. At the time of the initiation ceremony the initiate is required to utter a formula (Mantra) which means complete self-renunciation or self-dedication to God based on (सर्वं धर्मान् परित्यज्य मामेकं शरणं व्रज) *i.e.* abandoning all duties come up to me alone for shelter ; (Gitá 18. 66.)

All worldly possessions and everything, which a man can call his own, are to be offered up to God (not to any human being, not even to a Guru). This is otherwise called Atmanivedan or self-surrender. This self-surrender is to be always remembered and realised.

(iii) Seva or Service of God.

Yagnas and other rites can be effectually performed only when Desha, Kála, Dravya, Mantra, Kartá and Karma (place, time, materials, Mantra, doer and action), these six things are pure. As that is impossible in this Kali age, Bhakti alone is effectual and practicable. In Bhakti, Sevá or service

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1. क्रतिसाध्यं साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते । ताभ्यां विहिताभ्यां मुक्तिर्मर्यादा । तद्रहितानामपि स्वस्वरूपबलेन स्वप्रापणं पुष्टिरित्युच्यते ॥ Anubhashya.

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of god is necessary. *Sevá* means *the engrossment of the mind in God.* It is three-fold, Tanujá *i. e.*, that performed by the body), Vittaja (*i. e.* that performed by means of money), and Mánasi (*i. e.*, that performed by the mind.) Of these three kinds of Sevá that which is mental is the best (मानसी सा परामता).

Bhakti or devotion is fostered by Srawan (hearing), Kirtan (singing the glory of God), and Smaran (remembering God).

The epithets of God should be uttered with knowledge of God and with pure feelings. Just as a heap of rubbish is carried away by flood, so are sins destroyed or carried away by hearing and singing the glory of God. The flood of the glory of God enters the heart through the ear, and there having churned or agitated the sins, casts them away by the way of the mouth.

If this practice is continued for sometime by a man, his heart becomes purified.

To[2] instruct others about the Shakti (power) and significance of the epithets of God is called Kirtan or singing the glory of God.

Thoughts[3] about God are not likely to enter the mind which is distracted or vitiated by worldly thoughts and desires.

WORKS OF THE A'CHA'RYA.

(1) Tattvártha Dipa Nibandhá. It consists of three chapters. The first chapter is called Shastrártha which means Geetártha. It is the finest exposition of the Bhagwad Geetá. This chapter should necessarily be read by the students of Geetá. The second chapter is called Sarva-nirnaya, It contains the opinion of the Acharyá on all the principal schools of philosophy and systems of religion. This chapter forms a most admirable treatise on comparative philosophy. The third consists of Bhágvatártha. It lucidly explains the scope and

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1 ज्ञानपूर्वकं गुद्धभावेन वस्तुतत्त्वे ज्ञात एव तदबुद्धया उच्चारितानि। पुरुषे श्रवणकीर्त्तने अस्य अनेन पापं जलपूरेणेव नाश्यते। श्रवणे प्रविशति कथा पुरी हृदये ततः सर्वमेव दोषमालोड्य मुखतोनिःसरति एवं कियत्कालपर्य्यालोच्य सर्वथैव शुद्धो भवति।
Subodhini.

2 शक्तितात्पर्य्यबोधनं कीर्त्तनम्। Do.

3 विषयाविष्टचित्तानां विष्णावेशस्तु दूरत इति। Do.
विषयाक्रान्तदेहानां नाऽवेशः सर्वथा हरेः॥ Sanyas Nirnaya.

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meaning of Shreemad Bhágwat. For further elucidation the Achárya has made a commentary on this work.

(2) The Anu-bháshya. It is the soundest commentary on the Brahmasutras.

(3) Purva-mimánsa-bhashya is a commentary on the Jaimini Sutras. This is not forthcoming at present.

(4) Subodhini or commentaries on the first three and the tenth cantos of Shreemad Bhágvat. This is a very masterly work. It conclusively proves that Bhágvat is nothing but a systematic exposition of the Science of supreme love towards God.

(5) Of the small works Siddhánta-muktâvali, Balbodh, Krishná-shraya, Sanyás-nirnaya &c are prominent.

All these works are published except the third.

Ballabha is said to have written eighty four works. But some of them are not forthcoming. For a complete list of works reference may be made to Ballabha-Charitra (in Gujerati.)

CONCLUDING OBSERVATIONS.

Dharma or religion is generally divided into two classes, (i) that which implies action and (ii) that which implies inaction. The former is called Pravritti-márga, and the latter Nivirtti-márga. The former consists of Jagnas, Yágas (sacrifices) &c. It does not destroy sins but leads to the acquisition of wealth, sons and even Swarga or Heaven. But these fruits are transient. The latter (Nivirtti-márga) consists of penances. It destroys sins and enables a man to see his own Atmá, which is but an atom, in comparison with Parabrahma. For securing the grace of the Almighty, it is but necessary to love the Almighty, that is to say, to approach him by the Bhakti-márga or the religion of pure love.

One[1] who follows the path of knowledge has the danger of incurring egoism. Ballabha says that the Nivirtti-márga implies injury to oneself. The Pravirtti márga implies injury to others.

God[2] is the soul of all creatures. That Dharma which

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1. द्रव्यमयश्चेत्परोपद्रवकारी क्रियामयश्चेदात्मोपद्रवकारी ज्ञानमयश्च तथायमेवापरितोषःतपसि। Subodhini

2 सर्वेषां
सर्वोपकारिणि धर्मेतीव उचित: Subodhini.

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inculcates love for all creatures in the universe, is the most efficient. It then follows that, that religion which enjoins unbounded compassion and love towards all, that which is neither injurious to oneself nor to others, and that which inculcates intense love for God, is the highest and the best Dharma. No other than the Pushti or Nirguna Bhaktimárga preached by Vallabha can lay claim to this.

The Bhakti or devotion preached by Vallabha is nothing but intense love towards God, based on the knowledge of His greatness. This requires complete self-renunciation and self-surrender.

Knowledge makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of knowledge a man can safely cross over the ocean of life, but in the absence of love or Bhakti he cannot reach God, who is otherwise beyond his reach. By the performance of Karma the heart may be purified and that may lead one to Swarga, but the life in Swarga is as transient as the one on earth. The path of karma is more or less attended with selfishness and is troublesome to others. In both these paths one has to depend upon his own strength. In Bhakti, by means of self-surrender one is entitled to draw upon the infinite powers of the Almighty, for as God is gracious, he guards his Bhakta on his way. The Bhakta has therefore no danger of pitfalls. The path of Bhakti is productive of bliss in its course and it terminates in final emancipation and infinite bliss. The Bhakti preached by Vallabha is thus, far superior to 'knowledge' and 'karma'.

It may be observed that the philosophy and religion propagated and taught by Vallabha were neither intended for a sect or a creed, nor were these confined to one age or one place but were intended for all men in all times and in all places. His doctrine of Shuddhádwaita is in full consonance with the dictates of a pure heart, and his religion of love is the religion dictated by nature. Vallabha did not attach much importance to the Shastric rituals and observances. He preached that love, universal love should be the watchword and the talisman of a Bhakta in all matters temporal and spiritual. He laid stress on Love, supreme love, love unalloyed by worldly desires.

The simple rules of conduct prescribed by him are:[1]—

1 स्वधर्माचरणं श्रद्धा विधर्माच्च निवर्त्तनम्।
इन्द्रिताश्वविनिग्राहः सर्वथा न त्यजेत् वयम्॥ Nibandha II. 238.

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(i) One should follow the Dharma appropriate to his station in life and according to his ability.

(ii) One should refrain from doing that which is contrary to his duty.

(iii) The steeds of the senses should be disciplined. Vallabha recommended that every one should follow these simple rules of conduct to realize God by means of Srawan, Kirtan and Smaran and to love Him intensely as the Soul of the world.

If there is ever a possibility of the universal acceptance of one single religion and one single philosophy, it would be the one based on the foundation laid by Shree Vallabha. It was owing to the cosmopolitan nature of his teachings that they found favour with Hindus and Mahomedans* alike.

Owing to the ignorance of the preachings of Vallabha, some people think that the word *Pushti* means nourishment of the body. This is quite wrong. The word is used by Vallabha in its technical sense of the Grace of the Almighty or Kripá or Anugraha (कृपा, अनुग्रह). It is by loving God without any selfish motives that the grace is acquired, and the Grace is called *Pushti*. The way in which this grace is acquired is called the *Pushti-Bhakti-Márga*. It is but unfair to deduce from the mere word Pushti, the inference that the Pushti-Márga established by Vallabha resembled the course of life followed by the Epicureans. It is an irony of fate that savants like Drs. Wilson and Hunter have committed themselves to such glaring fallacies. In the *Puncha-Shloki* Vallabha says :†—"The house, the centre of all worldly desires, should be renounced in every way. If it is not practicable to do so, one should devote it entirely to the service of God, for it is He alone, who is able to save man from all evils." It is simply ludicrous to impute Hedonism to the propagator of doctrines like this.

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* Some of the Mahomedans had become his disciples. Sikander Lodi, the Emperor of Delhi, had so much regard for him, that he sent his own painter Honhár to take his (Vallabha's) portrait, which is now with the Rajah of Kishnghad. Both Humáyun and Akbar had great regard for him. Researches in mediæval history will demonstrate the magnitude of his work and the extent of his beneficent influence.

† गृहं सर्वात्मनं त्याज्यं तच्चेत्त्यक्तुं न शक्यते ।
कृष्णार्थं तत्प्रयुञ्जीत कृष्णोऽनर्थस्य मोचकः

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God is incapable of sensuous cognition. He is only approachable through the heart. As Vallabha's whole life was a perfect harmonisation of devotion, piety and communion with God, he was better fitted to know God and His ways and actions (Lilas) than all others. This fact is amply proved by his commentaries on the first three and the tenth Cantos of Shreemad Bhágvat. It is but bare truth to say that he is the only philosopher who has most lucidly and rationally explained what an Avatár is, what relation it bears to the Almighty (मूलरूप), what the aims and objects of His Lilás are, and what is their transcendental and absolutely spiritual significance. He proceeds with the maxim "God never does any unworthy act"* and most beautifully explains the several incidents of the life of Shri Krishna, which is yet a mystery to most learned men.

Owing to a strange irony of fate, Vallabha's philosophy and preachings have been misrepresented. This has misled the intelligent world so much that no one cares to read his works, or to understand the philosophy and religion preached by him. One is amazed to find that eminent authors like Mrs. Annie Besant and others are led away by such misrepresentations. In the 14th chapter of her "Esoteric Christianity" in page 369, Mrs. Annie Besant calls Vallabháchàrya "the most illiterate." Dr. H. H. Wilson, who for about 40 years and more lived among the followers of Vallabha, stigmatizes them by the name of Rudra-Sampradáya (vide Hindu Religions, Calcutta Edition of 1901 p. 79.)

One would be naturally induced to interrogate these and many others like Messrs. Marsden, Barth &c. whether they had ever read the Nibandha, Anubhásya, the Subodhini and other works of Vallabha before they dared to disfigure the name and fame of the unblemishable Vallabha. The Vaishnava world does not find fault with the ignorance of these authors. They simply remain satisfied with this, that it is the Máhátmya (result) of the present Iron Age in which the religion and philosophy, which are sound and unassailable, are consigned to oblivion.

If the 19th century has done unwarrantable injustice to Shrimad Vallabháchárya, the 20th century will not be backward in making ample amends for the same, and in doing him full justice by reviving of the Shuddhádwaita philosophy and the Nirguna Bhakti-Márga preached by him.

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* ईश्वरो हि क्वीलकर्म न करोति। Subodhini.

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In his Patrávalamban, Vallabháchárya says that the intelligent are the preservers of the good path (सन्मार्ग रक्षका:).

स्वाधिकारानुसारेण मार्गस्त्रैधा फलाय हि ।
अधुना त्वधिकारास्तु सर्व एव गता कलौ ॥
कृष्णयेत् सेव्यते भक्त्या कलिस्तस्य फलाय हि ॥

Nibandha I 19.

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VAISHNAVISM OF SREE CHAITANYA

BY PREMANANDA BHARATI.

VAISHNAVISM teaches Bhakti Yoga. Bhakti Yoga is attachment to the Deity through devotion, the best and the highest form of yoga, higher than all the higher systems, as Krishna Himself has said in the Bhágavat Gitá. Devotion is the full fruition of spiritual concentration. A true devotee is the highest Yogi, for he is full of humility and sincere. Humility is the expression of the sublimest spiritual nature ; it is "the softened shadow," as the Lord says, "that is cast by My Love." Sincere humility arises from a perfect realization of the presence of God in everything, *i.e.* from the inward consciousness that the whole universe is but the manifestation of the One-Form and its radiance. And with that never-fading vision before the mind's eye, the devotee forgets himself and stoops low at the feet of everything that he sees, for he sees in them all, his Deity.

Bhakti is of two kinds, Gnan-Bhakti and Prema-Bhakti. Gnan-Bhakti is devotion aided by the culture of the intellect, its Deity is some incarnation of Vishnu and its goal is the abode of Vishnu or the essence of Vishnu. Prem-Bhakti is devotion through love—without any cause, disinterested love, love for its own sake, and its Deity and goal is Krishna—Absolute Love. The path of Prema-Bhakti lies within the path of Gnan-Bhakti but this path within the path is hedged in high to shut out the view of the main path. The devotee of the Prema-Bhakti path dedicates all his knowledge, wisdom and actions to Krishna, the fountain of all wisdom and action, and prays to Krishna for His love, the luxury of loving Him for His dear sake.

Prema-Bhakta wants nothing from his Lord, no boon, no blessings, material or celestial, not even salvation or Mukti, nothing,—save the blessing of being filled with love for Him. He prays to his Lord : "O my Krishna ! It matters not what betides my body, my life or my earthly circumstances, or in what form of life I am reborn, even if it be that of a worm, let my faith and love be fixed in Thee, my Beloved. What is there in all existence compared with

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the luxury of loving Thee ? Thou art the sum-total of the realization of all desires, of all happiness, Thou, the secret of all our longings."

Such, in truth, is Krishna's attraction and more. He is the embodiment of the concentrated beauty and sweetness of the whole universe, His eyes and face, the focus of the love that fills all that is. Hence this Prema-Bhakti path, which means the path of love's devotion, is called the path of beauty and sweetness. Beauty and sweetness are coexistent, are one and the same thing. Beauty is the expression of sweetness and sweetness is the essence of beauty and love is the parent of both. Krishna's form and symmetry are all ideals' unapproachable, inconceivable, unimaginable Ideal. The newest rain-cloud-color of His complexion is the color of the condensed ether of ether-Love. His crown and crest of peacock-feathers, His raiment of molten gold—the color of attraction—, His long garland and ornaments of the flowers of all seasons, the jewel Kaustubha on His breast and His bamboo flute are all proud contributions of Nature, to Her Supreme Lord. If we can imagine the essence of the purest of pure love condensed into a substance as thick as flesh and moulded into form, we can then have some idea of the material of Krishna's body, whether in Glory or on earth. It is a form which, the moment you produce some likeness of it, in imagination, thrills you with ecstasy, for it is ecstasy condensed.

Krishna is best worshipped with the heart. Prayers and incantations and offerings, without sincere feeling, do not reach him. He responds to the call of love alone. Call him from the innermost depths of your heart with pure love—love unmixed with motive—with sincere, and artless love of a fond baby for its mother, and He will appear before you and do whatever you want Him to do. Krishna is truly your own, nearer to you than your nearest relative, your only true friend in life and in Eternity. He is dearer, more precious than your body and your life or your heart, for he is your very soul and the soul is dearer and more precious than anything else. It is Him you have been searching for, in all your life, in lives you have lived before, and Him you will search in lives that are to come hereafter. He is ever with you. He is within you, but you are searching for Him outside of you—hence you miss Him, hence you run after all the will-o'-the-wisps of life, in the hope that these will give you the joy which your only Beloved and Lover alone can give.

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No wonder you are deceived, depressed, dissatisfied—the reward of chasing the shadow rather than the substance that lies within you, the reward of chasing the rainbow which is but the reflection of the Sun of your soul's sky.

The devotee meditates on Sree Krishna, in one of the four human relationships, whichever suits his natural inclinations best, viz., *Dásya* or the relationship of a servant to his master, *Sakhya* or the relationship existing between two friends, *Bátsalya* or the relationship of the son to his parents or parents to a son, and *Madhur* or the relationship of a wife to her husband or of a loving woman to her lover. These four kinds of devotional feelings are natural in man. By "natural" I mean born from Nature, of which man is the best earthly product. But wherefrom has Nature derived them ? From her parent-source, Krishna, of course. So these feelings are present, in their absolute perfection, in Krishna, the source of all Life. Flowing from Krishna into His creation they constitute the chords of attachment between man and man, the natural bonds of union between soul and soul, the natural channels of communication between man and his Maker. They are the invisible wires of telegraphy between the Central Soul and its branch souls—between the Parent Soul and its offsprings. If the instruments in the branch offices are rusty and out of order they cannot transmit their messages to the main office or receive messages therefrom. The moment they are cleansed, repaired and put into working order, they are open to perfect communication once more.

The devotee of Krishna cleanses the rusty and disordered instrument of his heart by cultivating one of these feelings of devotion for Krishna. And the moment this feeling attains its natural state, the moment it becomes absolutely sincere, the devotee realises and is filled with absolute Love from its primœval Source. Krishna is absolutely divine and absolutely human, for it is perfect humanity that is perfect divinity. Krishna is Love itself, the Love that bridges over all distance, Love that draws the Lover and the loved closest to each other. It knows no ceremony, knows no formality. It knows no motive. Love is its own cause, motive and satisfaction. Divinity demands our reverence and inspires us with awe. Despite its strong attraction we can but adore it from a distance, we cannot approach it too near. But love draws us to its bosom and holds us close : Love is a master and love is a slave. It knows no barrier, sees no faults, nay,

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sees virtues in faults. It responds to its own clear call or vibrates to the vioce of its own inspiration and blesses its own creation with all the gifts of its own wealth.

Whichever of the four devotional feelings towards Krishna, the Bhakta (devotee) cultivates, it must reach the stage of unalloyed sincerity to be rewarded by its blissful realization. The loving servant of Krishna must love His service above all that he loves and holds dear. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting love for Krishna pervaded by an uninterrupted sense of equality with Him. He may serve Him as a slave, but it is the service of a friend who is more than a slave to his friend. The devotee who wants to love Krishna as a father or mother must have unwavering sincerity of such paternal love and affection. He or she must always consider himself or herself superior to Krishna, whom they must regard as a helpless child in his or her charge. This true parental feeling is pervaded by the unconscious spirit of spontaneous service and friendship, for no friendship and service can be compared with those of parents. The same rules apply to the cultivation of the filial feeling of devotion to Krishna. The fourth, the feeling of a loving wife to her lord sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. The true wife is the servant, the friend, the mother and the lover of her husband. She is his slave, equal and superior by virtue of her all-surrendering love. Every form of pure love is self-surrender. The love that knows no surrender or sacrifice is a mockery. It mocks itself more than its object, for sacrifice is its chief test and best expression. Love that loves, only in return, is pure selfishness ; it is self-deception. But love for its own sake, is the fullest satisfaction in itself ; the love that loves whoever or whatever its object loves, is the Love Absolute that Krishna is. The human soul that develops it, binds Krishna thereby and holds Him its prisoner as it were, for good. When that Love develops into the tenderness of a loving wife, it captivates the Heart of hearts, and entrances the Soul of souls, Krishna.

These Vaishnava forms of devotion reached their highest degree of development and received their greatest impetus on the appearance of Sree Chaitanya, the great Incarnation of Krishna, who was born in Nuddea on the Ganges, in Bengal, a little over four hundred years ago and flourished for nearly half a century. He was Krishna Himself incarnated in the

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form of His greatest devotee. Krishna is the mystery and Chaitanya is its explanation. Whenever Krishna is born unto the earth as the mystery of Love, cycle after cycle, between Dwapar and Kali, He comes again and again in the form of Chaitanya, as the explanation of that mystery, five thousand years after, to show to mankind the way to Himself by the life he leads.

Chaitanya's love and devotion and spirituality will ever remain unparalleled. He preached Krishna, the Seed and Soul of Love Absolute, and while preaching he would burst forth into songs in praise of Krishna. Thus singing he would be filled with ecstasy and, in its fullness, he would be moved into the most graceful dance, the world has ever seen, now shouting the name of his Lord and often and anon weeping for his Lord's grace, his arms and whole body waving and quivering with the heaving billows of his occean of love, streams of which, like waters from many fountains, would flow from his eyes in the shape of tears. And in those tears, streaming straight from his eyes to the ground, all those, who caught his spirit of ecstatic emotion, would be literally bathed. And all India was "flooded," as the authoritative records of his apostles tell us, with Chaitanya's Divine Love, and millions of sinners were borne away by its tide.

Sree Chaitanya preached and proved the potency of Krishna's Name—that His Name is one with the Lord Himself. If anybody says "Krishna, Krishna" mentally or loudly and concentrates his mind on it, he is sure to be absorbed in His Love, be drunk with ecstasy, see Krishna in form in everything, and finally to go to Golaka after death. Hari is the popular Name of Krishna. It means, He Who steals our sins. Chaitanya would shout "Hari, Hari!" or "Haribole!" (say Hary) and vibrations of that Name would thrill through all hearers and change them into great devotees. Millions upon millions were thus saved by him, millions of sinners turned into saints. The world has never seen such an Avatar, the Incarnation of All-Love, Krishna. He lived the most blameless life from childhood to his disappearance at the age of forty-eight.

Like master, like servants. His apostles were of such spiritual purity and sublimity that it would be hard to find one like them even in India of the past. Any of them was competent to save the whole world. They have left thousands of Boos on Krishna's and Chaitanya's life and teachings which are of the utmost value to the students and adherents

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of all religions of all climes, ages and denominations. Love is the theme of every book, and you cannot resist its influence on you as you read them. Chaitanya entered one morning into the Temple of Juggernath and disappeared—nobody knows how or where.

The Krishna-worshipper is either a householder or a hermit. He is either a devotee who cultivates the love for Krishna amid the duties and distractions of the world or one who shuns the temptations and turmoil of the world and sojourns in some sylvan retreat in the holy forest of Brindaban the earthly abode of Krishna, or in the outskirts of a town or village, in a humble monastery consisting of a couple of huts with a little flower garden fenced around. But the most advanced hermit of this class tarries nowhere longer than a few days, but ever wanders about in the land sanctified by the touch of the Lotus Feet of his Lord.

The formula of worship and religious rules of life practised by both the hermit and the householder are practically the same. It consists of mental and physical practices, more mental than physical. The moment the householder gets up from his bed in the morning he utters the name of Krishna thus :

"O Krishna, Krishna, Krishna, Krishna, Krishna, Krishna, nourish me ! Krishna, Krishna, Krishna, Krishna, Krishna, Krishna, protect me ! I salute Thee, O Krishna, give me Thou Thy Love ! "

Then before he leaves his bed and places his feet upon the earth, he prays and salutes the Mother Earth thus :

"O thou ocean-girdled, mountain-breasted goddess ! I salute thee, O thou Consort of Vishnu ! Forgive me, thy suckling, O Mother, this my touching thee with my feet ! "

Then, after answering the calls of Nature, and rubbing his hands and feet with pure earth and washing them for many times, he takes a full bath either in the Ganges or in any river if it is hard by. If not, he bathes in a pond or at a well or at home with two or three large jarfuls of water. While bathing he utters many a hymn and prayer to Krishna. After the bath, he wears a piece of dry cotton cloth which has been washed in clean water, or a piece of pure silk cloth. He then goes to a flower garden and culls some scented white flowers for Krishna, whom he then sits to worship in his sacred room. He mentally repeats for

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one hundred and eight times the *mantram* he has received from his Gooroo, counting it with his fingers. Then he takes a few tiny leaves of the sacred Tulsi plant, smears them in sandal-wood paste and, closing his eyes, mentally offers them with the sacred white flowers to the Lotus Feet of his Lord, on whom his mind is concentrated. This concentration is helped from outside by the spiritual vibrations of his sacred room and the inspiring effect of the perfume of the incense, the sandal-paste and the flowers. He then chants long prayers and hymns in Sanscrit to Krishna and His Love-Energy, Radha, and to all the saints and great devotees of Krishna of the past, begging them for their blessings for the Grace of Krishna. He then sings songs of the Lord's Love, and tears of ecstasy roll down his cheeks as he sings in the fulness of his devotion to the accompaniment of a pair of small cymbals.

The Mantram is composed of three, four or five Sanskrit words beginning with what is called the Seed-Word, peculiar to the Name of Krishna and a dedicatory word attached to it. The Seed-Word is the Seed of Krishna's Love. It awakens thirst for spirituality in the heart. This Seed-Word, if mentally repeated with intense concentration, leads to the realisation of the Sound-Form of Krishna—His Name which contains the Nectar of Absolute Love. The word 'Sanskrit' means pure, refined. The Sanskrit language is the language of the pure, undefiled voice of Nature. Hence it is called the "Language of the gods," who are representatives of Nature's attributes. These attributes are the blendings of Forces. Each force has a name (sound), a form and a quality. A man in intense pain expresses it in such sounds as "Oh-h !", "Ah-h !." This "Oh-h" or "Ah-h" may be called the sound (voice) of pain, the contortions of the face, the expression of its form and the feeling it produces, is its quality. The quality is the substance of the force called pain and its sound and sign (form) are its expressions. If there were a microscope powerful enough to reveal to us the figure which sound-vibrations produce on ether, we would then find that the above-mentioned sound-expressions of pain create forms in ether much like the combined letters "Oh-h". and "Ah-h". This means that it is from the impressions of sound-vibrations on ether that characters of all languages have been formed ; the pictures reflect themselves on the inventor's mind through the medium of its subtle force called inspiration.

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The characters (Sanscrit, "charitra") of the Sanscrit, language the parent of all languages, are coexistent with the creation. They are entities in Nature, form-expressions of her forces. They are eternal and indestructible—"akshara", as characters are called. The vowels are masculine forces, the consonants are feminine forces. The masculine characters (vowels) are independent, the feminine characters (consonants) are dependent for their pronunciation on the masculine characters, the vowels. The vowels can be pronounced by themselves, the consonants can only be pronounced when united with the vowels. The vowels are the expressions of the essences of the Deity (Krishna), the consonants are the expressions of the will-force of the Deity (Prakriti), that which procreates Nature. Nature is born of sound, the attribute of ether, (Akás) which was the first manifestation of creation. That first sound was "AUM" pronounccd in English as "Om". The vowel A, (pronounced "Au" in Sanscrit), the initial letter of "AUM" is the parent of all letters and languages. This "AUM" in sound represents the distant vibrations of Krishna's Flute, the Music of Love, while its character-from in Sanskrit resembles the Form of Krishna playing on His Flute. This is the mystery of what Krishna Himself says in the Gita, "I am the Word AUM".

The different combinations of the other Sanscrit characters (forms of natural forces), called words, similarly, represent pictures of sound-forms of different attributes and objects. The Sanscrit words, in fact, are sound-shells which have within them the essences of the attributes they represent and the objects they signify. The letters K,R,I,SH,N,A, joined together form the word Krishna, which is the sound-shell of the essence of Love, Nature's absolute attribute, produced by the fusion of the forces, of which the characters composing them are sound-forms. When frequently repeated together with the Seed-word of Love-Passion, its vibrations, after purifying the atmosphere of the mind illumine in course of time its inner chamber, the heart, and fills it with the ecstasy of Bliss.

The Tulsi plant is the most sacred plant in the world, hence its leaf is the best medium for conveying prayers, especially when it is smeared with sandal-wood paste, the perfume of which is much like the aroma of the Lord's Body.

But this morning worship is not all that the Vaishnava householder performs to attain to the love of Krishna. He

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eats or drinks nothing without first offering it with some mystic formula to Krishna, and he is a strict vegetarian, and his drink is pure water. In the evening, he joins with other Vaishnavas to talk of the glory of Krishna, sings the glory of Krishna, and when the spirit of the song moves him, he dances with them in ecstasy. Besides these practices he repeats many thousand times the name of Krishna over the Tulsi rosary. In fact, he never misses any opportunity to keep alive an unbroken chain of Krishna-consciousness, with the result that he enjoys the joy of Golaka here on earth, in his earthly body. He is rewarded with the foretaste of what he seeks to enjoy after he lays down his physical body.

This is enjoyed by the hermit Vaishnava, who generally lives in Brindaban. He is unhampered by all the disturbances and difficulties of the householder, and so he devotes every moment of his time to the service of his Lord. He has renounced the world and with it all thoughts about it. From the earliest morning up to very late at night he prays, chants, talks, hears, reads, sings and dances in ecstasy at intervals. He takes but one meal a day prepared from what he gets by begging. All his possessions are the scanty clothes on his body, his earthen water-bowl and his scriptures. He has made peace with the whole world by his humility. He has nothing but blessings for all, sincere blessings even in return for curses, and prostrates himself at full length on the ground at the feet everyone. He follows the sayings of the Lord Chaitanya that a Vaishnava should be lowlier than a blade of grass, more forbearing and charitable than a tree, which spreads its shade and offers its fruits even to one who cuts it down ; should never seek respect for himself but pay respect even to those who are respected by none ; that a Vaishnava should at all times sing of the glory of Krishna. Thousands and thousands of such Vaishnavas, both male and female, can be found today in the Holy Land of Brindaban and the Holy City of Nuddea, the brithplace of Chaitanya, whose Christ-spirit and devotional life are unparalleled in the religious history of any other country, ancient or modern. They are living examples of the influence of the Lord's Name upon the human mind.

This Krishna, the Lord of Absolute Love, the seed and soul of the universe, comes down to this earth to serve and inspire men with His Love once in every Manwantara, once in every 71 Divine Cycles, that is, once in every 300,000,000 of our lunar years or more. Every universe, of His count-

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less universes, likewise has its turn of being blessed with His advent as an Incarnation, once in a long period. This universe of ours is the smallest of these universes and its turn of Krishna's Incarnation comes between the Copper and the Iron Ages of the 28th Divine Cycle of every *Manwantara* This being the Iron Age of the 28th Divine Cycle of the *Manwantara*, the Lord blessed this earth with His Personal Presence 5,000 years ago, being born within the appointed Period.

Avatars that come down to save mankind and protect good from what is evil, the Srimad Bhágavat says, are innumerable : they are either partial manifestations or aspects of Vishnoo, "but Krishna is the Lord God (Bhagavan) Himself," the Supreme Deity of whom Vishnoo Himself is the fourth Manifestation. Nobody knows exactly when Krishna incarnates, for even Brahmá, the creator, knows it not. Brahma sees Him only for a second once in a long while, flashing through his mind with the speed of lightning. When Krishna came this last time on earth with His Second Manifestation, Sankarsana (who was born as His elder brother, Balaram), the time was ripe for an incarnation of Vishnoo. But as the moon and stars are eclipsed by the effulgence of the sun, the Avatar of Vishnoo could not come down separately, but was merged in Krishna, the part being absorbed by the Whole.

The story of the earthly career of Krishna is the story of an uninterrupted flow of love for all. The Krishna of Brindaban, also called Braja, played and roamed about, in his earthly career up to the age of eleven, when He left Brindaban for Mathura. The Krishna of Brindaban is the fullest expression of Love. Hence the Krishna of Brindaban is called the fullest Incarnation of Bishnu. The Krishna of Mathura is called Fuller Krishna, which means three-quarters Krishna and one-quarter Vishnoo. And the Krishna of Dwaraka, half Krishna and half Vishnoo.

Krishna being all love, knows nothing but love, gives and accepts nothing but love, breathes nothing but love and speaks nothing but love.

The Asuras that He killed were not killed by Him, but by the Incarnation of Vishnoo which was within Him, and His part in the warfare was to send the souls of those Asuras to the realm of His absolute love, a reward reserved for His highest devotees, a kindness for enemies which Krishna

alone could feel and show. Krishna has no power even to hurt a fly, for He is nothing but Love itself and knows nothing but Love.

One word of explanation is necessary here as to who the Asuras were and how they could assume such shapes as are described in the Puránás. These stories of the Asuras and demons in the Hindoo scriptures prejudice the western minds and induce them to think that ancient Hindoo history is mixed up with myths and fables. A little cool and intelligent thinking will correct the mistakes of such hasty judgment. Modern science, too, is daily paving the way to belief in things which even a quarter of a century ago were thought absurd and impossible. Science is proving the unlimited potentialities of the human mind. Mind-force is at present the subject of discussion with all the most advanced of western thinkers. When they will succeed in discovering the laws and truths of the mental plane as they are now doing those of the material plane, no facts of ancient Hindoo history will make them think that they are either mythical or absurd.

The Asuras were the physical scientists of the ancient times. They culitvated their mind-force in order to use it for personal aggrandisement. They were Yogins, but their Yoga was directed to secular object divested of spirituality. All that they wanted was power by which to overcome others and keep them under subjection for their own earthly benefit. Some of them were of course exceptions to the rule ; they cultivated their *Sáttwic* powers to some extent along with the development of *Rájasic* powers. These became great heroes and some of them made very good kings. Others developed merely Rájasic and Támasic powers of the mind and became tyrants and oppressors of all good people. Wherever and whenever the earth groaned under the burden of their sins, partial incarnations of Vishnoo came down to destroy them and to bring peace to mankind once more. But those Asuras who had only their Támasic (dark) mind-force developed, were the lowest of demons. Their minds were all dark and their deeds were all black. Their natural inclination was to do mischief to people for the sake of mischief itself. These were called demons. These demons can be found amongst us all, in the most advanced centres of civilization, but they have not their former psychic force. The mind's natural inclination, however, is still in them. They take to external means to

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satisfy this inclination of killing or hurting others or doing mischief for the sake of mischief itself. Formerly their dark mental powers were their most potent weapons. Through those psychic powers they could transform themselves into any shape they liked and if they failed to assume the form of a saint or of a god, it was because they could not grasp the idea of the personality of such pure souls with their impure minds. To assume the form of a beast was the easiest thing for them, because they were nothing but human beasts in their nature. The could also assume elemental forms such as a whirlwind, etc ; as described in Krishna *Leela*. The modern Asuras cannot do any such thing because their mind-forces are distracted and not directed to one particular object.

The holding of the hill on the point of the little finger of the left hand, as Krishna did, was not a very great deed for Krishna to perform. This can be performed by any Yogin. The Yogin, when he becomes an adept, acquires one or other of the eight great powers (siddhis), which are inherent in Vishnoo and in a smaller degree in those who remain merged in the essence of Vishnoo and are sent therefrom to earth to save mankind as Avatars. These powers are (1) Animá, the power of becoming as small as an atom ; (2) Mahimá, the power of becoming larger and larger in size ; (3) Laghimá, the power of becoming as light as possible ; (4) Prápti, to possess the power of the gods who are the presiding deities of the senses ; (5) Prákámya, the power of enjoying and of perceiving all objects seen or unseen ; (6) Ishitá, or power over the forces of the Divine will and over the lower forces of other beings ; (7) Vasitá, non-attachment to objects, and (8) Kámábasyita, the power of attaining all desires.

Besides these the Yogi may attain to ten other powers of the cardinal attributes, (1) the cessation of hunger and thirst ; (2) Hearing from a distance ; (3) Seeing from a distance ; (4) Moving the body with the speed of the mind ; (5) Assuming any form at will ; (6) Entering into any other body ; (7) Dying at will ; (8) Playing with celestial damsels (9) Attaining the wished for objects ; (10) Power of irresistible command.

Five other minor powers are (1) The knowledge of the present, the past and the future ; (2) Control over the opposites such as heat and cold, joy and sorrow, etc. ; (3) The knowledge of what is in another's mind ; (4) com-

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mand over the powers of fire, the sun, water, poison, etc. ; (5) Invincibility.

These powers serve the Lord in His *Leelas* as humble slaves whether He is conscious of them or not. *Leela* means the action of God incarnate. The Rás dance with the Gopis is the greatest *Leela* of Krishna. It was the manifestation of the great influence of His Love. Gopi means a milkmaid. But the milkmaids of Braja were extraordinarily spiritual beings born as milk-maids to serve the Lord in His earthly *Leela*. The chief of the Gopis is Radha, the Consort of Krishna in glory. Radha is the incarnation of Adoration or Devotion through love. Radha is the embodied manifestation of Krishna's Love-Principle, the energy of His soul, which sets His love into motion. Radha is within Krishna as His principle of love-energy and She is outside of Krishna as the embodiment of that principle. Radha is the active love-principle from which creation proceeds. Like Krishna, She is above and out of the reach of the creative Cardinal Attribute. Krishna is the Soul, Radha is the Heart and her eight chief companions are the eight devotional aspects, and the other Gopis the minor attributes of her mind. Radha and her chief companions are Krishna's eternal companions in Golaka. They came along with Him and were born as Gopis in Brindaban. Some of the Gopis who played their parts in the Rás Dance, were incarnations of Vedic Hymns. Others were incarnations of goddesses, the presiding deities of spiritual forces and attributes, while others again were incarnations of Saints (Rishis) who had prayed for ages to serve the Lord personally, with the tender devotion of a loving woman. The love of these Gopis for Krishna was absolutely unselfish. They loved Him for love's sake, without any cause and His personality inspired that unselfish love in them, for Krishna was that causeless love itself. The Rás Dance represented the vibrations of the soul-absorbed mind, vibrations which filled the universe with the nectar of bliss and destroyed its Karma of a whole Kalpa, the Karma which formed its Prárabhda for the time.

Krishna danced separately with each Gopi. Each Gopi had her own Krishna beside her. One Krishna became as many as there were Gopis and yet He was the self-same Krishna. The one Soul played like so many souls with so many hearts and yet it was but that One Soul. Each Gopi saw only her own Krishna and was unconscious of any

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other, as she danced, absorbed in that Krishna, as the Great Soul poured its Nectar of love into the little ones.

Ignorant writers and religious preachers of the West have dared to call this Gopi-Leela of Krishna shocking to all religious sense, in the face of the fact, that two hundred and odd millions of Hindoos of the present day and millions of millions of Hindoos of the past, whose giant intellects and all-towering height of spirituality, the world of to-day is but beginning to wonder at, call this Leela the most transcendental of all that is divine. According to these critics, the greatest Avatár of the Supreme Deity cannot possess any other sentiments of love than those of a Father or of a Saviour and God ought not to show the love of a husband for his wife or of a lover for his Lady-love. If that be true, will they answer the question, as to whence has man got these sentiments, if not from his Maker, of Whom he is but an imperfect image? Whence has he got them if not from the Source of Creation itself, of which he is such a tiny part and product? This denial to God of the possession of a lover's sentiment, implies an impertinence which God alone, out of His infinite love for His creatures, can pardon. It only betrays utter ignorance, on the part of these critics, of the origin and the laws of the creation and of its relation with its Creator.

Nature (Creation) is the materialized Will-Force of God. The Will-Force of God is a reflection of God Himself, the objectified phases of the semblance of manifoldness of the Absolute One. God is the husband, and the Energy of His Will, Nature, is His Wife. God is the Lover and Nature is His lady-love. By His All-pervading Essence, the only support and sustenance of Nature, He clasps His-lady-love to His bosom and dances with her in unison with music. This is His Rás Dance in the aggregate, the Rás Dance that is being performed every moment within Nature, though hidden from our view. What is true of the great universe is true also of its miniature, man, Within our heart of hearts is the forest of Brindaban in which the microscopic blue river of love, Jumna, overflowing with thrills of joy the banks of the flowery lawn where Krishna, our Soul, with His Gopis, our mental vibrations, is performing His ever favourite and eternal Rás Dance. And we are unconscious of it all, because our minds are engaged with outer objects. If we can disengage the mind from outward objects and direct it into the depths of our hearts, then will the belief come in the Rás Dance

of Krishna with its practical realization. We are then of Braja and each one of us, enlightened with inner vision, is a dancing Gopi-male or female, and it does not matter what our sex may be. We are all Gopis, male or female, we are all spiritually feminine, for Krishna alone is the One Male and we particles of Nature, are all female. We are all the lady-loves, the brides and wives of our One Husband, Lover and Beloved, Krishna. In the working out of the beneficial laws of inner Nature, the laws that govern the welfare of mankind, this innermost performance of Nature's constant Rás Dance with her Lord, is reflected for a time upon her outer surface to fill external Nature and mankind with the ecstasy of its spirituality and the lessons of Absolute Love.

The twelve chief boy-companions of Krishna in Brindaban came with Him from Glory, where they are His constant companions, while the other cow-boys were the incarnations of the gods and spiritual saints. The Kadamba-tree, under which Krishna usually played His flute, is a representation in physical form of the Tree of Life and the sweet strains of the flute, the music of the soul. As Krishna and His companions are ever-existent, so are His Leelas (acts). They can be seen even now by any devotee who has got the spiritual vision.

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VAISHNAVISM—(2nd Paper)

BY SHISHIR K. GHOSE ESQ.

IN the Hindu sacred books it is laid down that God sends Messiahs or Avatárs at different times and different places, to instruct men about matters they are unable to know by their own exertions. We Hindus have therefore to admit that Buddha, Jesus and Muhammad are Messiahs, though Christians and Mahomedans may not admit any of our Avatárs to be so. These Avatárs are divided into classes by the Hindus, some are full, some half, some quarter and so forth, each having his special function. Thus we have Avatárs of science, of morality and of religion. Kapila is considered an Avatár, because he taught the Yoga philosophy and its secrets to men. When it is necessary to teach religious truths, God Himself has to come down for the purpose, and then it is the Full Avatâr that incarnates.

So there is a difference between religion and morality. Morality teaches us our duties to our neighbours and our duties to ourselves. Religion teaches us how to establish a tender relationship with God. Morality teaches us that we should not tell an untruth, we should not be unjust, we should not steal, we should succour the distressed to the best of our ability; Religion teaches us that we should love God. An Avatár of morality is not therefore necessarily an Avatár of religion. Charles Bradlaugh was a moral man and a philanthropist. He will get his reward for his good acts and his observance of duty. But the acquisition of the Lotus feet of God cannot fall to his lot for he never sought for or hankered after Him.

It follows then that Buddha is not an Avatár of religion but of morality. He taught morality and not religion. In the same manner, Jesus Christ is not an Avatár of religion. but of morality.

The Sermon on the Mount, by Jesus Christ, is considered to be his greatest work, a sermon which enthrals all men. It is no doubt one of the greatest ever delivered. But it has nothing to do with religion. In the sermon, a code of moral laws is laid down for the guidance of men. They are told to do this

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and not to do that. They are told that if they do this they will get their reward and if they do that they will be hurled down to hell. The Sermon is, as it were, a criminal code of moral government.

Suppose a scientist lays down sanitary laws for the preservation of health. He lays down that men must not take indigestible food, or that they must not breathe air full of deleterious gas. He lays down rules for the preservation of health in the physical body. A moral Avatár, in the same manner, lays down rules for the preservation of health in the spiritual body. Neither the one nor the other teaches religion. The teachings of Jesus consisted mainly of the moral duties of men. He cannot, therefore, be called, an Avatár of religion.

It would not be out of place here to see what Max Müller said in his "Chips from a German Workshop" about the moral code of Buddha. The savant says, keeping in mind the Sermon on the Mount :

"That moral code of Buddha, taken by itself, is one of the most perfect the world has ever known."

Buddha is, like Jesus, a Messiah to teach moral duties to men.

So when Jesus urged men to repent and ask for the forgiveness of their sins, he did not meddle with religion. He instructed men how to avoid punishment, when they had broken moral laws. Thus a man, convicted of a crime, may beseech the magistrate to forgive him, telling him that he was sorry for what he had done, and promising that he would not do so again. The magistrate may discharge him with a warning. But that does not establish any tender relation between the criminal and the magistrate. God, in the same manner may forgive a repentant sinner, but there the claims of the latter upon Him cease. When a man craves for the forgiveness of his sins, he thinks only of himself ; he goes to God because He alone can help him. If his sins are forgiven, it is no matter to him whether God remembers or forgets him after that.

It may be urged that a sort of moral training is necessary for the purpose of realization of God. But it is not for that purpose that men are told, by these moral Avatárs, to repent and to lead a moral life. They are told to do so, only to avoid the tortures of hell. It is to their interest and to their fears that an appeal is made, but God Himself does not enter at all into this arrangement.

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Of course there are religious teachings here and there in the sayings of Jesus, but that is not the main object of His mission. When Jesus advises men to pray to God, he tells them to establish some relationship with God, but no tender relationship. They are told, not to appear before God in their prayers as His children, or friends, or even as servants, but as beggars. Men are advised first to soften the heart of God by some sweet words such as "hallowed be Thy name," "Thy kingdom come," "Thy will be done," &c. This done, men should pray to God for what they want of Him. It is to supply them with daily bread, to forgive their sins, and not to lead them astray.

A beggar approaches a rich man with blessings such as these : "Let thy name be glorified," "Let thy shadow never grow less" &c. In this way, after softening the heart of the rich man, the beggars stretch their hands for alms. The prayers to God referred to above, are just like that of a beggar to a hard-hearted, rich man who is fond of being flattered. In that prayer they only think of themselves. Of course, they say, "Thy will be done". But it has no meaning, which we shall shew later on.

Of course when Jesus says "love God" he enters into the domain of religion. But, as we have shewn before, that is not the principal object of His mission. It is to make men moral, by appealing to their fears and holding up to them the tortures of hell, that he devoted the four years of his labors.

When we say that Jesus is an Avatár of morality, we do not be-little Him. He had to appeal to half-civilized and unlettered men. The people, He addressed, were not fit to receive higher truths than those taught them by Jesus. The divine character of the mission of Christ is established by his being eminently successful in softening the hearts of the fierce races of the west. If Jesus had tried to preach to his followers the teachings of the Geeta, they would not have understood him at all, and would not have listened to Him. They had therefore to be enthralled by miracles. In the same manner, if an Avatár in India had tried to create a following, he would have failed if he had adopted the course of Christ, that is to say, strengthened his teachings by miracles. In India such an Avatár would have been put down for a mere occultist or a magician.

Looking at it from the same point of view, Hinduism, generally speaking, has very little of religion in it. We have *Sáktas*, worshippers of Durga and Kali ; we have

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Saivas, worshippers of Siva and we have others. But they worship the Gods and Godesses for favours ; for prosperity ; for protection from dangers ; for destruction of enemies and so forth, Here let us remember what Sir Krishna told the Gopees (*vide Rás* section, Srimat Bhágabat). He said, "those who worship Me for favours do not worship Me, but themselves." So when a Sákta devotee kneels down before the Goddess Durga and begs for prosperity, he does not worship the Goddess but himself !

It is true, the devotees of the higher class beg also for *Moksha*, from these Gods and Godesses. But what is *Moksha* ? It is liberation ; liberation from what ? Liberation from re-birth. Popularly, liberation means practical annihilation. The liberated man loses his identity and his soul merges in the Soul of souls. A child, can understand that loss of identity means annihilation In short so repugnant is this idea of *parakál* (after-life) that men, believing in the re-birth theory, prefer annihilation to eternal life. According to them, and very properly so, better annihilation than to be born again and again, each time a different man, each time being separated eternally from those whom we have so dearly loved ; and that is what re-birth means. So those who believe in re-birth, naturally pray for annihilation. And can it be called religion which teaches man to pray to God for annihilation ?

If religion can be so defined that it is the art of establishing a tender relationship between God and man, then it is Vaishnavism, and possibly Vaishnavism alone, that can be called a religion. Even Vedantism puts God aside, and makes a God of man himself. Vedantism teaches the creed of *Soham*, which means "I am He." It teaches how to realise the Soul within ; its idea of God is that He is without attributes who can do neither good nor evil, in short, He is *Nirguna*. Possibly He has intellect, but He has no feeling.

But Vaishnavism teaches that man is separate from God, and the highest object of his existence is to attach himself to God, and to grow continually. The Vaishnavas have only one prayer, viz., "My Lord, may Thou abide in my heart, may my soul cling to Thy lotus feet." Vaishnavism teaches that the highest duty of man is to love God, for by loving God, man gets in Him an eternal and loving Partner. It teaches that, though God is All-powerful, He is also All-love and man should make himself *en rapport*

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with Him through His lovingness and not His Almightiness. They admit that God is Great, All-pervading and Omnipotent. But His greatness repels man from Him, while His love attracts him more and more.

In the Geeta, Arjun asked Sree Krishna to show him the mightiness of God and this was done. At the frightful Figure presented to him he fainted and cried "Forbear my Lord. Be Thou man again."

Swedenborg calls God a "Grand Man." But the Vaishnavas anticipated him ; they also call God a Grand Man (*purushottamá*) with this difference that they regard Him perfect in every respect, and thus He is also named *Sarbánga-sundara* by them, which literally means "Beautiful in every limb." That is, He is perfect in holiness, perfect in wisdom, perfect in goodness, perfect in loveliness and perfect in beauty. To pray to Him for favours is an act of foolishness. He knows best what is for our good and, as He loves His children with His unfathomable love, it is therefore useless to ask for favours from Him. The Vaishnavas are, therefore, enjoined to annihilate self in worshipping God. They must forget self, and do everything *Krishna Preetyartham*, which means only to please Sree Krishna, the God of Love.

So the Vaishnava's idea of God differs fundamentally from that of other creeds, aye, the ideas differ as the two poles. The God of most religious faiths is an irresistible and wilful Tyrant, with of course some good points, as for instance, He can be brought into good humour by flattery, etc. Of course, He is called good, wise and merciful by all of them, but this is done to soften His heart, the object being to extort bounties from the Great Autocrat by some sweet words. God is told that His mercy has no bounds, and then He is requested, not to throw poor, eloquent devotee into the furnace of hell ! God is freely given the permission to exercise His will and no body's else ; He is told "Let Thy will be done,' yet he is asked to put aside His will when the devotee thrusts in his own. "Let Thy will be done," says the devotee but not when my own is brought into requisition ! A man, who prays for favor, simply asks God to put aside His will, to give place to that of the devotee.

In spite of the high encomiums that he insincerely heaps upon God, in his heart of heart, he thinks Him to be a wilful, nay, a cruel Monster, for he believes that He is capable of hurling men, whom He had made weak, to the bottomless and fiery pit,—of compelling men and women to love chil-

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dren, wife, husband and friends, and then forcibly separating the husband from the bosom of his wife and the son from the bosom of his mother.

But to the Vaishnava, God is Beautiful, and He overpowers men and women by His external and internal lovlingness, and therefore, He is given simply a flute. Some arm Him from the sole of His feet to the top of His head with deadly weapons ; some put a thunderbolt in His hands which, also, says the Vaisnava, do not hurl thunderbolts, but distribute blessings.

The Vaishnava presents a lovely God to his fellows, to draw the hearts of obdurate men towards Him. A frail woman can be kept faithful to her lord by two methods ; one is to tell her that her powerful lord will cut her to pieces if she proves unfaithful. It is, in this manner, that the teachers of most faiths, try to keep frail men dutiful towards God, that is by appealing to their fears and interests. But there is yet another method of keeping a frail woman faithful to her lord. It is to convince her that her husband is infinite times better, in every respect, than the gallant who tries to lead her astray. It is this latter method that the Vaishnavas adopt to lead men towards God. It is thus that most faiths appeal to the fears and interests of men to make them honest, while the Vaishnavas appeal to their good sense and feelings to secure that end. Other faiths try to soften the heart of a terrible God, but the Vaishnavas contemplate the lovingness of the Deity to fill their hearts with an irresistible attraction for Him. In short Vaishnavism teaches that the highest object of man is to make God the superior Partner of his soul, and participate in the joys of God, who is called "Anandamaya" or All-joy.

Thus men at first worshipped the elements. Then philosophy and science entered into the religious thoughts of men, and Yogism and Vedantism were the results. There is not a drop of religion, as defined above, in them. From these grew Buddhism, Christianity and others which are principally mere codes of morality. Worship was added to this morality, and we got such creeds as Shaktaism, Shaibaism and others, but their worship is not the worship of God but practically of self. And finally sprung Vaishnavism, which is the latest development of the religious thoughts of men.

We have quoted above the Christian prayers, we shall now furnish you with some Vaishnava addresses to the Deity,—they use the expression "address" or *nivedan* instead of

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"prayer." This is the address of Billamangal, the author of Krishna Karnamrita :—

"O the object of my reverence, O my beloved, O the only Friend of the universe,

"O Thou who attract all, O Thou who art elusive (*i. e.* who cannot be easily comprehended), O Thou ocean of mercy,

"O my Lord, O the delightful object of the communion of my soul,

"Grant me this that I can have a glimpse of the Lotus Feet of Thine."

Here is a prayer of Puree Goswami, who was as John, the Baptist to Lord Gauránga :—

"O my Lord whose heart melts at the sight of misery,

"My restless mind is constantly searching for Thee. When shall my eyes have the privilege of seeing Thee with ecstacy of joy ?"

The following are some addresses from Lord Gauránga himself :—

1, "My beloved, whether you clasp me into your bosom or you crush me, it is all the same to me,"

"For you are no other than my own, the sole Partner of my soul ;"

2. "Shall I ever have the inexpressibly good fortune, Oh my Lord, so that only in uttering Thy name, tears of ecstacy shall trickle down my cheeks, my voice shall be choked with excess of joy and my body shall be covered all over with *pulak* (*i. e.* horripilations which appear on the body during the ecstatic state.)"

3. "My Lord, it has become intolerable for me to kill time on account of my eccessive misery for which every moment seems to me an age, my eyes have been converted into clouds of the rainy season and the world appears to me void and dreary, because of Thy absence."

It is a pity that the above addresses are untranslatable.

The fundamental principles of Vaishnavism are as old as those of Shâktaism or of any other faith. But its present and absolutely pure character is due to the advent of Gauránga, the Avatár of Nadia, who converted millions of men to the Vaishnava faith, during the 24 years of his labours, not half-

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civilized Beduins or unlettered and ignorant fishermen, but the intellectual giants of India, nay, the savants of Nadia, "Whose researches in the Nyaya philosophy make," says Prof Cowel, late of the Calcutta Sanskrit College, "European head dizzy." But that is not the chief distinction of Gauránga. Christ has been worshipped as the son of God, Mahammad as His friend, but Gauránga as the Incarnation of Lord God Himself, in the country which produced Buddha. Just fancy, the irresistible magnetism of the Personality, who, though he lived like an ordinary man, could yet extort the respect, due to the Almighty Himself.

There is another fact which distinguishes Gauránga from other Avatárs. The sayings and doings of other Avatárs are involved in mystery ; for instance, it cannot be proved that Jesus Christ actually brought the dead Lazarus to life, a miracle which however Gauránga performed. But there is no doubt about the sayings and doings of the Nadia Avatár. They are supported by overwhelming evidencc, the evidence of a large number of eye-witnesses, His immediate followers, themselves holy and learned and men of the highest position in the country.

He flourished only a little more than four hundred years ago and therefore, His position as an Avatár is not yet very well known beyond India. But yet that seer, Madame Blavatsky, the Founder of Theosophy, records in her great work, that Gauránga is the latest Avatár in the world. The Leelas (sayings and doings) of Gauránga have now been published* and people in the West are coming to know the character of this divine Personage and it has already created some sensation there. Thus a devout Christian, whose name we cannot publish without permission, after reading His Leela writes to us : "There is no doubt of it that Sweet Gauranga is an Indian Christ who came to save sinners" and this from a Christian, who is not permitted to acknowledge any other Avatár except Christ !

Mrs. Adams of Chicago, who with her busy, thoughtful and saintly pen, is a well-known figure in America, thus writes to me : "I respect all Avatárs, but the sweetest of them is my Gauránga, who, for the first time, taught mankind, by practice, what God-madness is and how to attain

* Lord Gauránga, two vols., in English, by Shishir K. Ghose, Patrika Office, Calcutta.

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it." Vaishnavas will be glad to learn that she has adopted Vaishnavism, and is trying to spread the faith, and has taken the name of Nityananda Dasi.

Rem. Johnston, a powerful writer, on philosophical and spiritual subjects and an ardent Christian, having read the life of Gauránga, indibted an article in the paper called *Balance* (Denver, America,) from which we cull the following sentences :—

"So remarkable have been the claims made for Gauránga by his devotees that a strong, and apparently enduring, cult has sprung up to add its complexity to the world of religious thought . . . . . It must be apparent at once, that the man, divine or not, who could evoke a reverence due to God only, that has persisted with such increasing fervency for five hundred years. and in a country that produced Buddha, must have possessed extraordinary spiritual attributes. . . . . The principles of his teachings, as drawn from the ancient *leelas*, may afford the casual reader food for thought, in that Vaishnavism actually appears to offer in many ways, standards of breadth and tolerence that would seem to indicate a divine source."

So this liberal Christian has no objection to accept Vaishnavism, like his Christianity, as a religion of divine origin. But to quote Rem. Johnston again :—

"The men, of the various religions well-known in the Occident, worship God, either to escape the pangs of eternal punishment or for the purpose of obtaining favours. The Vaishnavas assert that God is not pleased by such worship. Accordingly they seek to induce in themselves a tender feeling towards the Almighty."

The Vaishnavas say that God serves as He is served. If one worships God as a bounty-giver, God answers his prayer, gives him the bounty, and cuts off the connection there—the First Cause having fulfilled the demand made on Himself. If one simply loves God, then he receives love in return. The real devotee tries to establish a relation with God that will endure for ever. He prays after this fashion : 'My Creator ! Let my soul cling to Thee, let my mind be filled with reverence for Thee, or allow me the inestimable privilege of loving Thee" . . . , The Vaishnavas worship God as the all-sweet Being, for if the establishment of a tender relationship with God be the sole aim of the existence of man, the Almighti-

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ness of God does not help in establishing it ; on the other hand, it creates an impassable gulf between man and his Creator.

"As has been stated, the Vaishnavas are tolerant in their attitude to all religions. The growth of their organisation has been rapid of late years, and now that the history of the founder may be had in English, the cult may be expected to grow and flourish on American soil. Certainly nothing can be more sane or helpful than Mr. Ghose's conclusion from his studies of Gauranga's teachings ; "To the true man of religion, God is not only what marks Him out from man, but also what makes Him common with men. The first part of God is useless to him, and he sticks to that which is common to both. As he develops himself, he appropriates to himself, little by little, this something, which, in the beginning, is beyond his reach, and becomes gradually more divine in nature in his progress."

Before concluding I must notice one apparently weak point in the Vaishnava conception of God. It is that if God is all-bliss and if He is also Omnipotent, why is there misery in this world ? In short, the agnostic contends that God being all-powerful, He should have made man perfect. Now, He created man after His own Image, and, therefore, to make man perfect is to make him like God Himself. We see then, it is practically urged, that God should have made as many gods as the number of men He created. Now though the Vaishnavas know that He is Omnipotent, they also admit that there is one limitation to His powers,—which is that He cannot create a God like Himself.

Though He could not create as many Gods as the number of men He created, He did the next best thing. In His creation, the atom is at one end and God Himself at the other. By evolution the atom finally grows into a man and the man continues to grow until he approaches God, but though he never reaches Him he eventually makes a god of himself.

It is this imperfection of man that gives zest to his life, that urges him on to grow. It is in this struggle that the chief happiness of man lies. Says Descartes, "We are the imperfect ; we are the finite ; we are the caused. There must be One who is the complement of our being, the Infinity of our finitude, the Perfection of our imperfection."

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Emille Sasset, anothor French philosopher, says in effect :

"I find around me thousands of objects capable of pleasing and interesting me. Why then do I search for something beyond ? This because I am imperfect. And this condition attaches to the very nature of things. It is this imperfection that draws me towards the Perfect One. He commands my admiration. How vast, how sublime, yet how near ! He is intimately near and I yield to the seduction of His attractions."

And it is thus that man approaches God and grows, and grows because of his imperfections.

We have now to find the legitimate functions of this Convention. It is said that its object is to preach toleration to those various religious sects which are found in India. We fancy, that cannot be the object of this great organization. For India does not need such an education. We know the saying that no one should send coal to Newcastle And why ? Because it is Newcastle which sends coal to all parts of England and not all parts of England to Newcastle In the same manner, it would be mere dissipation of energy to try to teach toleration in India. For it is India, which has taught this lesson in all religious faiths in the world and is, therefore, not in need of this help.

We have already seen that Christians and Mahomedans will not accept any other Avatár except theirs. But the Hindus accept all. Indeed, have we not seen Hindus salaaming Mahomedan shrines ? Nay, the Mahomedans of India have been taught by the Hindus to pay respect to Hindu saints and sacred objects. The bigoted Emperor Jehangir murdered the great Historian, because the autocrat believed he had weakened the faith of his great father, Akbar, in Mahammad. This Emperor, so irresistible, and so bigoted himself, admitted that he had prostrated himself before a Vaishnava saint of Brindában.

Just fancy what the Hindu Shastras say. According to "Vishnu Purán" "a man who follows sincerely the faith of his forefathers is sure to be saved." Can there be anything more liberal than this ? Then there is another text in which it is laid down that "a sincere convert, even to a false religion, does not suffer for having gone astray." This text means that a man, who is preparaed to make such a sacrifice, as to give up his relations and friends for the sake of what

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he believes to be the truth, is sure to get his reward for his sacrifice, sincerity and love of truth.

No, India does not need to be told that we should be tolerant. But this Convention should remind us of another fact, namely, that India has a well-defined mission in the world, which is to give religion to other nations. America is distinguished for its telephones and phonographs, France for the discovery of radium, England for its great Empire. For what is India distinguished ? It is that, it gave religion to the world. And, therefore, the world actually expects that the modern Indians should follow in the footsteps of their forefathers. Don't you see how a Hindu, with only a piece of red cloth round his loins, is regarded in the West ? Such a man, though worthless, is sure to get a following. They say "Light comes from the East" and a Hindu will hear men in the Christian countries appealing to him to save the races of the West, sunk in materialism and atheism. For the West has developed a civilization which has dethroned God. Lord Beaconsfield in his "Tancred" said exactly this.

Our forefathers also expect us to follow in their footsteps, to give a religion to the intelligent atheists of the West and save them. This is then the function of the Convention, namely, to send properly organized missionaries to all parts of the world to teach the nations the principles of the religion of love, the only true religion that we have. Our forefathers sent missionaries to Tibet, to Central India, to China, to Japan, to Corea, and to America. Antiquarians say that "Guatimala" is only a a corruption of "Gautam-álaya or the abode of Gautam.

Our Buddhistic forefathers carried the banner of Gautam to all parts of the world. Let us, too, carry that of the latest Avatár Gauránga, to all parts of the world, who taught mankind that Love of God is the highest object of his existence and who further taught by practice how to attain this love !

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ANUBHAVĀDVAITA

The Oldest Vaidika system of practical Vedanta.

BY PUNDIT G. KRISHNA SHASTRI.

TIME was when this sacred land was full of sages who were Seers of the various eternal principles in nature, of the several phases of the one underlying Eternal Truth, and of the effective ways and methods of realising them and attaining the ultimate goal. Whatever they saw, from time to time, by the aid of their highly developed intuitions and otherwise, they handed down to posterity by word of mouth through an unbroken line of teachers and disciples who were trained according to the particular methods suited for the purpose.

2. The *Vedas* are the inexhaustible store-house of ETERNAL KNOWLEDGE. In them are recorded many truths that our great Seers saw from time to time, and they (the *Vedas)* teach the effective means, based upon eternal Divine Laws, for remedying such evil as cannot otherwise be remedied and for accomplishing such good as cannot otherwise be accomplished by any worldly means. In the principal *Srutis* or the 108 *Upanisads*, are to be found the most important religio-philosophical disquisitions that the disciples heard from the Seers from time to time. The *Smritis* are codes containing the rules of practice leading to the realisation of SELF and used to be taught from memory. The *Itihāsas* are ancient religio-philosophical biographies. The *Purānas* are Cyclic histories, and the *Agamas* are, so to speak, our religio-philosophical Kindergarten series. The *Darsanas* deal with the ultimate objects (or Eternal principles or categories) that our Seers saw and dilated upon for the benefit of their disciples. The *Nyāya* and the *Vaisesika* deal with the ultimate atom and its source (such atom being percievable only by *Yoga*-vision). The *Sānkhya* and the *Yoga* system tell us all about Mother Nature and Her Consort. The two *Mimāmsās* teach us elaborately about the practice of the *Vaidika* rituals and the ultimate Self-knowledge gained therefrom. These

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six systems representing the six rungs of the spiritual ladder of the ancients, are but complementary and never essentially opposed to one another. The *Yoga* is the help-mate of our ritualistic philosophy and the *Sānkhya* that of the *Vedānta*. The compound "*Sānkhya-Yoga*" would virtually embrace all the six systems, because it means "knowledge and practice"—simultaneous and well-balanced.

3. In this age of confusion and struggle for existence, this Holy Land cannot boast of many Seers of the old type. Nevertheless there are a good many of them yet, here and there, who are the custodians of the ancient *Vaidika* knowledge and practice. The ancient *Brāhmins* were mostly Seers, but long before the time of Lord *Buddha* many of their descendants, who allowed themselves to be enticed away by the pleasures of the senses, gradually began to effect a divorce between the inseparable spiritual couple 'knowledge and practice.' It reached its culminating point long before the time of *Bhatta Kumārila*. Thereafter we see a series of sectarian fights without any tangible benefit to the world. *Karma* and *Jnāna* or *Sānkhya* and *Yoga* are aptly compared to the two wings of the *Jiva-hamsa* that wants to soar high in the Heavens. By cutting off one of the wings, *Jiva* is virtually disabled from rising above the Earth. Such was really the fate of many aspirants since these sectarian fights began.

4. The *Vaidika Dharma* of our great Seers has suffered immensely by the aforesaid divorce. It was not without reason that the great *Buddha* rebuked the *Brāhmins* once assembled before him for their having degraded themselves by coveting the pleasures of the senses. Such degradation of the descendants of the sages of this Holy Land actually began from the day on which *Parasurāma* (a *Brāhmin-Ksatriya*) vowed to extirpate the whole of the *Ksatriya* race for the fault of a thoughtless *Ksatriya* who murdered his father. As a result of such extirpation (and consequent accumulation of national bad *Karma*) the caste system became perverted and more and more degenerated. Such degeneration had already reached its zenith during the time of Lord *Buddha*. This is indeed the effect of the immutable Law of *Karma*.

5. Our god *Ganes'a* is a good illustration of the hanp working in unison with the brain. 'Knowledge and practice,' 'brain and hand,' '*Brāhmin* and *Ksatriya*' must for the pro-

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duction of good results always move harmoniously and work together. Having learnt bitter lessons so far, let us hereafter at least, walk in the '*Sānkhya-Yoga*' path of our ancient seers and try to increase the number of their worthy descendants who are now but few in number, and who alone are entitled to inherit the ancient lore of *Vaidika* 'Knowledge and practice'—a national trust to be handed down unimpaired to the remotest posterity.

6. The word *Brāhmin* is indeed a sacred and fascinating one, and many who are unworthy of the name, lay claim to the honor attaching to it, and many others, like the Reynard that pronounced the grapes to be sour when it could not reach them, try to belittle it. But, we ask, how many can now live the life of a *Brāhmin*, who is a born beggar, and whose only ambition should be the highest spiritual attainment. The *Brāhmin* by his constitution may be said to be one-fourth material and three-fourths spiritual ; the *Ksatriya*, half material and half spiritual ; the *Vaisya*, five-eighths material and three-eighths spiritual ; and the *Sūdra*, three-fourths material and one-fourth spiritual. But alas ! most of the modern *Brāhmins* are more than completely material in practical life, and therefore worse than the *Sūdras*. The typical *Brāhmin* of yore with his very meagre wants and with his inborn plain-living and high-thinking, in his own way, is indeed very rare in these days of fashions, fads, vanity and never-ending bodily wants and luxuries.

7. It is only the typical *Brāhmin* that is a real seeker after the SELF. He alone is equipoised in 'knowledge and practice'. The Vain-glorious *Brāhmin* of the present time is but a spiritual profligate and a lip-philosopher, ready, too often, with his outwitting, hair-splitting and confounding theories and arguments. But the ancient *Brāhmin* teachers who possessed balanced minds, such as *Vasistha*, *Parāsara*, *Yājnavalkya* and a host of others, were staunch followers of the *Samūcchaya* doctrine. Take for example, what *Yājnavalkya* has said in his Code :—"Perceiving the self *(i. e.* seeing by meditation the *Turiya-Pratyagátman*, the individual divine Light within, the eternal Lord and Witness seated in the heart—ever ready to bestow His Grace on the devotee, the only divine guide and reliable friend of the *Jiva* or the human soul) is the highest reward obtainable from the observance in due proportion of such duties as sacrifice, right conduct, the control of the senses, non-injury, charity, and the study of the

Scriptures. Because this practice is rather tedious and troublesome, the modern *Bráhmin*—who would like to have a royal road to *Moksa*—would perhaps quote several isolated passages to prove that knowledge alone is sufficient for salvation. He may also ignore the real import of the *Srūti* passage, which says, that the *Atman* should be SEEN, HEARD, REFLECTED and MEDITATED upon. How else can the *Atman* be seen except by the practice recommended by that great *yogin Yájnavalkya*, is a question that he would not perhaps care to ponder over.

8. It is said that an aspirant for *Moksa* is not entitled to be initiated into the *Mahávákyas*, unless and until he has seen the SELF. This is in perfect accord with the principles of theory and of practice of 'the Science of Self' called Vedánta. This Science of SELF can never be found to be so perfect and practical elsewhere as in the *Vedás* and the *Vedántas*. Every other Science, known or unknown to man, is based upon it, although many of our anglicised brethren with their teachers behind them, may be induced to think that the *Vedás* and the *Vedántas* have made us a dreamy and lifeless nation and that we should therefore study and follow the Western Sociology and Political Science for our material progress and continuance as a nation. If they peruse the excellent editorial on " the Religion of China" in the *Brahmavádin* for December, 1908, they would in all probability modify their views.

"India and China are the two poles which together complete the circuit of Asiatic civilisation—two mighty centres of light and life from which have proceeded the best solutions for the many complex problems of life. India stands for the *Páramárthika*, or the spiritual ideal, for the contemplative and metaphysical power; and China for the *Vyávahárika*, for the practical manifestation of that power. Indian thought and Chinese ethics speak of one Asiatic peace; they are the different manifestations of a common Asiatic sentiment. If the end of Indian spirituality is unity with the Universal Spirit, the fulfilment of Chinese ethics is identification with humanity. "Asia is one; the Asiatic races are so many shining points in an ocean of approximations" said an Eastern writer. Therefore to study the religion of China one will have to do it through the basic elements of Asiatic life and art, through Indian spirituality. The children of the Gangetic plains have gathered up human experiences, analysed and integrated them, and presented

a scheme of life which while it secures the joy and peace of this world, ensures freedom in the next, &c. &c."

Ramachandra, the ideal king and the ideal *Vedántin*, in the *Muktikopanisad*, decided that out of 1180 *Upanisads* representing so many branches of the eternal *Vedás*, 108 *Upanisads*, that are therein enumerated by him are the most essential ones which contain the complete 'theory and practice' of the SCIENCE of SELF. By perusing any one of them at random and without a proper guide, the reader may not find in it anything valuable to him. But on reading them in a systematic way with the help of competent teachers or their works, they will be found invaluable to the student of *Atma-Vidyá*.

Daksinámúrti's disquisitions on all these *Upanisads* are recorded by *Vasistha* in the *Tattvasáráyana*, that invaluable work, which contains the cream of religious philosophy. There, it is said, in the preface to the *Daksinámùrti-Vritti* on the *Brahma Sùtras*, that *Vyása* wrote the philosophy of the first 10 *Upanisads* under the orders of *Mahádeva*, the Divine Teacher, and that none of the numerous commentators has succeeded in bringing out the real meanings of the *Sútras*, and that he would, therefore, mainly deal with them in his *Vritti*. The names of some old commentators are mentioned there and their general defects pointed out. There we do not find the names of any one of the modern commentators. The modern *Vedantins* are perfectly in the dark as regards the ancient *Arsa* disquisitions on the 108 *Upanisads*, that are found in the *Tattvasáráyana* and other works. No system followed by the modern *Vedántin* is, at any rate, older than 1,000 and odd years. India, the land of *Brahmavádins* and *Brahmavádinis*, was never without a complete and systematic SPIRITUAL SCIENCE, both theoretical and practical. *Sankaráchárya* and other modern theologians have done as much as could be done to the people of the times in which they flourished. Let the student patiently read and digest the whole of this *Tattvasáráyana* with an unbiased and devoted mind and he will then find that these statements are amply verified. He will also find that the *Brahma Sùtras* of *Vyásáchárya* which are commented upon by different persons in different ways are, after all, only the theory of the SCIENCE OF SELF, and that further elaborations with their practical side should be sought for elsewhere. *Vyásáchárya* has written it in the

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Bálapáthakrama, like a primer intended for students who are beginners. Unless the student reads and understands the whole, he will be a one-sided *Vedántin*. He can never hope to understand both the theoretical and the practical side completely.

The followers of the different systems of *Vedánta*, who have got only portions of the Eternal Truth, should, therefore read and digest the 108 *Upanisads* for the sake of realising the entire Truth, of which the clearest expositions are to be found in the *Tattvasáráyana* and other valuable works.

The more important systems of *Vedántadarsana* that are well known and that have numerous followers in Southern India and elsewhere, are the *Dvaita* of *Anandatirthácharya*, the *Visistádvaita* (*Vaisnava*) of *Rámànujáchárya*, the (*Saiva*) *Visistádvaita* of *Srikanthácharya* and the *Advaita* of *Sankarácharya*; but the most important system of the *Vedánta*, which is eclectic in its character, which is the least known and the most valuable one to the student of comparative religion, which is based upon *Tattvásáráyana* and which has only a few followers is the *Anubhavádvaita* or the *Sánkhya-Yoga Samūcchaya* system of *Appayadiksitácharya*.

'All these systems of *Vedánta* have existed from time immemorial and have been taught and re-taught age after age until they were obscured. The doctrines of all these systems lie scattered throughout the 108 *Upanisads* and other Scriptures. When a system is obscured a competent teacher appears on the stage, picks up the various authorities on which it is based, arranges them in their proper order and thus restores that system to its original state, so that it may be useful to those persons whose minds can comprehend only so much of the Truth. When a few people comprehend that portion of the Truth they first admire it and then, with a righteous desire to share it with others, begin to propagate it. In doing so they meet with opposition from those who have known a little more than that partial Truth. Then will step in dogmatism on both sides and quarrels and uncharitable criticisms will be the natural result. Thus the followers of the different systems of *Vedánta* have been fighting over their respective bits for several centuries.

One who is no party to the quarrel, who knows what portion of Truth is contained in each system and who is free from dogmatism can alone reconcile the parties to all

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these systems. Such a reconciliation is necessary in the interests of all, for their learning the other portions of Truth. *Tattvasárayana* will at least teach them toleration and modesty and encourage comparative study, if they think, in their present haughty state, that it cannot teach them anything else. If it can do this, why should not the *Vedántins* approach it, settle their internal differences and set their minds on learning more from each other.

No authority should be rejected as minor or major and none should be put down as more ancient or more modern on the strength of the conclusions of sectarians, who work on different lines, regardless of Eternal Truth. I am convinced of the fact that all the 108 *Upanisads* are equally important authorities to appeal to for this purpose. I do not believe for a moment in the correctness of the statement that the first ten *Upanisads* alone are important and that the rest are only minor ones. No modest and sincere seeker after Truth will ever consider them as minor *Upanisads* after he has closely read the three *Kándas* (the *Jnána*, the *Upásaná* and the *Karma*) of *Tattvasárayana*. For the benefit of such seekers after God, a free translation of the abstract of each of the said three *Kándas* as found in the Sanskrit original (*i.e.*, in the closing chapter of the *Karma Kánda*) is given below :—

Abstract of the Jna'na Ka'nda.

"That infinite *Nirguna Brahman* which has the privative attributes of *Sat*, *Chit* and *Ananda* as opposed to non-existence, non-intelligence and non-bliss ; from which the *Jìvas* ; have sprung up ; which is the *Ultimate Cause* of the Universe and its Lord (*Saguna Brahman*) ; which is below that *Nirgunátita Brahman* which is beyond the reach of speech and mind, should be known as the One Being which is at the back of all, without a second. No state is attributed to it because it is beyond the three states (of waking, dreaming and dreamless sleep). Being the 'Witness' of the three kinds of *Jìva*, it is said to be no *Jìva*. Being devoid of the three bodies, it is said to be bodiless. Being full of knowledge, it is said to be devoid of ignorance. A portion of that *Brahman* alone having become *Jìva*, always thinks and grieves, that "I am the doer, I am the enjoyer." All the rest, which are the creations (or rather, emanations) of *Màyà* and *Avidyà*,

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including the Universe and its Lord, are non-eternal. He who, by means of his past virtues, knows this ; who is possessed of discrimination and non-attachment ; and who has seen the SELF within the body, is entitled to hear more about the SELF. He should take instructions from a good teacher regarding the formula 'That thou art.' The word 'That' denotes the Lord who is joined to *Máyá*, but aims at that *Nirguna Brahman* whose attributes are Truth, Knowledge and Bliss. The word 'Thou' denotes the *Jìva* who is subject to *Avidyà*, but aims at that *Kútastha* (or the supreme One) who is *Nirguna*, and seemingly subtile in his nature, and who is known as *Pratyagàtman*. The other word 'art' while denoting the identity of *Jìva* and *Isa*, virtually aims at that of *Kútastha Brahman* By hearing this from his teacher one frees himself from the bondage of ignorance. By means of discriminative knowledge produced by constant reflection on these teachings, he frees himself from doubts, and then through the world of *Brahmà*, gradually attains *Moksa* which knows no rebirth. He enjoys comfort after he has known that 'I am the *Pratyagàtman* who is the witness of the body, *Indriyas*, *Manas*, *Buddhi*, and the Void ; and who is free from decay.' When the superimposition of SELF on the body is known by means of the knowledge of the indentity of SELF and *Brahman*, he enters *Brahman* through the Sun and enjoys bliss. Only when one knows the decayless and deathless SELF whose nature is *Sat*, *Chit* and *Ananda*, that one is saved from sinking in the ocean of *Samsàra*, subject to decay and death."

Knowledge is then extolled and the study of the *Vedas* the *Vedântas* and the performance of various ceremonies, sacrifices, devotion, pilgrimage, *Siddhis*, etc., are said to be useless without the dawn of SELF knowledge. Desires which are wordly and heavenly are said to linger in the minds of men and *Devas* only until the dawn of the knowledge of the *Brahman*. After acquiring the knowledge "I am the *Brahman*," one is freed from ignorance and doubt, and also from all *Sanchita Karma*. He then becomes pure.

"He who knows that he is not *Annamaya*, not *Pràmamaya*, not *Manamaya*, not *Vijnánamaya*, not even the fifth which is *Anandamaya*, *i.e.*, the state of deep sleep ; but that he is the sixth one, who is the Brahmic SELF, full of bliss ; (such a man) at his death, reaches, through the path of the *Devas*, the seat

of the *Brahman*, even though he may lead only an ordinary life in this world. One should know that he is not the elements or their qualities, but that he is that *Sat-Chit-Ananda* which is at the back of all effects and causes."

Then follows the teaching of the *Advaita* doctrine of superimposition. Then the three theories of the *Vedànta*, viz., *Arambha*, *Parinàma* and *Vivarta*, are considered. It is said that all these three theories are true and that they should be studied in their due order. But the second one, known by the name of *Parináma* or evolution, is taught as the most acceptable of all. *Kàmya-Karma* and *Sagunopàsaná* with selfish motives, are deprecated.

At the beginning of the *Upàsana Kánda*, *Brahma* says: "I have now heard the *Jnána Kánda*, and I think I have nothing more to hear." Then *Daksinámurti* replies: "Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the *Upàsana Kàndá*, and then know how to put those theories into practice. The same question is put at the beginning of the *Karma Kànda*, and *Brahmà* is there told that he has still to hear the *Karma Kándá* to enable him to practise more and more, and to realise the Truth. So, a knowledge of the theory, a knowledge of the methods of practice, and direct realisation by practice, are three different things, and they are respectively taught in the *Jnàna*, the *Upàsanà*, and the *Karma Kàndas of Tattvasàràyana.*

The *Advaitins* are mostly satisfied with the *Jnàna Kànda* alone or in many cases, with the portions of it treating of the *Nirgunàtita Brahman;* whereas the *Visistádvaitins* are fully satisfied with the *Saguna* portions of the three *Kàndas*; but the *Anubhavàdvaitins* are satisfied with both the *Saguna* and the *Nirguna* portions of the three *Kàndas.* This is one way of expressing their differences. We may also put the same in another form. The *Advaitins* are satisfied with the mere theoretical knowledge of the *Nirguna* and the *Nirgunàtita;* and hope thereby to attain *Jivanmukti.* This is very aptly compared to the satisfaction of tasting a fruit seen reflected in water from the branch of a tree close by.

अनुभूतिं विना मूढ़ा इथा ब्रह्मणि मोदते ।
प्रतिबिम्बितशाखाग्रफलास्वादनमोदवत् ॥

The *Visistàdvaitins* are satisfied with the knowledge, practice and direct realisation of the *Saguna.* Whereas the *Anubhavàdvaitins* only are satisfied with the knowledge,

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practice and direct realisation of the *Nirguna Brahman.* They do not mind the *Saguna* and the *Nirgunàtita,* as through the former, liberation cannot be secured and as the latter, is beyond the reach of speech and mind. The *Anubhavàdvaitin* works on with his *Nirguna* until his *Jivanmukti* and *Videhamukti* are ensured.

ABSTRACT OF THE UPA'SANA' KA'NDA.

"The *Jnána Kánda* ends with *Sravana* and *Manana* (*i. e* ; with hearing and reflection). The aspirant should practise meditation (or *Nididhyásana*), after obtaining the discriminative knowledge "I am the Brahman" by means of *Manana* (or reflection). *Upásana* is nothing but constant meditation on the identity of SELF and the *Brahman.* This meditation called *Nididhyásana* entirely removes *Viparyaya (i.e.* obstructions, errors, or misconceptions). As intensely and rapidly as meditation is practised in the manner herein taught, so intensely and rapidly does the LIGHT (or *Jyotis*) manifest. According as the manifestation of LIGHT is, so is the removal of veils. On the entire removal of veils the aspirant gets a complete view of the Supreme Light, and experiences full bliss after overcoming all sorrows. Owing to the identity of the thing meditated upon and himself, the aspirant attains liberation in life, being freed from *Sanchita* and *Agámi Karmas.* Just as knowledge is enforced in the *Sruti* by means of commandments, even so is *Upàsaná,* undoubtedly, enforced in the *Srutis.* This *Upàsana,* coupled with *Jnàna,* being the seventh stage of *Yoga,* the wise do not see any difference between the meditator and that meditated upon. That *Nirguna Brahman* which is the Source of *Màyà* and all other effects, and which, is the Final Peace, is verily said by the *Srutis* to be the only Being to be meditated upon. He is liberated who meditates thus : 'I am that Non-dual *Brahman* which supports all, which needs no other support, and which is centred in *Pranava.*" Just as the *Brahman,* which was originally devoid of parts, or differentiation, ultimately became *Jiva* by the process of evolution, even so does the differentiated *Jiva* become the *Brahman* by means of this *Yoga* (or *Upàsanà*). This very same *Upàsanà* or the highest meditation on the indentity of the SELF and the Supreme Being, is taught by means of *Gàyatri* and other mighty *mantras.* That meditation whereby the identity of the meditator and the thing meditated

upon is accomplished, is the only means of SELF-experience. The *Vedànta* holds that he who knows the *Brahman* perfectly well, is the only one who is entitled to practice this meditation. The method, or process, by which this meditation is to be carried on, is also given in full detail there. During meditation, the mind, on account of its previous impressions, will run after external objects. The wise man should then repeatedly meditate upon the *Brahman* by controlling the mind by means of arguments and non-attachment. He will not feel the practice tiresome as he will soon experience Bliss. When, by the practice of such meditation, the *Jiva* is absorbed in the *Brahman*, then the *Pràna*s, which support the *Jiva*, are agitated. When the *Pràna*s are absorbed, the *Nadis*, which support the *Pranas*, are agitated. When the *Nàdis* are absorbed, the body which supports the *Nàdis*, is agitated. Just as when a pole firmly fixed to the ground is shaken, the ground also shakes, even so is the body shaken and exhausted. But such indications are seen only in those who are novices and slow in practising. Whereas in the case of the devotees of the highest order, no such indications are seen because they do not need great efforts in controlling the mind. If the student meditates upon *Paramàtman* by conceiving Him as bright as the midday Sun, then he becomes capable of realising that his Atman pervades everything like the all-pervading Ether. The *Srutis* and the Smritis teach this very idea in the words "As one wills so one becomes." Let one hear the meanings of the *Mahàvàkyas* constantly and let him also intensely reflect upon those meanings continually, for he can never hope for liberation without this *Upàsanà*. By the knowledge of the identity of the SELF and the *Brahman*, the mind can never be absorbed (or annihilated), but it can, by means of this meditation (or (*Upàsanà*) be absorbed with the *Pràna*s and with the *Indriyas* along with it. By this meditation on the SELF as the *Brahman*, which is at the back of the universe, the SELF will naturally take the form of undivided bliss, and as soon as the veil of darkness is removed, the SELF-effulgent *Atman* becomes visible. Let it not be doubted that, that *Nirguna* which is beyond the reach of speech and mind can be conceived by the mind. We are not speaking here about that *Nirgunàtita* which is formless and which is at the back of the *Nirguna*, because It can never be conceived by the mind. The *Nirgunàtita* is the One which even transcends the *Moksa* state. We speak of that *Nirguna* alone, which is non-dual and *Sat-Chit-Ananda*

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by nature, and which is the seat of *Moksa* itself. If this *Nirguna Brahman* be meditated upon as directed, with a pure mind, then the knots of the heart will be entirely loosened. No amount of hearing about the non-dual nature of the Self and no amount of reflection will ever enable any one to realise the said *Brahman* without this meditation on the *Brahman*. Hundreds of *Srutis* and *Smritis* proclaim the necessity of *Brahmadhyána*. Then, how can one directly cognise the Brahman by mere argumentation? Deplorable indeed is the ignorance of those who profess to follow the *Vedántic* teachings which pre-eminently urge the necessity of meditation, and who, at the same time, contend that knowledge alone is sufficient for *Moksa*. By this *Upàsanà* alone can one get rid of the various kinds of distractions and remove veils and by it alone can one annihilate the mind, and attain *Jivanmukti*. Even some amongst those who know this perfectly well, are deluded. They think that after the dawn of knowledge, nothing more has to be done. After duly considering what is secondary and what is essential, the wise have come to the conclusion that knowledge is secondary and *Upàsanà* essential. If one will not admit that knowledge is secondary to *Upàsanà*, then surely will his *Indriyas* become uncontrolable. Owing to such waywardness many sins will be committed. What is the use of his knowledge when he commits all sorts of sins? If knowledge is considered secondary, then it will be used for purposes of *Upàsanà*, which will arrest the torpidity of the *Indriyas*.

In the *S'rutis* it is declared: 'That the disciple ought to hear the teacher only after beholding the SELF, that he should then reflect on those teachings, and then alone should *Nididhyàsana* (or abstract meditation) be practised.' When such is the declared order, how can one say that *S'ravana* or hearing is the last thing? The knowledge necessary for *Karmamukti* is obtained by *S'ravana*. The perfect knowledge necessary for *Jivanmukti* is obtained by *Upasana*. The best among the wise, who alone know the method of realising the SELF in the *S'astraic* way, attain *Jivanmukti* by their practice, and not those who cheat the world. They are cheats who say that, that formless Brahman which is beyond the reach of speech and mind, can be reached by words, that It is endowed, with privative attributes, that It should be known by those who desire *Moksa*; and who also say that, that *Brahman* whose form is Intelligence (or Light)

is *Saguna* and that It is, on that account alone, fit to be meditated upon. Those who thus discourse upon the *Aru'pa Brahman*, having lost their intellect, are sure to fall into miseries owing to their waywardness. The *Jivanmukta* who meditates upon the identity of the SELF and the *Brahman*, reaches that *Arupa* state, on the loss of his *Pràrabdha* body. The wise man shall, therefore, with the idea "I am the *Brahman*," meditate upon that *Nirguna Brahman* whose form is Intelligence, and who is the object of perfect Knowledge. That *Brahman* which is recommended to be known should alone be meditated upon. That which is not recommended to be meditated upon is the one which cannot be known."

ABSTRACT OF THE KARMA KA'NDA.

"In the *S'rutis* and the *Smritis* are mentioned three kinds of *Karma* (or religious practices), *viz.*, *Nitya* (obligatory), *Naimittika* (occasional) and *Kàmya* (optional or those performed with motives). Out of them, the *Kàmya Karmas* are to be rejected altogether by those who aspire to *Moksa*. *Naimittika Karmas* ought to be performed even by *Yogins* who are *Jivanmuktas*, and the *Nitya Karmas* ought to be performed either for the good of the world or for one's own good: *Agnihotra* and others, are *Nitya-karmas*, and they ought to be performed for preserving one's own *Asrama* or order of life. Until the *Jivanmukta* reaches the state of *Ativarnas'ramin* (*i.e.* one who has gone above castes and orders of life), and until he attains *Videhamukti* he ought to perform *Nityakarmas*. As the highest liberation called *Videhamukti* depends upon the performance of *Nityakarmas*, it follows that, that *Mukti* is born of *Karma*. Or because that *Mukti* is attained by means of *Nirvikalpa* and other *Samádhis*, it is said that it is born of *Karma*. That *Samàdhi* which should be practised by a *Jivanmukta* and which is even superior to *Upasana* is a mental *Karma*. Even *Upàsanà* which is only a form of meditation is a mental *Karma*. What will *Jnanins* attain if they will neither practice *Dhyana* nor that *Samadhi* which removes *Samsàra*? The *Upasakas*, too, without thinking of their own downfall, neglect the *Karmas* pertaining to their respective orders of life. *Nityakarmas*, etc., are the external *Karmas*, and *Samàdhi*, the last internal *Karma*, that should be performed for the sake of *Videhamukti*. He who does not perform his *Nityakarmas* loses his caste status, and

he who has no such status is not entitled to *Mukti*, even nominally. Only he who belongs to his *Asrama* or order of of life, is allowed to undergo *Sravana*, *Manana*, and *Dhyana*, but not that sinner who does not pass through any kind of discipline. Those who, on account, of their delusion, do what they like of their own accord, and neglect to perform the duties pertaining to their order of life, are said to be violators of the *Vedic* injunctions. Even though one has attained *Jivanmukti*, one has to meet with sorrows. To avoid those sorrows he is ordained to follow the observances pertaining to his order of life to the last. By merely following the observances pertaining to the order of life to which one belongs, sorrow cannot be avoided. This can only be removed by *Samàdhi*, and *Samadhi* is impossible without the help of some *Asrama*. Even a *Jivanmukta* should always practise *Samadhi* along with his *Asramáchara* for the sake of attaining *Videhamukti*. Whether one be a student, a householder, a hermit, or an ascetic, one should, until he forgets his body, diligently perform the *Karmas* pertaining to his *Asrama*. All those that do not perform the unselfish deeds that are ordained by the *Srutis* and the *Smritis*, are sinners. It is not right to say that, because a *Jivanmukta* does not desire to attain *Videhamukti*, his observing the *Karmas* is useless. Even if such a *Jivanmukta* neglects his *Karmas*, he will become wayward, will meet with downfall, and will then become the chief among the violators of *Vedic* injunctions. If you hold that it is reasonable to say that ignorance is the cause of bondage, and knowledge that of release, but that it is not reasonable to say that *Karma* is the cause of both bondage and release, then I should say in reply : The cause of bondage is the action done with desire or motive ; the cause of release is the desireless action which is never to be deprecated. By the *Upàsanà* spoken of before, one becomes the knower of the *Brahman* (or *Brahmavid*). For attaining the conditions of *Brahmavidvara*, *Brahmavidvariya*, and *Brahmavidvaristha*, one should, with *Vairágya* perform the higher *Samadhis* known as *Nirvikalpa*, *Nissankalpa* and *Nirvrittika* respectively. He who thus reaches the condition of *Varistha* and remains in the seventh stage (or *Bhumi*), will in a short time attain the *Nirvàsana* state, that is, the state which is beyond the reach of all speech and mind, which is devoid of all relative opposites, and which can only be described by negations. Of what use is that Unknowable and Unknown to the hearer when it is impossible to

describe it by authorities or reasoning. One should therefore try to understand that *Brahman* alone which can be directly cognized by means of *Samàdhis*, Which is True Knowledge and Bliss, and by knowing Which *Moksa* is attained. He whose mind is absorbed in that *Brahman*, whose form is One Undivided Bliss, is, undoubtedly, liberated. The *Videhamukta* enjoys permanent SELF-Bliss by means of the highest *Samádhi*. He does not experience anything else—no, not even in the least—besides Self-Bliss. By the experience of SELF-Bliss alone the *Muni* (silent man) attains supreme peace, and having reached the condition of *Varistha*, rests extended on the ground like *Ajagara* (a huge snake). Then having attained *Videhamukti*, he gives up even his previous behaviours (like a child, a mad man, a ghost, etc.) and becomes motionless. He is a great man in this world who has so forgotten his body as not to feel the effect of *Prárabdha* which has been completely worked out. By *Karma* is *Karma* generated, by *Karma* is *Karma* destroyed, and by *Karma* is attained the *Akarma* state (or absence of *Karma*) by means of which is attained that Bliss, which is due to no *Karma* whatever. Some *Karmas* are to be rejected, some are to be accepted and some are such as are neither to be rejected nor accepted. The seed of *Akarma* is *Karma*, and the seed of *Karma* is *Akarma*, hence the wise man should always depend upon both. When *Jiva* who is the doer is totally lost, by means of *Samàdhi*, in the *Brahman*, Which is Intelligence (or Light), Which is devoid of doubts and Which is Eternal, then, whatever may be the effects of merits and demerits of the doer, all of them become extinct. There is no doubt of this. Thoughts, devotions, *Yogas*, meditations, bodies, *Samsàra*, the *Indriyas*, the *Manas*, the *Pránas*, *Avarana* (nescience), intelligence, matter, animal species, men, *Devas*, *Brihaspati*, *Brahmá*, *Visnu*, *Siva*, *Prakriti* and the whole Universe are due to *Karma* alone. He is liberated who, fully knowing this, avoids *Karma* by depending upon *Karma*. *Karma* is capable of releasing him who is bound to this *Samsàra* by *Karma*, in the same manner just as the elephant which has fallen into a pit can be raised by another elephant. What is the use of *Vedàntic* knowledge to him who is subject to *Samsàric* pains, and who yet will disregard *Samádhis*. That *Karmin* is very rare in this world who, having cast off *Ajnana* (ignorance), *Avarana* (veil), and *Viksepa* (projection of thougnts), which are the seeds of *Samsáric* pains, remains, by means of *Samádhis*, as mere SELF. To those who diligently perform

obligatory rites such as *Agnihotra*, etc., and who also perform the internal *Karma* called *Samàdhi*, there will be no decay whatever. He who has reached the condition of *Jivanmukti*, shall perform, until his death, the obligatory rites, and the *Samàdhi Karma*. If that wise one desires to attain *Videha-mukti*, let him always perform *Samadhi* by depending upon the hundred and eight *Upanisads*."

From many facts connected with the subject we are led to conclude that this great work is the basis of all the Hindu systems of philosophy. It has frequently happened that the commentator has made the problem appear more difficult by his self-colored explanations, and it is merely in these explanations of the great basic truths that the differences between any two systems consist, which seem to be so much at variance with each other. Each of the great teachers chose a portion of the whole Truth as his great Truth; he amplified it and clothed it in suitable language; he ignored the truths he did not choose to explain.

The teachings of *Ráma Gita*—such as, for example, the origin of *Jiva*, the imperative necessity of meditation on and the realisation of the Divine SELF within, of *Nirguna-Dhyána* and *Samádhi*, the mention of *Saguna*, *Nirguna* and *Nirgunátita Brahman*, etc.—will, no doubt, sound like rank heresy to the *Advaitin*. There is no doubt of the fact that the *Anubhavádvaita Vedánta*, which has a very large literature of its own, is based on *Tattvasárayana*, and more especially on *Ráma Gita*, *Adhikarana kanchuka* and *Anubhuti Mimamsa*. Those who differ from the opinions expressed in this work on doctrinal and other points will do well to carefully study the said literature without bias before arriving at their conclusions.

The *Anubhavàdvaita* (the enjoyment of the Bliss of the SECONDLESS) which, for purposes of practical realisation, recognises "Multiplicity in Unity" (or as the *Vedantin* would put it—*Svagatabheda*), is based on the teachings contained in the 108 *Upanisads*, and on *Tattvasarayana* which contains their connected disquisitions. This *Tattvasarayana* is the complete *Vaidika* philosophy taught by that Teacher of teachers—*Daksinamūrti*—to *Brahmá*, and handed down to us by *Vasistha* through an unbroken line of teachers and disciples.

Ramanujacharya claims to have based his system on the "*Bodháyana-vritti*" which is not now available to us for refer-

ence, whereas *Appayáchárya* claims to have founded his system on "*Daksinámúrti Vritti*," which is now available to us with an excellent commentary called *Adhikarana-Kanchuka*, by the great *Appayadiksita*, the author of "*Siddhàntalesa Sangraha.*"

In his invaluable commentary in Tamil, on "*Ráma Gitá*" (ch. xii., verse 7.), *Appayachariya* states the following with reference to the description of *Sri Ràma's* Cosmic form which is unlike the (Cosmic) Universal form shown by him in his subsequent advent, to *Arjuna*, who was perhaps not so much advanced as *Hanumána* in spirituality :—

The *Mahanarayanopanisad* teaches that *Nárúyana* has four aspects. viz. :—1. *Ananda-paripaláka-Narayana* who is the Lord of *Vaikuntha* ; 2. *Páda-Nárúyana*, the *Kárana Múrti* ; 3. *Vibhúti-Nárúyana*, the Supreme *Kárana Múrti* ; and 4. *Adi-narayana* who is the *Visvarúpin* under reference. Of these four, each preceding one is the effect of each succeeding one, which is its cause. *Máyá* too is four-fold when considered from the stand-point of the gross, the subtle, the Causal and the *Turiya* states. As the effects of the *Màyà* of each succeeding one are said to be real to the preceeding one, *i.e.*, the effects of the *Máyá* of the second aspect of *Nárúyana* being real to the first, and those of the third being real to the second, and so on, the *Máyá* of the great grandfather of the Lord of *Vaikuntha*, will be real even to the *Varistha Yogins*, possessed of the knowledge of the *Akhanda-chidákàsa-svarúpa* which is the *Paramárthika-Svarúpa* of *Adi-nàrúyana*, until they give up their bodies,"

Take another quotation from "*Bàlabodhini*" a hand-book of *Anubhavádvaita* for the advanced student :—

"In the *Varáhopanisad* it is stated thus :—He who understands the 96 *Tattvas* and he who comprehends the Divine SELF which transcends them, and which is described as Existence, Intelligence and Bliss, is liberated from the bonds of matter. Again it is said in the 2nd chapter of the same *Upanisad*, that by pleasing the Lord of the Universe, by fully discharging the duties pertaining to his order of life, whatever it may be, the aspirant will be in possession of the necessary qualifications, *viz.*, discrimination, etc. These qualifications (as understood by the *Advaitin* and the *Anubhavádvaitin*) are : (1) the knowledge that *Nirguna Brahman* alone is Eternal and True, and that *Isvara* who is *Saguna Brahman*, and all else below him, are non-eternal ; (2) entire in-

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difference to the enjoyments of this and all other worlds ; (3) the mastery over the powers of the organs, complete self-control and perfect faith in the Science of SELF and the teacher who imparts that knowledge ; and (4) the desire to attain *Kaivalya* as opposed to the four kinds of salvation such as *Sálokya*, etc."

In the case of the *Dvaitin* and the two *Visistádvaitins*, these aims and qualifications are of a limited nature. They want to attain to the *Saguna Brahman*. The followers of *Mádhvácharya* are satisfied with *Sálokaya* ; those of *Rámánujachàrya* with *Sárūpya* ; and of *Srikanthácharya* with *Sàyujya*.

Though the *Advaitin* and the *Anubhavàdvaitin* have one and the same ideal before them, yet they differ in their methods of attaining to it. Between the qualified monism of *Srikanthachàrya* who aims at *Sayujya*, and the rigorous absolute monism of *Sankaracharya* who aims at *Kaivalya*, there are several steps that are ignored by both parties. *Appayádiksitácharya* tells the student that *Sankaràcharya* has taken a big jump from *Sayujya* to *Kaivalya*, that any student following him blindly will only have a serious fall, and that he should therefore find out the steps leading him to such a summit. In other words, the *Anubhavádvaita* supplies the missing links between the teachings of any two of the *Achàryas* referred to in this paper. All these *Achàryas* are right and if one would understand them aright in the light of the 108 *Upanisads*, one would find that each of them has helped him a little in his upward march. *Vedántins* call him alone an *Achárya* who has commented upon the *Prasthánatraya*.

None other than the comparative student of the *Vedànta* can convince the *Dvaitin*, the *Visistàdvaitin* and the *Advaitin* that such, in fact, is their real position. The *Anubhavadvaitin* could convince them, but there are many difficulties in the way. He will not, in the first place be heard, because those who rise above dogmatism and petty prejudices are very few. Only in exceptional cases, can one get over personal considerations as well as pre-conceived notions. Honest enquiry and patient study too are wanting in many. In these circumstances the best that can be done is for the *Vedantins* to read and digest *Tattvasarayana* and make a patient study of the 108 *Upanisads* and the *Sankhya-Yoga Samucchaya* works that the late *Appayadiksitacharya* has given to the world. The 108 *Upanisads* are classified under three

heads according as they refer to *Brahmā*, *Visnu*, and *Siva* in their *Kārya* as well as *Kārana* aspects. The first ten *Upanisads* treat only of the theory of the *Vedānta* ; the rest of the 108 *Upanisads* deal with the practical side of it. The two kinds of *Visistadvaitins* will cease to quarrel with the *Advaitins* if they study these *Upanisads* with the help of the teachings scattered over the pages of *Tattvasarayana* and other numerous works based upon it. The *Advaitins* too will find much in them to study.

The *Anubhavadvaita* chiefly deals with the 7 planes of matter and spirit ; the *Yoga* of 15 limbs ; the 6 higher *Samadhis* ; the 256 *Mantras* of the *Pranava* ; the respective merits of of *Jivanmukti*, *Videhamukti*, and *Sadehamukti* ; the doctrine of grace and of the birth and evolution of souls, and the highest *Sánkhya* and *Yoga* teachings. Numbers one to thirty-two and their multiples play a prominent part in it. The doctrine of the necessity of unselfish *Karma* for spiritual progress, in all its details ; of highly evolved souls, of the dual aspect of the *Manas* ; and several other teachings, not very clearly stated in most of the current works as well as in the other system of *Vedánta*, are found very clearly propounded in the *Anubhavadvaita* literature.

The Fatherhood of God and the brotherhood of man is recognised by all the great religions of the world, but Hinduism is the only religion that recognises the Motherhood of God and the sisterhood of woman. As children of the Most High, every one is entitled to inherit the Kingdom of Heaven. Unless we realise our divine sonship or daughtership with the help of the *Vedanta-darsana* and then be in possession of our Divine Kingdom within, we can never hope to share the eternal life, knowledge and bliss of our Heavenly Parent. The following important extracts taken from the so-called minor *Upanisads* contain certain axiomatic truths on which *Anubhavádvaita* (or the realisation of the SECONDLESS) mainly depends. They mark out the ways and means by which alone we can practically realise the divine element within us—called *Khanda-Pratyagatman* (the son of God)—and then through that divine mediator be able to commune with God and be entitled to His Grace, in order to be able to work out our *Karma* more easily and quickly. Jesus too who was evidently one of the great saints of the East, emphasised this point in particular ; and his followers did not perhaps correctly comprehend him, because they restrict the sonship

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to him alone. *Pratyagátman*, the divine ray or Light (within every one of us) is the son of God. Every aspirant is entitled to and must of necessity attain to Christhood. This can more easily and surely be achieved by the methods prescribed by the sage *Yájnavalkya* and others. "*Jivachintamani*" of *Appayachárya* and "Human Soul" by Wilton Hack may, in this connection, be read by the student with much advantage, as they are the only available books, at present, which clearly deal with this *Pratyagátman* and its importance.

While commenting on *Sutra* 16, *Páda* 4, *Adhyaya* III., of his *Anubhuti Mimamsa*, *Appayadiksitacárya* quotes the following from one of the 108 *Upanisads* :

"*Parasakti* first emanated from the Existent-Intelligent-Blissful One. This in its inseparable dual aspect is called *Sapratiyogika* (*i.e.*, *Nirguna Brahman*). [For purposes of reference I will call this No. I.]. Thence emanated *Prakriti*, a part of this *Parásakti* ; and the *Brahman* reflected in this *Prakriti*, is known as *Purusa*, who is inseparably united to that *Prākriti* [I will call this *Prakriti-Purusa* No. II.]. Thence emanated *Avidya*, a part of *Prakriti*, and the *Purusa* reflected therein is called *Jiva* [I will call this No. III.]. Thence emanated two kinds of *Máyá*—the one, a part of *Prakriti* ; and the other, a part of *Avidyá* ; and the two *Purusa*s reflected therein are the two *Isvaras*—the one *Svayambhu* or self-created [I will call this No. IV.] ; and the other *Adhikárika* a highly evolved and perfected *Jiva* who becmes a functionary in future Cycles [I will call this No. V.]."

No. III, is one of those countless sparks that came out of No. II. No. V. is said to be one of those *Jivas* who become highly evolved and perfected in the course of many cycles, through knowledge and *Karma*. From this you can understand that the *Anubhavádvaita*, unlike the *Advaita* and the *Visistádvaita*, teaches the doctrine of birth and evolution of souls.

To the *Dvaitin* and the *Visistádvaitin*, the *Brahman* is *Saguna* ; to the *Advaitin* It is both *Saguna* and *Nirguna*, and to the *Anubhavadvaitin*, It is *Saguna*, *Nirguna*, and *Nirgunátìta*. *Saguna* is that aspect of *Brahman* in which the *Káryagunas* (differentiated vibrations of *Sattva*, *Rajas* and *Tamas*) play their part ; *Nirguna* is that aspect wherein there are no *Gunas*, but only the *Kárana Gunas* (*i e*, *Sat*, *Chit*, and *Ananda*) ; and *Nirgunàtita* is that aspect which transcends the said *Karya* and *Kárana* gunas : and which is our

unknowable and unknown. This is clearly stated in Chapter XI. of of "*Ráma Gita*," and those who have any doubts may refer to it.

The *Sánkhya Shástra* is satisfied with 24 categories, but the *Yoga* has one more, *viz.*, *Isvara*. The *Sánkhya* which is satisfied with its *Pradhana* as the highest principle, and *Yoga* which is satisfied with its *Isvara* as the highest principle, are both rejected by the *Advaita Sástra*, which is satisfied with its *Nirguna Brahman*.

The *Anubavādvaitin* accepts the 24 categories of the *Sankhya*, and the 25th of the *Yoga* and has two more categories besides (See *Jivachintāmani* for further particulars). He applies the term "KEVALA-SA'NKHYA," or mere *Sānkhya*, to the *Advaitin* who works for the intellectual realisation of his *(Anubhavādvaitin's) Nirgunātita* which is the *Nirguna-Brahman* of the *Advaitin*. [*Sānkhya* here means *Vichāra* or *Jnâna*]; then he applies the term "SA'NKHYA-YOGIN" to himself. as he works for the intellectual and spiritual realisation of his *Nirgunātita Brahman*; and the term "KEVALA-YOGIN" he applies to the ordinary *Yogin* who works merely for the spiritual realisation of the *Nirguna* (or middle) *Brahman*. The *Dvaitins* and the *Visistàdvaitins* are persons who work for the four kinds of salvation *Sālokya*, etc. pertaining to the *Saguna*. One has. therefore to study carefully what *Kevala-Sànkhya* is, what *Sānkhya-Yoga* is, and what *Kevala Yoga* is, before one can thoroughly understand the *Anubhavādvaita* system. The two works that can be safely recommended for such study are the "*Bālabodhini*" (which is intended for a child-like or *Bāla-Jnāni*), and the *Yoga-Sāra*, an exhaustive work on the higher systems of *Atma-Yoga* both by *Appayadiksitāchariyā*. The former is now published and the latter is not.

The *Advaitin's Nirguna Brahman* includes, in fact, the *Nirguna* and the *Nirgunātita* of the *Anubhavādvaitin*. They are in other words, the two aspects of the *Advaitin's Nirguna Brahman*. *Manas* is said to be dual in its nature—the pure and the impure; or the *arúpa* and the *sarüpa*. That *Nirguna* aspect which can be realised by the pure *Manas* is called the *Nirguna* of the *Anubhavàdvaitin*. That which is incomprehensible even to the pure *Manas* is by him termed the *Nirgunātita*.

According to the teachings of the *Mahānārāyanopanisad*, the *Brahman* is said to have three aspects or is said to be triune or triple in Its nature.

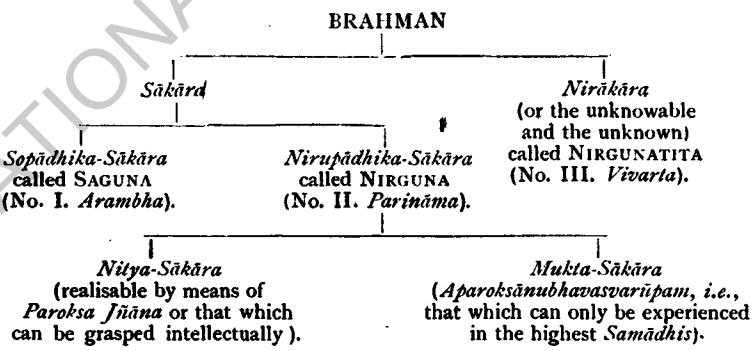
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"The FIRST or the *Saguna* aspect of the *Brahman* includes (I), the *Isa*, who is the cause of the origin, etc ; of the *Samsāra*. This *Saguna* is said to rest in the first or the *Avidyā-pāda* of the *Nirguna Brahman*, which is said to have 4 *pādas*. The SECOND or the NIRGUNA aspect of the *Brahman* rests in the second, third and fourth *pādas* which are respectively termed the *Vidyā*, the *Ananda*, and the *Turiya pādas*. The THIRD or the NIRGUNATITA aspect of *Brahman Vidyā*, the *Ananda*, and the *Turiya pādas*. The THIRD or the NIRGUNA'TITA aspect of the *Brahman* which, in the *Sruti*, is said to transcend the three *pādas* of the *Nirguna* aspect, in even above the aforesaid four *pādas*, This *Nirgunātita* is said to be the unknowable and the unknown. *Sankarāchraya* speaks of this aspect as the one which can be known by negations."

Again the *Mahānārāyanopanisad* says :—

"The *Brahman* is said to be *Sākāra* and *Nirākāras*. *Sākara* is said to be two-fold, *viz*, *Sopādhika-Sākāra* and *Nirupādhika-Sākāra* ; of these two, the first—*Sopādhika*—is *Saguna*, and the Second—*Nirupādhika*—is *Nirguna*. *Nirupādhika-Sākāra is* also two-fold, *viz* ; *Nitya-Sākāra*, and *Mukta Sākāra* ; of these two, the first *(Nitya-Sākāra)* is capable of being realised by means of *Paroksa Jnāna (i. e.*, it can be grasped intellectually) ; and the second (*Mukta-Sākāra*) is called *Aparoksānubhava-Svarūpam*. *Nirākāra* is the one which is said to be unknowable and unknown."

The above can be better understood with the help of the following diagram :—


BRAHMAN
Sākāra
Nirākāra
(or the unknowable and the unknown) called NIRGUNATITA (No. III. Vivarta).
Sopādhika-Sākāra called SAGUNA (No. I. Arambha).
Nirupādhika-Sākāra called NIRGUNA (No. II. Parināma).
Nitya-Sākāra
(realisable by means of Paroksa Jñāna or that which can be grasped intellectually).
Mukta-Sākāra
(Aparoksānubhavasvarūpam, i.e., that which can only be experienced in the highest Samādhis).

Nitya-Sākara is *Prakriti-Purusa and Mukta-Sākāra* is *Chidrupa Brahman*. Both these *Sākāras*—the two phases of the *Nirupādhika Sākāra* or *Nirguna Brahman*—represent the

aspects of one and the same *Brahman*, the former term being used in discussing the theory of spiritual evolution or emanation, and the latter for describing the process of spiritual involution.

The former pertains to theory but the latter to practice. From *Sopadhika Sākàra* proceeds the material evolution.

In the *Vedàntasära* of *Sadänanda Swami* translated by W. Ward and published in the "Compendium of *Raja Yoga* Philosophy" brought out by *Tookaram Tatya* in 1888, occurs the following passage on page 83 :—

"Those learned men who wrote the comments on the *Vedanta* before the time of *Sankaracharya* taught that in seeking emancipation, it was improper to renounce religious ceremonies, but that the desire for reward ought to be forsaken ; that works should be performed to obtain divine wisdom, which being acquired would lead to emancipation... Formerly this was the doctrine of the *Vedanta*, but *Sankaracharya* in a comment on the *Bhägavadgitä* has, by many proofs, shown that this is an error ; that works are wholly excluded, and that knowledge alone, realising everything as *Brahman*, procures liberation.

This is one of the chief points of differenee between the *Advaita* of *Sankaracharya* and the *Anubhavadvaita* of *Appayadiksitacharya*. The latter has established beyond the shadow of doubt on the strength of the 108 *Upanisads* and the *Tattvasarayana*, that both *Sankhya* (knowledge) and *Yoga* (meditation) are indispensably necessary for *Kaivalya*. The four-fold path of *Karma*, *Jnana*, *Bhakti*, and *Yoga* a c all equally important to the aspirant for the realisation either of the *Saguna* or of the *Nirguna Brahman*, whichever he aims at. They (*Karma*, etc) are to be closely adhered to until *Karmamukti* or *Jivanmukti*, as the case may be, is attained. For the realisation of the *Nirguna (i. e* ; the *Sacchidänanda) Brahman*, for example, the aspirant must (1) diligently perform the obligatory and occasional *Karmas* pertaining to the order of life to which he belongs as well as the *Sämadhi Karma*, (2) always strive to acquire the different degrees of knowledge or *Jnana* of the *Nirguna Pratyagätman* as well as of the *Akhanda Sacchidänanda Brahman*, (3) always have the greatest *Bhakti* for, or supreme devotion to, the *Nirguna Pratyagätman* and that middle

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Brahmàn, and (4) diligently and regularly practise *Nididhyà-sana* or *Nirgunàtma-Dhyàna-Yoga*. The scope of this paper does not permit me to go any further into the details of this and other points alluded to above. Those who want to know more about them are recommended to read Chapters IX and X of the "*Ràma Gità*" and also the last four Chapters of "*Sūrya. Gita.*"

The *Advaitins* hold that the knowledge of the *Nirguna Brahman* alone is enough. This can be true only when the last stage of *Nirvasana Samadhi* is reached. The intellectual realisation or *Paroksa Jnana* is only useful for realising the *Nitya-Sakara Brahman* in the above diagram.

Another point of difference between the *Anubhavàdvaitin* on the one side and the *Advaitin* and the *Visistadvaitin* on the other side, is that the former holds that the *Jivas* have origin, etc : while the latter two systems deny it. The former relies on the oldest interpretations of the *Vedanta Sutras* and asserts that *Bhagavan Vyasacharya* has referred in his second aphorism, to the birth etc ; "of the *Jivas*," and not "of the world." The arguments for establishing this and other views of the *Anubhavadvaita* system are to be found in the *Adhi-Karana-Kanchuka* of the celebrated *Appayadiksitendra*, the author of 104 works ; and in the unpublished works of his worthy descendant *Appayacharya*—the latest exponent of the oldest system of *Vaidika-Vedānta* called *Anubhavadvaita* or *Sankhy-Yoga-Samucchaya* which is entirely based upon *Taitvasarayana*, the synthetic *Upanisad* philosophy taught by the divine teacher *Dakshinamurti* to *Brahma*, the grandsire of the world.

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THE

VAISHNAVA RELIGION OF GOUR

(OLD BENGAL).

BY

BABU GIRISH CHUNDER GHOSH.
(TRANSLATED FROM BENGALI INTO ENGLISH.)

The Vaishnava Religion as preached by Chaitanya Deva.

IT is a duty to comply with the requests of esteemed men otherwise I, who am not worthy to serve even the servant of a true Vaishnava, would not have dared to write a discourse on the exposition of the religion introduced by the great Chaitanya, that manifestation of the Supreme Being on earth. Offering a million salutations to his holy feet, I crave the pardon of all Vaishnavas for the inevitable short-comings of my statement.

The Vedic system of worship entails numerous hardships and austerities, hence it is ruled in the Tantra Shastras that in the *Kali Yuga*, men shall attain salvation through *Yapa* that is to say, by chanting the sacred Mantras coupled with the name of the Deity, the Gūrū has described to each, as peculiarly suited to his inclination. Yet such is the deteriorating influence of the Kali Yuga, that even this process has become a hard task for the still more degenerated men! The Lord of Lords found that the men of this age were incapable even of Yapa; hence in His mercy He preached for their salvation the deep and unknown truth underlying the Shastric dictum that the Lord and His name are one. "Take it so", said He, "in your heart of hearts take it, that His name and He are not distinct from each other and so cross the ocean of life even as one crosses over the foot-print left by a cow."

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Now, without the purification of the heart (Chitta-suddhi), ardent love for His name is not obtainable. To arrive at such a state of purity, the Shastras therefore lay down numerous codes but again the degenerate men of *Kali Yuga* are incapable of duly observing these too. So says Gauránga, the fair-coloured Chaitanya, the Up-lifter of the fallen, "Extend your love to all living beings and you will reap the benefit of a million austerities and meditations. You will get rid of your uncleanness and will be blessed with the conviction that the Name and the Lord are one and the same."

But what is meant by blessedness? Is bliss what we call Mūkti (freedom, absorption of the individual in the Universal)? If that be so, I shudder to conceive the idea. "Am I a bubble of water to be mingled with water, no trace left of my individuality? Well, my mind engrossed with my worldly individuality, is, as it were, paralysed at the thought. Oh horror! It is death, no vestige of my individuality left! No, I would rather be born again and again. I would prefer to take a hundred births and undergo numberless scorching sufferings for at least I should not perish, I should live. If this reduction to non-entity be the blessedness of man, such blessedness is not for me." Men of bold and daring spirits may aspire to such blessedness but for me, in my littleness, it is more full of horror than death. The bold and daring may be saved thus but what shall lead to our salvation? Gauranga, God incarnate, came down. It is for the weak, the fallen, the miserable and the world-weary that Gauranga became the necessity of the time. He spread out his lotus feet that the weakest of weak mortals might take shelter in them. He would roll on the ground as he would call aloud the name of Krishna. It was an enigma to men. They asked within themselves "Why does Gauranga soil his golden skin in the dust? He is versed in the Vedas and is the master of all the Shastras; why then is this madness in uttering the name of the Lord? Why does he not follow the Shastric rites? Why do tears roll down his cheeks and breast in a hundred streams when he utters the name of Krishna?" Men looked on and pondered over it and gradually their hearts were touched. The innate purity of man, bounded by the stony wall of worldliness, gushed forth before the thundering Haribole" (uttering the name of the Lord) of Gauranga. The melting hearts flowing out towards the ocean of love at Brindaban, then perceived in the midst of this kingdom of

love, the sweet, dark-coloured Boy, nursed on the breast of Yashoda.

They perceived the Boy dressed in ornaments, plumes on His head, a light yellow band about His waist, supplicating Yashoda for fresh butter, crawling on hands and knees. Men perceived Him with Nanda's load on His own shoulders, looking after the cows in the fields, stick in hand. They saw the dark-complexioned Kissore and the fair golden Kisory (Radhika) in the mutual exchange of loving words; they perceived the Gopinis, enjoying the sight of this exchanges of love, forgetful of their very existence. They saw all these things as one apparently finds them in the world at large but there was in them no worldly taint. It was a picture made all of pure love.

The Yashoda thus seen was carved out of love, Nanda carved out of love, the rustic boys carved out of love, Kissory the Idol of love, the Gopinis carved out of love, playing the Game of Love with Kissore, the fountain of all love, their minds lost in love. The man who thus beheld was bewildered. "Is *this* worship?" he asked within himself. "Where are the austerities of worship? Everything is full of sweetness, how can this be called worship? The knots of the heart are thoroughly loosened."

But man comes to feel, "Oh! how sweet, how sweet is this ocean of Love! Nowhere have I found such a varied ripple in love's sweet ocean! Love has penetrated into the very depths of my heart." The godless and the god-fearing, both are beside themselves. Both speak in the same breath, as it were, —"What a wonderful fountain of Poetry is here? Nowhere in the world do we meet with such a record of so varied a flow of wonderfully diversified ripples of love flowing together into a single river, as it were. The heart that would not be melted under the influence of such a flow of love, must indeed be made of harder stuff than stone."

"What an eternal flow of love! There is no end of it even when described in the eighteen *Puràna*s; rather it goes on waxing. One never tires of hearing the devotees, when they detail the events of Brindaban or when they sing of them in songs. One is always eager to have more. No music is sweet without Krishna. Whence came this sweet stream of love? Oh! if such serene bliss flows through the heart continuously, if this serene bliss were mine, then of course life would be blessed.

The weakest can aspire to such a bliss, without the least hesitation. If this is Mukti, why, there is not the shadow of fear in this, but Bliss and Bliss only."

Says Gauranga, "Call aloud the name of the Lord and enjoy this bliss. Simply floating on this stream of love, you are filled with bliss, now come, and plunge with me into its very depths. Look in your hearts and behold your lower passions standing there, ill at ease, with their heads bent, as if stung by a venomous snake. Your sin and merit are both cast away from you. Come and dive with me into this infinite ocean, this ocean of love. Can't you see that God Himself is a seeker after this love? God Himself is born again and is prostrated in the dust, to taste of the same love that Kissory enjoyed in Brindaban. You do not understand it? Never mind, you have tasted of the nectar, there is no death for you. The more you relish this love, the more you will be eager for it. Eternity cannot satiate the thirst for this love. Enjoy, for Eternity this eternal love."

"Oh! why are you standing aside? Are you a chandala? What of that? A great sinner? What of that? Come! you are not debarred from tasting this love of Kissory."

"Ah, are you a fallen woman! is it for this reason, that you are afraid to approach? Come! you, too, need not feel shy to partake of this bliss of Baikuntha! Kissory, the Image of love, the source of love, is pained for you; She is waiting for you to take you into Her company. She will not go to Golaka without you. Come! dive with a fearless heart into the depths of this ocean of love."

Sri Krishna Chaitanya Gauranga Deva would clap his hands, dancing and crying aloud "Hari Hari"! He would call upon men and say, "Come, come, enjoy this bliss for ever. No one is forbidden to enjoy the bliss of this love. The only barrier is doubt. If you have sinned through a million births, still you have no cause of fear. Don't you see I am here, with my arms wide extended to take you within my embrace? If you are puzzled by abstruse Shastric controversies, only take refuge in the love of Brindaban; that love will overflow all discussions and controversies." Such is the way in which Gauranga would console the penitent and the unhappy. Nityananda, (his best disciple and co-worker) on the other hand, would go from door to door and cut the bondages of worldly people, mixing with them as one of them.

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The Mahantas (chief disciples) also imbued with a deep feeling of love and fellow-feeling, wrote books, verses and in many ways tried to lead men to their salvation, thus proving themselves to be, as it were, the limbs of Gauranga.

Even to this day the devoted Vaishnava goes from door to door, solicitous of removing all burdens and afflictions from the minds of men attached to the world.

I have described what I know about the Vaishnava religion of Gour to the best of my ability. The high spirituality of this religion is evinced by the fact that it accounts nobody on the earth so low, as to be unfit for taking the name of the Lord; declares none too fully occupied to find time to repeat the name of God; none to be so attached to the affairs of the world as to be incapable of feeling his heart unburdened, as he listens to the sweet and divine play of Gauranga's life. Whether one believes or not, nobody is so hard-hearted as to remain unmoved by the sweet strains of love depicted in those incidents, and once the seed of faith is planted, however stony be the heart, the Lotus of Devotion will soon unfold its petals there.

So, in this way, poor mortals may attain to immortality. But is this religion, then, only meant for the poor and the weak? Will it not satisfy also the great souls and the high-minded? Yes, for them especially is this 'Religion of Love' of Gauranga! High as man can soar, he can never taste more than a single drop out of this ocean of Love—that love, for which the Lord Himself, in His thirst, assumes human form, the love that makes Him so often as One beside Himself, that makes Him lifeless, as it were, that makes Him forget Himself. How much space have you, oh man, in the heart of your heart that a drop of this love will not be enough to fill it? But what is this Love? Oh! who shall say that?

"Wine is not known till it is drunk, and when it is partaken of, the senses are benumbed." Let one partake of a drop of this Love and he is lost to himself, he will have no bodily perception, no tongue, no speech; who then is to tell us what it is? Where is the man to bring the news to man, when man himself is no longer to be found, drowned in the ocean of this divine Love?

I speak from what is to be found in the sweet play of

Chaitanya's life as depicted in the books, but I do not know what to say about the subtle significance of this manifestation of the Lord, as Krishna within and Radha without—the two as one and the one as two. Let him who is capable of loving, see with the eyes of love, through this atmosphere of love, the eating of earth by the loving child of Yashoda, the stealing of butter and the indescribable play with the Gopinis from beginning to end, re-enacted in this two fold incarnation—in the life of the son of Sachi (Chaitanya). He who delights in the Vedanta, may enjoy, in the light of Vedantic reasoning, the Achinta Bhedabheda Vada, the discussions on the inconceivable doctrines of unity and differentiation as explained by Chaitanya. In whatever way one is inclined to worship God, as friend, as master &c, let him see that all these ways have been illustrated in the fullest manner in the life of Gauranga. This life of Gauranga on earth can be compared with nothing else but the life of Gauranga. Alike for the worldly, for the sadhu, for the sinner and for the virtuous,—the religion of Gauranga is for all.

The Vaishnava religion is a very old one. It existed long before Gauranga. A complete description of that would not be possible even in a very large volume, neither is it necessary here. But of the four principal sects viz., Ramanuja, Vishnu-Swami, Maddhacharya and Vallabhacharya or of any of their sub-sects, none is ready to embrace within its fold the low and the high alike. We find in them all, discussions about cutting down the Mayavada of the Vedantist, about explaining the doctrine of Faith, and so on. But it is only the Gouriya Vaishnava that says 'Come, you poor, miserable sinner and sufferer, come whoever you are—the loving Nitai is calling on you all to come and to learn the name of God. Don't you hear the sweet voice of Nitai singing' ?

"Come and enjoy the love of Kissory, says Nitai, oh come !

"Come and empty out the vessels of love and find them again to be quite full.

"Give ear oh ! ye that are fallen, the Vaishnava crieth out at the top of his voice :

"Lo, those two who give love in exchange for blows, those two brothers have come to our midst ! What then, is there to fear ? The ocean of this life is no longer to be

reckoned bigger than the print left by a cow's foot ! Have faith, the word of a Vaishnava is not false !

But what is a Vaishnava ? Ah ! to make that clear, the Lord Himself must come again, as He did before, to enjoy the love that Radhika enjoyed. A Vaishnava alone knows what it is to be a Vaishnava. I may be allowed to cite here an illustration ; when Bhagavan Dass Babaji came to Calcutta to visit the temple of Madan Mohan, a woman of the town bowed down before him and took on her head the dust of his feet, on which the Babaji, deeply moved, returned her salutation by himself bowing down to her and taking the dust of her feet. Some one asked him why he did so ; and he replied : "This woman is blessed, I am not even fit to be a servant of one who serves a Vaishnava. She has saluted me, taking me for a Vaishnava ; he who serves a Vaishnava, is entitled to be served by me." How am I to enter into the depths of the heart of such a Vaishnava ? I have heard that it is ordained to worship with body, speech and mind. I am unfit to worship with body and mind, so let me say Hail, hail to the Vaishnav ! Hail to the Vaishnava that takes us to Gour and Netai. Hail Hail to the Vaishnava who goes from door to door saying : 'The name of Hari, the name of Hari, the name of Hari alone ; no other way, no other way, no other way in this Kaliyuga.' Hail, hail to the Vaishnava who dancing, with up-lifted arms cries aloud, "Brothers, repeat the name of Hari."

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THE VEERASAIVA RELIGION.

By H. K. Veerabasavaiya, Esq., B. A., B. L. *(Bangalore.)*

ALL those people who adore Siva as the Supreme Being, are called Saivites, and in their conception the term represents a sentient Being who is all-bliss and whose form is of pure love, transcending the nature of mind and matter Saivaism differs widely from Vaishnavism, in that the latter says that mind and matter though real entities are one with Vishnu, and that God himself assumes human forms, now and then, to extend His grace to His devotees. In this way, the worship of Rama and Krishna have become prevalent among the Vaishnavites, who maintain that even when God is born of earthly parents, His infinite nature is not thereby limited but is as pure and unstained as if He were not born. But with the Saivites, though God is in His nature different from mind and matter, yet He co-exists with them from eternity in the closest Adwaita relation and does not assume human forms merely for the sake of saving human souls. He has prearranged everything with a settled plan and this itself would be quite sufficient to produce the desired result. This main principle distinguishes the one from the other, and here the two lines of thought run in contrary directions. In other respects, the two religions bear so many things in common, that one who has not carefully studied the two systems of religion, will be inclined to think that they are by no means different, except in the mere naming of God.

Saivaism on the whole marks the depth of philosophic knowledge, while, Vaishnavism is characterised by profound imaginative flight of thoughts, that best satisfy the cravings of a struggling soul. And the very symbolic representations of their respective gods will suffice to indicate the mental attitudes of the followers of the two religions. Siva is worshipped in the form of a Guru or Saint, who having renounced all the evanescent pleasures of this world, is absorbed in deep meditation of the eternal life-principle that underlies all vanishing things. On the contrary, Vishnu is set up with all the glorious adornments of a king that charm the imaginative mind of the worshipper with a dazzling effect.

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Now, coming to the subject, Veerasaivaism, which forms a specific class of the Saiva Religion, stands midway between Vaishnavism and the other sub-divisions of the Saiva Religion. Broadly speaking, from a philosophic point of view, Veerasaivaism stands closely related to Vaishnavism, for it holds that mind and matter are not different, but are one with the innate force, i. e., Sakti of God Siva ; and again like the other sects of the Saiva Religion, it strongly contradicts the theory of the Vaishnava Religions that God incarnate, in human forms to save men from misery and to put down oppression. And thus it will be seen at the outset that Veerasaivaism combines in itself, the philosophic element of Vaishnavism and the common religious principle of the other Saiva creeds.

The very term "Veerasaiva" is full of meaning. It means those exclusive worshippers of Siva, whose creed does not permit the worship of any other deity. The great Vedavyasa gives a very simple definition of "Veerasaiva" in Sankara Samhita of the Skanda Purana thus :—

यो इष्टपीठे निजलिंगमिष्टम् विन्यस्य तन्नीनमनः प्रचारः। बाह्यक्रियासंग विवर्जितात्मा संपूजयत्यंग स वीरशैवः॥

It may be maintained that the Veerasaivas form an important sub-division among the Saivas. The chief sub-divisions among the Saivas are four in number according to Nijaguna Siva-yogi, the author of the well-known work in Kanarese "Viveka Chintamani", a work which is very popular and is translated into the Tamil and Telugu languages. The four sub-divisions are, the Samanya Saivas (सामान्यशैव), the Misra Saivas, (मिश्रशैव) the Suddha Saivas (शुद्धशैव), and the Vira Saivas (वीरशैव) and the chief characteristics and the points of difference are described in detail in Chapter II of the said work.

The "Virasaivas" are sometimes known as "Sivacharyas" as opposed to "Sivaradhyas", but the term is corrupted into "Sivachars". They are also known as "Lingayets" or "Lingavantaru" which is a name given to them perhaps by the Mahomedan conquerors of India, who appear to have invented the name from the "Linga" or "Lingam" invariably worn by the Virasaivas on their persons. The numerical strength of the Virasaivas is—nearly 2½ millions,

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and they are found in large numbers in the Bombay and the Madras Presidencies, Mysore, the Nizam's Dominions, the Berar and Khollapur. They are also found in small numbers in the Malabars, Goa, Benares, Khetar, in the Himalayas and also in Nepal. As a race, many of their sub-divisions are unmistakably Aryan in descent ; and there is an admixture of the Dravadian element amongst them just as in any other Hindu community at the present time. The Virasaivas have shown considerable activity in the field of literature from very ancient times. They have used Sanskrit, Kanarese, Tamil and Telugu languages as the medium of expressing their poetical ideas. Much credit is due to them for having preserved the purity of the highly polished Kanarese Language from ancient times ; and many eminent Virasaiva poets can be named, who contributed to the literature of all the four languages named above. Trade and agriculture are their chief occupations at the present day. They are in the vanguard of the Hindu society, and they have shown that they are not inferior to any other class of Hindus in point of business capacity or commercial enterprise. They are very slow to realise the benefits of western education and to imbibe western modes of thought and hence their obscurity.

The orthodox theory about the origin of the Virasaivas may briefly be stated as follows :—

The Virasaivas claim their descent from the Pramathas (adherents of Siva) who belong to the Aprakrut creation of Siva and contend that all the non-Virasaivas belong to the Prakrut creation of Brahma. The Prakruts follow the rules prescribed by Brahma, whereas the Aprakruts follow those of Siva. Among the Prakruts who peopled the earth, the ideas about God were still undeveloped, and the people worshipped fire, air, earth, water etc As there was no hope of salvation for the people without a religion and a definite form of worship, Kasyapa, Attri, Bharadwaja, Gautama, and Vasistha, obtained instructions from Siva and preached the Saiva faith and established the Sthavara Linga form of worship i. e., worshipping the Linga as established in temples etc. So the "Prakruts" began to build temples and worshipped "Sthavara" Lingas. But in this religion, "Karma" was all important and Gnana or wisdom was kept in the background ; and salvation was to be obtained only after three

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births. So Siva ordered a batch of Pramathas or devoted adherents, viz., Renuka, Daruka and others, who also belonged to the Aprakrut creation, to restore the Virasaiva faith. Accordingly these sages came to the earth and established important religious seats or centres in five different parts of India and spread the doctrines of Virasaiva Religion. The Virasaiva Religion progressed fairly well for a long time when it received a check from the spreading influence of the Jain Religion. The power of the Jains increased and the Virasaiva faith began to decline. During the period immediately preceding the age of the great reformer Basava, the Jains had become so powerful that the Virasaivas had to find shelter in hills, forests and distant countries to avoid religious persecution. Siva then ordered a fresh batch of Pramathas, the most prominent among whom being Basava, to come down to this earth and revive the Virasaiva faith. Basava strengthened and reformed the Virasaiva faith on a popular basis, and the religion acquired great popularity and spread rapidly from one end of the country to the other.

I can quote numerous authorities in support of the orthodox theory above described, but owing to want of time and space, I wish to make short reference to some of them.

The 9th Patala (Chapter) in Swayambhu Agama gives a complete description of the five renowned Acharyas in the Virasaiva Religion and the seats which they founded. The Panchacharyas are:—Ghantakarna, Gaja Karna, Renuka, Daruka and Viswa-karna. These Sages are said to have acquired different names in different Yugas ; and their seats are also named after their distinguished successors who were Ekorama, Panditaradhya, Revanaradhya, Marularadhya and Viswaradhya. The seats which they founded are respectively Kethar in the Himalayas, Sri Saila in the Kurnool District of the Madras Presidency, Balehonnur in the Mysore Province, Ujjain in the Bellary District and Benares.

The other authorities are Suprabhedagama, Siddhanta Sikhamani, the Sanskrit Basava Purana by Sankaracharya and Kriyasara.

These five Acharyas are commonly known as the founders of the Virasaiva Religion. It may be stated that these are the five great Canterburies of the Virasaivas of great antiquity situated in different parts of India, and that all

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these seates are occupied even now by the Virasaiva Bishops who exercise considerable ecclesiastical jurisdiction over the Virasaivas.

In the classical Essay on the Virasaivas written by the great Telugu scholar Mr. C. P. Brown, which is published in the XI Volume of the Madras Journal of Literature and Science, there is a description of these Acharyas and the author also mentions the high reverence shown to the said Acharyas on all ceremonial occasions among the Virasaivas. Prof: H. H. Wilson mentions the Virasaiva seats at Kedarnath, Benares and Sri Saila in his Royal Asiatic Researches. Further, Mr. F. Kittel has actually studied "Panchacharya Vamsavali" in the Sanskrit "Suprabhedagamam" and he has given us the benefit of his study in his introduction to Nagavarma's Prosody in which he has shown that Revana Arya, was the celebrated poet Shadakshari, referred to in his "Raja Sekhara Vilasa" and was the first of the five Acharyas who are considered to be the founders of the Virasaiva faith.

The Virasaivas are the peaceful race of Hindu Puritans. They do not perform Yajnas in any form and do not believe in the efficacy of Shraddhas. They worship only one God Siva ; and in the opinion of Mr. Bhattacharya, the Virasaivas are the only Hindus who deserve to be called pure Shaivas. The Virasaivas maintain that salvation can be obtained in a single birth instead of in three births as in the old Saiva faith, and they have done away with the old multiplicity of ceremonials as their object is to obtain the maximum result or benefit by performing a minimum number of ceremonials. They claim these to be improvements on the old Saiva faith, and the following Agamic passage briefly points out some of the important differences between the Virasaiva faith and the old Saiva faith :—

शुद्धशैवमिति प्रोक्तं वीरशैवमतः शृणु ।
सर्वेषामपि शैवानां वीरशैवं महत्तरम् ॥
सुखभाग्देव पूजा च सुखं च क्रियावहम् ।
अल्पक्रियं बहुफलं वीरशैवं महेश्वरि ॥
अन्यशैवं तु सर्वम् हि स्वल्पफलं बहुक्रियं ।
एकेन जन्मनामुक्ति वीराणां तु महेश्वरि
अन्येषामपि शैवानां मुक्तिर्जन्मत्रयेणच ।

The Virasaivas bury their dead, and this constitutes another difference between them and the Saivas ; and it must be noted in this connection that such eminent Smriti-writers such as Manu, Baudhayana and Satatapa prescribe that the Virasaivas are to bury their dead and not to burn them. The most distinguishing feature among the Virasaivas is the 'Lingam" which every one wears on his person, be he man or woman, young or old, without any distinction. Every woman has got equal rights to attain to salvation as every man, in this religion ; and every man, woman and child ought to wear the Linga from the moment of his or her birth. Every person ought to worship the Linga as his or her God, and ought to sacrifice even his or her life rather than lose the Linga under any circumstance. The Virasaivas perform ten ceremonies known as the "Dasa Samskaras" and of these the most important is the "Deeksha" ceremony, at which they are formally initiated by a competent Guru or teacher.

The pupil gets "Linga Sambhandha" or relation with the Linga by means of "Deeksha" which destroys three kinds of impurities. Hence it is called "Deeksha".

It is to be added that the Virasaiva Religion is an all-embracing proselytising religion, and it embraces within its fold, representatives from all classes of the Hindu society.

Our Shastras prescribe different periods of probation for people of different castes, and admissions can be made after the probationary period is over, if the pupils seeking admission are found to possess real "Bhakti" or faith in the Religion. The probationary period is three years for a Brahman, six years for a Kshatriya, nine years for a Vaisya and twelve years for a Sudra. The following passage is taken from "Virasaiva Kaustubha" (वीरशैव कौस्तुभ) which is a great authority on the subject.

नूतनो यः शैव दीक्षासंस्कारमभिकाङ्क्षति
परीक्षयेत्प्रयत्नेन तत् प्रकारोऽधुनोच्यते ॥
वर्षत्रयं ब्राह्मणं तु क्षत्रियं वर्षषट्कम् ।
नववर्षम् परं वैश्यं शूद्रं द्वादशवर्षकम् ॥
परीक्ष्यैवङ्विधा सम्यग्दीक्षायां योजयेद्गुरुः ॥

The religious history of India shows that many powerful kings and rulers of Native States embraced the Virasaiva faith.

There are numerous instances of Brahmins embracing the Virasaiva faith ; and according to the Census Reports hitherto published large numbers of Brahmins have joined the Virasaiva Religion in recent times, in the Bombay Presidency. The history of the Kanada Literature of the 12th Century A. D. affords two such notable instances. The Brahman poet Tribhubana Thata embraced the Virasaiva faith and became a desciple of the Virasaiva poet Padmarasu (1165 A. D.), after having been defeated by the latter in a religious and literary controversy. Similarly, the Vaishnava poet Chakrapani Ranganatha embraced the Virasaiva faith after being defeated by the famous poet Palkurke Somanath 1195 A. D.). The Puranic instance of the conversion of a Brahmin into the Virasaiva Religion may also be interesting. Vedavyasa tells us in the Sankara Samhita of the Skanda Purana, that the Brahman Pingala, son of Sweta, was converted into the Virasaiva faith by the sage Sadananda.

The Virasaivas acknowledge the supremacy of the Vedas, Agama and Saiva Puranas. They do not perform the Jajnas or animal sacrifices, but they perform the following "Pancha Siva Yajnas" instead :—

शिवार्चाकर्मविज्ञेयं वाह्यं यागादिनीच्यते ।
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एववा ॥
रुद्राध्यायादिकाभ्यासो न वैदिकहिंसादिकं ।
ध्यानं शिवस्वरूपादि चिन्तामात्मादिचिन्तनम् ।
शिवागमार्थविज्ञानं ज्ञानं नानार्थवेदनम् ॥

Besides, the performance of Yajnas relates to the attainment of desires, such as admission into Swarga and so on. The Virasaivas discard all such desires and go one step higher, since their object is to attain oneness with the Deity. Hence they reject the Yajnas and perform such of the ceremonies only, as relate to the attainment of Gnana or knowledge.

The Virasaiva Religion is founded on the Gnana Kanda of the Vedas, and its founders have written learned Bhasyas on the Brahma Sutras. They contend that the "Lingadharana"

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is authorised by the Vedas according to the celebrated passages in the Rig Veda and the Yajur Veda, which form the common field for literary activity and which have given rise to different religions among the Hindus. The Swayambhu Agama, Suprabhedagama, Veeragama, the Veerasaiva Bhasyas, Kriyasara, Siddhanta Sikhamani, Lingadharana Chandrika and others clearly prove the unmistakable origin of the Virasaiva Religion. The Lingadharana Chandrika shows that "Lingadharana" is a Vedic injunction, and the recent commentary on this learned work by Mahamahopadhyaya Siva Kumara Pundit of Benares repays perusal and forms a valuable and instructive addition to the Veerasaiva literature. Further, the interpretation of the term "Virasaiva" is fully supported by Vedavyasa in unambiguous language in the Linga Purana and the Skanda Purana. It may be mentioned here that of all the representations of the Deity which India has conceived, the Linga is the least materialistic and a form devoid of all attributes – nearly approaching perfection ; and the very choice of this symbol by the Virasaivas to the exclusion of every other, to represent the Supreme Being, reflects no small credit on their founders.

The following passage from the Yajur Veda also treats of the same subject : –

यातेरुद्र शिवातनु रघोरापापकाशिनी । तया नस्तनुवाशंत मया गिरिशं ताविचाकशीहि ।

Again, the learned author of "Kriya Sara"—which is a "Karika" of the Nilakanta Bhasya on the Brahma Sutras of Vyasa, points out in Chapter XXIX of Part II of his work, that "Lingadharana" is prescribed by the Vedas and that the Virasaivas wear the Linga in the same way as the Saivas wear "Yajnopavitam" and with a better effect, inasmuch as it is a symbol which shows our constant touch with God. The same subject is also discussed in detail in the Sanskrit work known as "Siddhanta Sikhamani". Another Sanskrit work known as "Virasaiva Dhrama Siromani" points out that each of the "Asta Avaranas" or eight accompaniments is prescribed by the Vedas.

These eight qualities are the characteristic marks of every pious Virasaiva and form the practical basis of his daily religious observances. Any devotee wanting in any one or more of these marks, cannot come within the pale of Virasaivaism.

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Love is the most essential principle in the Virasaiva Religion, which teaches that there is divinity in every man. According to its doctrines, we are in essence, one with God. God alone is true, and His power is infinite. This Religion teaches the doctrine of renunciation, and the very institution of Virakta Jangamas, (the spiritual leaders in our community,) is based on this sacred doctrine. Sankaracharya declared that oneness with the Deity is the great object to be attained and the Virasaiva Religion assures that this union is attainable even in this life. The knowledge of three things, *viz.*, of Linga (God), Anga (body) and Samarasya (union), is a great assistance to the attainment of salvation. The union of the Linga and the Anga is oneness with the Deity. It is explained in Sookshma Agama (Chapter VII).

The philosophy of the Virasaivas is called the Sakti Visishtadwaita ; because according to them God is associated with Sakti which is as infinite divine Light or Power. The great exponent of the philosophy of "Sakti Visistadwaita Sutras" is Nilakanta Sivacharya, one of the great commentators of the Brahmasutras. Sankara makes many references to Nilakanta in his commentary and refutes his arguments. There is a widespread erroneous notion that Sankara was the founder of Adwaita, Ramanuja, that of Visishtadwaita and Madhwacharya, of Dwaita and so on. But as a matter of fact these ideas were already prevalent and were passing through a hard process of agitated discussion and disputation. But they acquired a definite and settled characteristic of their own by the very clear and lucid expositions of the respective great thinkers, with whose names they have now been associated and to whom they owe their existence in a way.

Sakti Visishtadwaita (शक्तिविशिष्टाद्वैत) is essentially a branch of Adwaita (अद्वैत) or more correctly of Adwaita, qualified and conditioned. It differs from the idealistic philosophy of Sankara's Adwaita in that it does not ignore the so-called illusory world of matter and the numberless beings that are found in it. The idealist says that . all matter and mind are mere reflections of an underlying and intelligent principle of unity which alone is real. "But for this Brahman, there can come nothing into manifestation and therefore it is, that the sacred Upanishads declare "EKAM EVADVITIYAM BRAHMA", that the Brahman is One only, without a second. The other finite Beings and

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matter are mere nothings. But it is very difficult to comprehend this ideal reality, ignoring entirely the fundamental knowledge we derive from sense-perceptions. Matter is a great receptacle and is the transmitter of Divine knowledge which the souls imbibe through this very matter. How then can we call our only medium of knowledge an illusion, a Maya? Both mind and matter are inseparably connected; and the one is unintelligible without the aid of the other Nobody has shown that an undeveloped soul can evolve apart from the body. The vital force underlying both matter and mind is not inseparable from substance. Science shows that wherever there is substance, there is force and wherever there is force, there is substance mentally or materially. If we want to understand the nature of force, we cannot do so without the aid of substance, through which alone it becomes apparent. Hence they are not separate entities, but are identical with each other.

"Of course, it is true that when the soul has attained to a certain stage, in which the splendour of its intelligence has grown into perfection, it does stand independently of matter, requiring its assistance no longer. But this will not prove that matter is illusory". The essence of the paddy grain is certainly in the rice and not in the husk; and to all appearance, the one is separable and distinct from the other. But yet in order to raise a crop, we cannot sow bare husk, because the very essence of paddy is not in the husk; nor again can the mere husk without rice, show any signs of sprouting. The two are so conected with each other that each is essential to the other. Similarly Sakti, the innate force is inseparably associated with God, through Whom it manifests itself.

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः॥ तुषेण बद्धो व्रीहिः स्यात्तुषाभावेन तंडुलः।—

स्कांद

(Skanda)

All this philosophy is splendid but can only be considered as intellectual gymnastics for highly developed minds; but if it stops there it is of no practical importance as religion and does not bring any comfort and peace to an eager soul thirsting for the highest bliss. The greatest merit of the Virasaiva Religion is that it has rendered this philosophy

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highly practical by what is called "Satsthalagnana" (षट्स्थल-ज्ञान,) the practical side of our Religion. By this our religious tenets become part and parcel of a Virasaiva's daily life and without any effort on his part, he lives his religion, in the same way, as we breathe without knowing, that we do so, and that it is one of the most vital acts of life.

The terms "Shatsthala" and "Lingangasamarasya" are pregnant with philosophical meaning among the Virasaivas. According to them "Linga" is of six kinds and "Anga" is also of six kinds, and the union of each "Linga" with each "Anga" marks a stage known as "Sthala". The term 'Shatsthala" denotes six such stages of spiritual development and the term "Linganga Samarasya" denotes oneness with the Deity in each of those stages.

The six Sthalas or stages are :—Bhakta, Mahesha, Prasadi, Pranalinga, Sharana and Aikya.

The philosophy of the Virasaivas may be said to resemble Sankara's philosophy in certain respects, and it is frequently quoted for purposes of comparison in the religious works of the Brahmans, of which the following is an instance :—

शिव एव स्वयं लिंगमात्मैवांगं भवेत् खलु ।
तयोश्चात्मनोः सम्यग्योगः संयोग एवहि ।
लिंगंतत्पदमाख्यातमंगं त्वं पदमीरितम् ।
संयोगोऽसिपदं प्रोक्तमनयोरंगलिंगयोः ।

इति वीरशैवानुभवसूत्रे

From "Gnana Sarvaswa Sangraha" Chapter VI, page 57 by Narasimha (Smarta Brahman).

Sankara uses "Tat" for which the Virasaivas use "Linga." The former use "Twam" for which the latter use "Anga". The union of the two is denoted by Sankaracharya by "Asi", whereas the Virsiaivas denote the same union by the expression "Samyoga" or "Samarasya", so that the "Tatwamasi" of Sankara corresponds to the "Linganga Samyoga" of the Virasaiva.

Mr. C. P. Brown is of opinion that there is some similarity between the Virasaiva philosophy and the system of

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philosophy introduced by some of the ancient writers of Greece and Rome. He compares the two systems thus :—

"There is so remarkable an analogy between the Pythagorean "Monad" and the Deity of the Virasaivas, that I cannot avoid adducing the following brief deduction from the philosopher's statements as represented in Cudworth's Intellectual System (Second Edition, Chapter IV, pp. 370 and 376).

"Pythagoras calls the four principles by numerical names, the 'Monad', the 'Diad', the 'Triad' and the 'Tetrad'. The Virasaiva calls them by specific names, viz., the Lingam, the Bhakta, the Guru and the Sivam, i.e., the Deity, the disciple, the teacher and the Supreme Spirit which pervades and unites all three."

'The subordinate beings (gods, heroes and demons) of Pythagoras answer to the Virasaiva saints ; all of whom are supposed to be embodied forms of the prime existence or Lingam, which answers to the Monad, who is also termed Zeus. The Diad is the passive principle or disciple, whose mind is the field for impression. The link between these two is the third principle, the Guru or teacher. In His creative aspect the Deity is supposed to be mingled with nature according to Pythagoras and is all nature in the creed of the Virasaiva".

"Love as the first principle, is present throughout the Virasaiva creed. Yet it is a created thing; for it is a form or appearance of the deity. Thus the Lingam and the Sivam being the first and the fourth principles are one and the same. The Monads and the Tetrads are one."

Now I proceed to say a few words about the great reformer Basava, and no thesis about the Virasaiva Religion can be said to be complete without a reference to this distinguished personage. It was hitherto supposed by some, that Basava was the founder of the Virasaiva Religion, and that the Virasaivas have based their Religion on the Basava Purana. It needs no comment to state that both these theories are erroneous. Recent researches have proved beyond the shadow of doubt, that Basava was not the founder of the Religion, that it existed long before he was born and that Basava embraced the Virasaiva faith just as so many others did before and after him.

It now remains to deal with the antiquity of the Virasaiva

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Religion. Recent researches have shown that the Religion existed long before Basava and there can be no doubt that the incorrect opinions hitherto entertained were all on insufficient materials

(a) There is sufficient internal evidence in the Basava Purana itself to show that the Religion existed before Basava. For instance, Virasaivas and Jangamas are said to have been invited and respected at the marriage ceremony of Basava. Basava relates to Bijjala, the superhuman powers of the Virasaivas, who lived in the previous ages. Further, numerous Virasaivas are said to have gone to Kalyan to pay respects to Basava from distant countries.

This shows that the Religion was not only existing before Basava but had also spread over a large part of India. These visitors are described as wearing the Linga in the palm of their hands, chest, head, neck and arm-pit (being the five authorised places), as having restrained the organs of the senses, following the pure practices of the Virasaivas, kind to the Jangamas and well-versed in the Vedas and the Agamas.

(b) There is a good deal of external evidence to prove the antiquity of the Virasaiva Religion.

(1) In the first place, the principles of the Virasaiva Religion are described in the Vedas, the Agamas and the Puranas. The following story occurs in the Kamika Agama :

"During their travels, one Ajamila and his wife were attacked by a band of robbers and at the suggestion of his wife, Ajamila tied up in a handkerchief all the precious jewels he had, in the form of a Linga and put it round his neck so as to make it appear that he was a Virasaiva, wearing the Linga. This stratagem succeeded very well, for the robber chieftain, Mitra Gupta ordered at once to release those two people, as he always had great respect and regard for the Virasaivas, whom, as a rule, he did not molest.

This certainly indicates the existence of the religion before the composition of the Kamika Agama and also shows that the Virasaiva Viraktas had sometimes the rare privilege of commanding respect even from robber chiefs.

(2) In the next place, the discussion between Dharmaraja and Bheeshma in the Anushashana Parva, of the Mahabharata shows that the Virasaiva Religion existed from before that time.

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(3) Again, the writings of such reputed scholars as Prof : H. H. Wilson, Prof : Monier Williams, Rev : F. Kitteel, Rev : Barth, Mr. Edward Moor, Messrs Desaponde and V. R. Katti, sufficiently show that the Virasaiva Religion is an ancient branch of the Hindu Religion, that it existed from before the rise of Buddhism, and that it is a mistake to suppose that it was founded by Basava.

(4) Further, it is to be observed that even the historical portions of the Basava Purana including the period of Basava's ministry in the kingdom of Bijjala, belong to the 12th Century. But the Inscriptions of Mysore and Captain Mackenzie's Memoirs of the Hassan District prove the existence of the Virasaiva Religion in the 9th Century A. D. The Inscriptions of Sravana Belagola take us back to the middle of the 9th Century A.D., while Dr. Fleet's Inscriptions of Aihola (Aryapura) clearly show that the Virasaiva Religion existed in the 8th Century A. D. And recent researches in the Tamil Literature of South India have brought to light the interesting fact that the great Tamil Saint Manikya Vachikar (300 A. D.) and Turuvalva Nayanar (100 B. C.), author of the sacred Kurul in Tamil, were Virasaivas in Religion.

(5) Lastly, the numerous unmistakable references to the Virasaiva Religion in the Sankara Vijaya itself, proves the existence of the Religion at the time of the great Sankaracharya. This fact is purely historical and is corroborated by the writings of both Prof : H. H. Wilson aud Mr. Monier Williams. In the Sankara Vijaya, the Virasaivas are described as wearing the Linga on the head and the Virasaiva sect is described as one of the six Saiva sects in existence at the time of Sankaracharya, who is said to have come into contact with them in the course of his religious controversies. It may be interesting to note the following fact in this connection :—

Just as in the case of Basava's parents, the parents of the great Sankara, had no children for a long time. They were also Saivas and they prayed to Siva who blessed the pair and Sankara was born. But the fact that Sankara's mother particularly selected Siva in his Jangama form, for worship, shows that the Jangamas were certainly in existence and were known to Sankara's parents, and also that the Jangamas were universally respected at the time by all

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classes of Hindus. The following is the text taken from the Second Sarga of the "Sankara Vijaya"

इतिरितेप्राह तदीयभार्य्या
शिवाख्यकल्पद्रुमसत्प्रयावः ।
तत्सेवनानीभवितासुनाथ ।
फलं स्थिरं अङ्गसरूपनैश्चम् ।

The Basava Purana is only a record of Basava's life, and it is clear from the observations already made above, that the Virasaiva Religion is not based on the Basava Purana.

It is nowhere to be found in any of these Basava Puranas, that Basava founded the Religion, and that the Religion of the Virasaivas is based on his life. Basava belongs to the divine batch of Pramathas, and is said to have come down to the earth as the Saviour of Mankind. He is always the inseparable companion of Siva ; and it may be noticed that in every one of the thousands of Siva Temples throughout India, Basava is invariably placed prominently in front of Siva. In fact, no Siva Temple is built without Basava, and there is no Hindu who does not attach some sacredness to Siva's vehicle. A certain amount of sacredness has also gathered round the very name "Basava", and even to this day it is the commonest name made use of by the Virasaivas in every part of the country. Siva is known to have placed Basava nearest to his heart.

While yet a boy, Basava showed much intelligence and soon acquired much knowledge in the Shastras. When he attained the age of eight years, his father wanted to invest him with the sacred thread. But the boy refused to be so invested on the ground that he was a Virasaiva and did not belong to the generation of Brahma (i.e., the Prakrut creation). Baladeva, the prime minister at the court of Bijjala in Kalyan, was struck with the singular wisdom and piety of this boy, who was his nephew (sister's son) and gave his daughter Gangambika in marriage to him.

Basava's fame rapidly spread, and people admired his marvellous powers ; and he eventually became the Prime Minister at the Court of Kalyan.

Basava was a historical personage and one of the noblest characters in Indian History. His views were very liberal,

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and he was far in advance of the age, in which he lived. He had the courage of his conviction and boldly gave expression to his religious opinion in spite of persecutions of the Brahmans and the Jains. He was a great Reformer, and western scholars class him with – Jesus, Mahommed and Buddha. He gave a popular basis to the Virasaiva Religion. The very essence of Basava's Reforms consists in the uplifting of the masses without any distinction of class or creed. While Sankara preached to the advanced few and Ramanuja converted to his faith the persons of even the lowest class and tried to transform them into Brahmans, Basava went a step higher and proclaimed to the world, that whatever profession a man might follow for his daily bread, it did not deter him from embracing a true religion and try to get salvation.

What Rousseau was to France, Basava was to Southern India ; and what is remarkable is, that Basava, as early as the 12th Century A. D., preached that famous doctrine of the equality of mankind, which seven centuries later upset the whole of Europe and convulsed one half of the modern world. But this great man has yet been only imperfectly understood. His teachings have yet to be rescued from obscurity ; the good services which he has rendered to India and her religion and the noble and heroic struggle which he made in the sacred cause of uplifting the masses and the remarkable success which he achieved in his own life-time, have yet to be recorded, judged and appreciated by posterity.

Gentlemen, I take this opportunity to thank the Committee on behalf of the Virasaivas, for having allowed them to represent their Religion, at this unique Convention. This humble Thesis does not pretend to be an exhaustive exposition of the Religion. The details have been omitted along with many other matters ultimately connected with the said Religion. This is placed before you by way of introduction, and it is only intended to show the existence of the Religion, with a few observations on its origin, philosophy, nature, and development. There is a vast field for historical investigation, and my chief aim is to awaken some active interest in the matter and promote further investigation regarding this very ancient branch of the Saiva Religion.

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THE SAIVA RELIGION

AND

THE SAIVA ADVAITA-SIDDHANTA PHILOSOPHY.

By J. M. Nallaswami Pillay B. A., B. L.

PROFESSOR Max Muller in his last great work on the "Six Systems of Hindu Philosophy" has remarked as follows :—

"The longer I have studied the various systems, the more have I become impressed with the view taken by Vijnana Bhikshu and others, that there is behind the variety of the Six Systems, a common fund of what may be called the National or Popular Philosophy, a large Manasa lake of philosophical thought and language, far away in the distant north, and in the distant past, from which each thinker was allowed to draw for his own purposes."

And it would certainly have surprised him if one had told him that one need not go either to the distant north or to the distant past to discover what this National or Popular philosophy was, from which each thinker drew his own inspiration ; and a study of the two popular Hindu Religions of Modern India, we mean Saivaism and Vaishnavism, will convince any one that all the thoughts and traditions of bygone ages are inherited, by the modern Hindus themselves, who represent lineally their old ancestors who were settled in Bharata Barsha, since the days of the Rig Veda ; and as such their religion of to-day is a living faith, suited to all sorts and conditions of men, whether peasant or Pandit, sinner or saved.

Saivaism isb ased on the Vedas and the Agamas.

Saivaism comprising in its fold, Saktaism and Ganapatyam and the worship of God Subramanya &c., counts among its followers the majority of the Hindus. It accordingly represents the old traditional and Parent religion of the days of the Vedas and the Upanishads, Agamas or Tantras and Itihasas and Puranas, and bases its authority on these

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ancient Revealed books and histories ; it claims God Siva to be the author of the Vedas and the Agamas. Says Sri Nilakanta Sivacharya in his Sutra Bhashya : -

"We see no difference between the Vedas and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the author thereof. Accordingly the Sivagama is two-fold, one being intended for the three higher castes and the other being intended for the masses. The Vedas are intended for the people of the three higher castes and the remaining ones for the rest. That Siva alone is the author of the Vedas, is declared in the following passages of the Sruti and the Smriti :

"He is the Lord of all Vidyas."

"(The Veda) is the breath of the Mighty Being."

"Of these eighteen Vidyas of the various paths, the original author is the wise Sulapani Himself."

It will therefore be important to trace Modern Saivaism to the traditions and thoughts of the past.

Its antiquity.

"The supreme polity of the Vedas is sacrifice. Various gods *e. g.* Indra, Vayu, Varuna, Agni, Hiranyagarva, Soma, the Sun, the Moon, Vishnu and Rudra are worshipped in the Vedas. Each is addressed as the most powerful deity and his aid is invoked for all kinds of earthly blessings and freedom from evil. They are all supposed to represent the various powers of Nature and to idealize man's aspiration after the Supreme Knowledge. Then we meet with the text "Ekam Sat, Vipra Bahudha Vadanti" and who is this one ? Was any one god recognised, above all others, as the Chief, as the Lord of Sacrifices ? and we have the following texts from the Rig Veda.

Rig Veda.

"Tasmat Rudra Pasunamadhipateh and "Ghathapathim Medahpathim Jalashabhesajam, Tat Samyoh Sumnami mahe." (Rig Veda)

'We seek from Rudra, the Lord of Songs, the Lord of SACRIFICES, who possesses healing remedies, his auspicious favour. (Rig Veda I. 43. 4)

As the Lord of all sacrifices He is the fulfiller of sacrifices, "Yajna Sadham" (I. 114-4) and 'Rudram Yajnanam sadhad ishtim apasam (III. 2-5). As the God of Gods, He is said to "derive His renown from Himself." 'Rudraya *Svayasase' i.e.* His glory is said to be inherent in Himself, inde-

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pendent or self-dependent God, 'Svadhavane, Rig, VII. 46-1. He is also called *Svapivata*, which is variously explained, as meaning 'readily understanding,' 'accessible,' 'gracious, 'He by whom life is conquered,' 'He whose command cannot be transgressed,' 'Thou by whom prayers (words) are readily received.' He is called the 'Father of the worlds,' *Bhuvanasya pitaram*, (VI. 49-10, and the Rik story of His becoming the Father of the fatherless Maruts can be found in many a Puranic story, and local legend, and common folklore.

He is '*anter ichchanti*'—beyond all thought (VIII. 61-3). His form as described in the Rig Veda is almost the same as that of later days. He is called the 'Kapardin', with 'spirally braided hair.' He is of 'Hiranya' 'golden formed' and 'brilliant like the Sun,' and 'shining like gold' "Yahsukra iva Suryo hiranyam iva ro' chati" (I.43-5.) And in the Rig Veda, (X. 136-1 to 7), He is the 'long haired Being who sustains the fire, the water and the two worlds ; who is to the view, the entire sky ; and who is called this 'Light.' He is *Wind-clad* (naked) and drinks *Visha* (poison) and a Muni is identified with Rudra in this aspect.

Rudra is derived, according to Sayana, from the roots, Rut—dravayita meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra is called in the Rig Veda itself, the 'Bountiful' and the 'Healer,' possessed of various remedies the later Vaidyanath), 'benign' and 'gracious.' And the term *Siva* clearly appears in the following text of the Rig Veda (X. 92-9) "Stoman *va* adya Rudraya sikvase kshyad-viraya namasa didishtana yebhih Sivah svavan evayavabhir divah sishakti svayasah nikamabhi."

(With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, and to (the Maruts) those rapid and ardent deities with whom the gracious (Sivah) and the opulent (Rudra) who derives His renown from Himself, protects us from the sky.)

If the Gods, Indra etc., personified, are the different powers of Nature, in the supreme Personality of Rudra, will be found combined all these different powers. He is a thunderer and storm God, the father of the Maruts. He is Agni. He is Vayu. He is Varuna. He is Soma. He is the Sun and the Moon. We have the high authority of Sayana that Soma means Sa-Umá (with Umá). He deduces the

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story of Tripura Dahana and Vishabana from two texts in the Rig Veda. We have in the Rig Veda also the germ of the later Hindu Cosmology in the famous Nasadasaya Suktam; and this is also the central text of Siva-Sakti worship.

In the Rig Veda also we find the famous text, which is repeated in the Atharva Veda and subsequently in the Svetasvetara Upanishad and also in the Katha and Mundaka Upanishads, and which forms the chief stronghold of Indian Theism against Idealism. "Two birds, inseparable friends, cling to the same tree. One of them eats the sweet and bitter fruits, the other 'Anya' looks on without eating."

The words 'Brahman' and 'Atman' do not occur in the Rig Veda.

Yajur Veda.

In the Yajur, the position of Rudra becomes more established as Pasupati, as the Lord of Sacrifices and as the One without a second.

"*Pasoonam sarma asi, sarma yajamanasya sarma me yacha Eka Eva Rudro Na Dwithyaya. Thasthe Akhus the Rudra Pasnuh Tham Jushasva. Esha theRudra Bhagaha Saha Swasra Ambikaya tham Jushasva Bheshajam Gava Asvaya Purushaya Bheshajam.*" This text is repeated in the Svetasvetara Upanishad and is the original of the famous text in the Chhandogya Upanishad 'Ekamevadvitiyam Brahma', The form 'Nadvitiyam' is more ancient than 'Advitiyam' or 'Advaitam'. And we know this is the central text of the Advaita philosophy. In this Veda, His Supreme Majesty is fully developed, and He is expressly called Siva by name 'Siva nama'si (Yaj. S. 3-63) and the famous mantra, the *Panchakshara*, is said to be placed in the very heart of the three Vedas.

And the famous Satarudriyam which is praised in the Mahabharata, forms also the central portion of this important Veda. And this is a description of God as the all, the all in all, and transcending all, 'Visvadeva, 'Viswaswarupa, Visvadika'; and anybody can see that the famous passage in the Gita in Chapters 10 and 11 merely parodies this other passage and these two Chapters are respectively called *Vibhuti Vistara Yoga* and *Visvarupa Sandarshana Yoga* which is exactly the character of the Satarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Satarudriya and in the whole of the Vedas, Rudra is called Siva, Sankara, Sambhu, Isana, Isa, Bhagavan,

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Bhava, Sarva, Ugra, Soma, Pasupati, Nilagriva, Girisa, Mahadeva and Maheswara.

The story of Tripurasamhara* is much more fully set forth in the Yajur Veda (6th Kanda, 2nd Prasna, 3rd. Anvaka and 12th Mantra).

"There were the three cities of iron, silver, and gold (belonging) to the Asuras. The gods not being able to win them (by fight) wished to win them by seige. (Then) the gods made an arrow composed of Agni (as the bottom hilt), Soma as (the middle) iron and Vishnu as the top and declared (consulted) who will discharge it, and all agreed that Rudra would do so. He (Rudra) said I am the Lord of Pasus (both two-footed and four-footed); So Rudra, the Lord of Pasus discharged it, broke up these 3 cities, and blew them up all from these worlds." The importance of this story lies in the fact that in the chief festival of the Hindus in each temple, called the Brahmotsava, the important event is the car-festival in which the Charioteer is the four-headed Brahma recalling and representing this old story referred to in the Rig Veda and the Yajur Veda.

The Yajur Veda is the central Veda and is the most important one and as such more than ninety per cent of the Brahmins of to-day follow it. The occurrence of the words Pati, Pasu and Psam should be noted as their significance will be referred to later on.

The Upanishads.

As we noted above the polity of the Vedas was the performance of sacrifices. This was continued in the Upanishad period and the Brahmans elaborated the Rituals. But at the same time, the worship of the many Gods was being given up in favour of the worship of the one God, and the efficacy of sacrifices in general was being doubted and a more spiritual form of worship was being substituted in its place and the first departure is noted in the story given in the Kena Upanishad.

Kena Upanishad.

Brahaman obtained the victory for the Devas. The Devas became delighted by the victory of Brahman and they thought, that this victory is ours only." Brahman understood this and appeared before

* The word 'Pura' in the Upanishads technically means 'the body.' Tripura means the triple bond of the soul, and Tripurasamhara means the destruction of our human bondage by the Grace of God.

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them. But they did not know that and said : "What yaksha is this? They said to Agni (fire) : 'O Jatavedas, find out what sprite this is.' 'Yes,' he said, and ran towards it, and Brahman said to him : 'Who are you ?' He replied : 'I am Agni, I am Jatavedas.' Then Brahman said : 'What power is there in you ?' Agni replied : 'I can burn all, whatever there is on earth.' Brahman put a straw before him, saying : 'Burn this.' He tried with all his might, but could not burn it. Then he returned to the Devas and said : 'I could not find out what sprite that is.' Then they said to Vayu (air) ; 'O Vayu, find out what sprite this is.' Yes, 'he said, and ran towards it, and Brahman said to him : 'Who are you ?' He replied ; 'I am Vayu, I am Matarishvan.' Brahman said : 'What power is there in you ?' Vayu replied : 'I call blow up all, whatever there is on earth.' Brahman put a straw before him, saying : 'Blow it up.' He tried with all his might, but he could not take it up, Then he returned thence and told the Devas, 'I could not find out what sprite this is.' Then they said to Indra : 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared. Then in the same Akasa (ether) he saw a woman, highly adorned : it was Uma, the daughter of Himavat.' He said to her : 'Who is that sprite?' She replied : 'It is through the victory of Brahman that you have thus become great.' After that they knew that it was Brahman to whom the glory was due.

This is a step in advance of the position in the Rig Veda where the Ekam Sat or Rudra Pasupati, is indentified in a manner with all the Gods. Here, He is not Indra or Varuna, or Vayu or Agni. He cannot be comprehended by the Gods, though He is before them and it was left to *Uma Haimavatim* to point to the supreme Brahman, as her consort, This story is frequently repeated in the Puranas and the person of Rudra-siva is introduced as Uma's Lord.

This is called the Brahami Upanishad and it introduces the grand thought "He by whom Brahman is not thought of, by him It is known and he by whom it is thought of, knows It not".

This departure from the old polity of the Vedas to the worship of the One supreme Brahman, Uma's Lord, will be found illustrated further in the Puranas by the stories of the Dakshak's sacrifice and the Tarukavana Rishis. Daksha, son

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of Brahma (Sabda Brahma of the Vedas) simply means sacrifice and Dakshayani meant the spirit of sacrifice, and so long as this spirit of sacrifice was devoted to the one supreme Brahan Siva, it was beneficial, But once this sacrifice was divorced from the worship of the one supreme Brahman, represented in the person of Siva, the consort of Dakshayani, as Daksha tried to do, then this sacrifice was of no avail. When the spirit of sacrifice was divorced from this worship, as at the Daksha Yajna, then Dakshayani died and was reborn as Uma or Haimavati, the embodiment of Brahma Gnana and was reunited to Siva. This reunion or Rebirth of old gnana is what is celebrated in every temple in the important festival of Tirukalyana and is figured in the oldest sculptures in the Elephanta and Ellora cave-temples. In the Tarukavana story, the Vedic sacrifice was also divorced from the worship of the one Supreme Brahman. The Vedas represented the Sabda Brahman (sound) and the Rishis thought that no God was required and that the worship of the Sabda Brahman alone was sufficient for securing salvation.

The Svetasvetara Upanishad, the greatest authority of the Saiva School, repeats the text of the Yajur Veda. "Eka Eva Rudra Nadwitiyaya Tasteh" and the philosophy of Advaita Siddhanta is fully expounded in this Upanishad. This Advaita is neither the Sankhya nor the Yoga, neither Dwaita nor Adwaita as ordinarily understood. Hence Oriental Scholars like Monier Williams, Professor Macdonnell and Garbe regard this Upanishad as the oldest representative of the ancient eclectic school of Hindu philosophy. With this book they couple the Bhagavat Gita.*

The highest conception of the One God, 'Eko Deva,' is given here which, as Max Muller says, corresponds to the conception of God in the Christian theology. "He is the one, all pervading God in all beings, the Antar Atma of all things, watching over all action, dwelling in all beings, the witness, the perceiver, the only one, Nirguna". "He is the eternal and infinite, unborn being indivisible, inactive, tranquil, without taint, without fault, the highest Bridge to immortality."

* "Of the eclectic movement combining the Sankhya, the Yoga and the Vedanta doctrines, the oldest representative is the Svetasvetara Upanishad. More famous is the Bhagavat Gita.".
(Macdonnell's History of Sanskrit Literature p. 404.)

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"He is the Causeless, the First Cause, the all-Knower, the all-Pervader, the Creator, the Sustainer and the Liberator of the world, the end and aim of all religion, and of all philosphy. He is the Ishwara of Ishwaras, Maheshwara, the supreme God of gods, the King of kings, the Supreme of the supreme, the Isa of the Universe." "The Sun does not shine there, nor the moon nor the stars, nor these lightnings, and much less the fire ; everything shines after him ; by His light all this is lightened."

The meaning of the Rig Veda Suktam as quoted above is brought out in the following verse. "When there was no darkness, nor day nor night, nor Sat nor Asat, then Siva alone existed (Siva Eva Kevalam). That is the absolute condition of the Lord in which He is to be adored. From that too had come forth the wisdom of old (Gnana Sakti)." After repeating the text about the two birds, this is how it proceeds. "On the same tree, man Anisa) sits grieving, bewildered, with his own impotence. But when he sees the other, Isa, contented and knows of his glory, then his grief passes away." That this is the highest teaching of the Rig Veda is pointed out in the next verse. "He who does not know that indestructible Being (Akashara) of the Rig Veda and that eternal Ether (Parama Vyomam) wherein all the Gods reside, of what use is the Rig Veda to him ? Those only who know this, rest contented." The other aspect of God (Anyata) referred to in the Rig Veda Mantra, is also brought out fully in the following verse. "Aye, that one unborn (Aja-soul) sleeps in the arms of one unborn (Nature, Prakriti) enjoying (her) who brings forth multitudinous progeny like herself. But when her charms have lost their fascination, he (the soul) quits her (prakriti's) side.

"In that highest imperishable and infinite Brahman, the Vidya, (Vignana-Atma) and the Avidya are hidden, the one, Avidya, perishes ; the other, Vidya, is immortal ; but he who controls both Vidya and Avidya, is another (Anyatha.)" And in the subsequent verses, this another is clearly pointed out to be the "only one God, without a second, the ruler of all, the generator of all and the supporter (sustainer) of all." This forms the subject of discussion in the hands of Badarayana in sutra (I, II, 21.) And the famous passage in the Brihadaranyaka is referred to. "He who dwells in Atma (Vignan) and is also *different from Atma*, whom the Atma does not know, whose body *Atma*

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is, and who pulls (rules) Atma within, He is thy Atma, the ruler within, and the immortal" (III 7, 22)

The supreme Mantra of the Vedas or the Sabda Brahma is the Pranava or the Omkara. It is ordinarily known that 'Om' is a compound of the three letters A, U, and M and that they represent the deities Brahma, Vishnu and Rudra. What is not known is, that there is a fourth part of this Omkara called its Ardha Mâtrâ sound ; this is called the Chaturtham or the Turyam and represents the supreme Brahman or Siva. This is brought out in several of the Upanishads and in the following verse it is coupled with Sivam and Sambhu "Shivam Santam Advaitam Chaturtham Manyante" (Ramatapini).

The more popular Hymn in the Mahimna Stotra, addressed to Siva, also brings out this idea.

"The mystical and immutable one which being composed of the three letters 'A' 'U' 'M', signify successively the three Vedas, the three states of Life (Jagrata, Svapna and Sushupti), the three worlds, the earth, the heaven and the hell , the three Gods (Brahma Vishnu and Rudra), and which by its Ardha Matra is indicative of Thy *fourth* stage Parameshwara."

The supreme Upasanas of the Upanishad is the Dahara Upasana in the Hrid pundarika (Lotus of the heart) in the Akas Vyoma. The Yogi has to think of the Supreme Brahman in the cave of the heart, in the midst of the Chidakasa. The Taitriya Upanishad speaks of this Brahman as the Krishna Pingala.

This Krishna pingala is identified as Umasahaya or Parvati Paramesvara in several of the Upanishads.

This again is described as the Jyotir (the supreme light, the Jyotir Linga).

When the polity of sacrifice is given up, in favour of the worship of this Jyotir Linga and the Symbolism of the sacrificial ground is invested with a more spiritual meaning, then we would seem to have arrived at the period the Agamas and our modern temple worship would seem to have been started. The Agamas brought into use, the very same mantras, as pointed out by Swami Vivekananda in his famous address before the Chicago Parliament of Religions, as were used in the old sacrificial worship, in the new system of worship and the offer of the self as a sacrificial offering was

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made in place of the animal sacrifice. The Pasu was the animal propensity in man, and when it was offered as sacrifice in Gnana Agni, it became the Nandi of Siva.

"The Tantras as we have said represent the Vedic rituals in a modified form, and before any one jumps to the most absurd conclusions about them, I will advise him to read the Tantras in connection with the Brahmanas, especially the Adhwarya portion. And most of the mantras used in the Tantras will be found to have been taken verbatim from these Brahmanas. As to their influence, apart from the Srouta and the Smarta rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the Tantras and they are observed by the Saktas, by the Saivas and by the Vaishnavas alike.

The Puranas.

The Puranas are the earliest interpretations of the the Vedas and the Upanishads. The whole of the passages from the Upanishads are quoted and explained. The principles are illustrated by stories and parables, and the Vedic stories themselves are more and more elaborated. All these explain the difference between the old and new systems of worship and thought and bring out fully the distinction between the Supreme Brahman, Siva and man and indiate the paths to salvation. These stories are about the Daksha sacrifice, the birth and marriage of Uma, the Tarukavana sacrifice, the churning of the milky ocean and the Tripura samhara, and the Durga Puja etc. The Linga Purana specially deals with the birth of the Jyotir Linga. The largest number of Puranas are Saivite and the oldest of them is the Vayu or Siva Purana, as pointed out by Wilson. The Uttara portions of some of the Puranas are clearly of later origin and show the rise of new sects and faiths.

The Chhandogya Upanishad derives the old Gnana from Skanda and Sanat Kumara, and the Skanda Purana accordingly deals with the same subject.

Itihasa.

The only kind of universal worship in the days of the Mahabharata is that of Siva and Siva Linga and we refer to the stories of Krishna's and Arjuna's Tapas and the discussion between Asvathama and Vyasa. Most of the temples mentioned in the Aranya Parva are temples dedicated to Siva. Oriental scholars point out that the superior castes in the days of of the Mahabharata were following the worship of

The Mahabharata.

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Siva and we quote the following passage from Anusasana Parva, which explains at the same time Rudra's different aspects, the beneficent and apparently terrible forms, as the Creator, the Protector and the Destroyer.

Lord Krishna says, "Oh ! Yudhishthira, understand from me, the greatness of the glorious, *multiform*, many named Rudra. These are 'Mahadeva,' 'Agni,' 'Sthanu,' 'Maheswara,' the One-eyed, 'Triyambaka,' and 'Siva.' Brahmans versed *in the Vedas* know two bodies of this God, one awful, the other auspicious ; and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun ; the auspicious and beautiful body is virtue, the water and the moon. One half of His essence is fire and the other half is called the moon. The one which is His auspicious body practises chastity, while the other which is the most dreadful body, destroys the world. From His being the Lord and Great, He is called Mahesvara. Since He consumes everything, since He is fiery, fierce, glorious, an eater of flesh, blood and marrow He is called Rudra. As He is the greatest of the gods, as His domain is wide and as He preserves the vast Universe, He is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly does good to all men seek their welfare (Siva), He is therefore called Siva."*

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* It can be shown that the picture of God as the fierce and the terrible is not altogether unknown to Christian Theology.

The following paras, we cull from a book called "The Woodlands in Europe" intended for Christian readers ; and we could not produce better arguments for the truth of our conception of the Supreme Siva, the Destroyer, the Creator and the Preserver of all (vide p. 6, Sivagnanabotham, English Edition)

"And how about the dead leaves which season after season, strew the ground beneath the trees ? Is their work done because, when their bright summer life is over, they lie softly down, to rest under the wintry boughs ? Is it only death, and nothing beyond ? Nay : if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a definite mission. *It must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form.*"

"It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting

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Badarayana also touches upon this subject in (I, III., 40) and we quote below the Purvapaksha and the Siddhanta views on this question from the commentary of Srikanta.

In the Katha Vallis,in the section treating of the thumb-sized Purusha, it is said as follows :

"Whatever there is in the whole world, which has emanated (from the Brahman), trembles in the breath ; (it is) a great terror, the thunderbolt uplifted ; those who know this become immortal." (Cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Paramesvara or some other being.

(Purvapaksha) :—Here the Sruti speaks of the trembling of the whole universe through fear of the entity denoted by the word "breath." It is not right to say that the Paramesvara, who is so good-natured as to afford refuge to the whole universe and who is supremely gracious, is the cause of the trembling of the whole universe. Therefore, as the word 'thunderbolt' occurs here, it is the thunderbolt that is the cause of trembling. Or, it is the vital air which is the cause of the trembling, because the word 'breath' occurs here. Since the vital air causes the motion of the body, this whole world which is the body as it were, vibraes on account of the vital air. Then we can explain the passage "whatever there is, in the whole world, which has emanated (from the Brahman) trembles in the breath." Then we can also explain the statement that "it is a great terror, the thunderbolt uplifted," inasmuch as lightning, cloud and rain, the thunderbolt which is the source of great terror is produced by the action of the

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forward, as it were, and life is already swelling within them ; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous."

"*It is not the only force gifted with both the preserving and the destroying power, according to the aspect in which we view it.* The fire refines and purifies, but it also destroys ; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good ; and from our Bibles we learn that *the consuming fire and the love that passeth knowledge are but different sides of the same God—just and yet merciful ; That will by no means clear the guilty, yet shows mercy unto thousands.*"

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air itself. It is also possible to attain to immortality by a knowledge of the air as the following Sruti passage says :

"Air is everything itself and the air is all things together ; he who knows this conquers death. (Bri. Up. 5-3-2).

(Siddhanta) :—As against the foregoing, we say that Paramesvara Himself is the cause of the trembling. It is possible that, as the Ruler, Paramesvara is the cause of the trembling of the whole universe and through the fear of God all of us abstain from doing wrongful acts and engage in doing the prescribed duties ; and it is through the fear of God that Vayu and others perform their respective duties, as may be learned from such passages as the following :—

"By fear of Him, the Vayu (the wind) blows." (Tait. Up. 2, 8).

"Though gracious in appearance, Paramesvara becomes awful as the Ruler of all. Hence the Sruti."

"Hence the king's face has to be awful (Tait. Bra, 3-8-23)."

"Wherefore Ishvara Himself as the Master, is the cause of the trembling of the whole universe."

The Gita.

The Bhagavat Gita epitomises the philosophy of the Svetaswetara Upanishad. Oriental scholars link both of them together, as expounding an eclectic school of Hindu philosophy. In it the words Ishvara, Isa, Maheshwara, Parameshwara, are used and in the Uttara Gita, the word Siva is used, not to denote the lower Brahman but the Supreme One.

The Ramayana.

In the Ramayana, Rudra's position as the Lord of sacrifices is affirmed, in spite of some dissentients, showing the rise of new faiths. The worship of Siva and of the Siva Linga was universal as shown by the establishment of the temple at Rameswaram.

The Sutras.

All the Sutrakaras recognise Iswara as the Supreme God and as the Purusha.

Sri Nilakanta's Bhashyam* on the Brahma Sutras is the earliest commentary now extant and as such is entitled to the greatest weight and it will be found that its author is the most accurate and reliable interpreter of the Vedanta Sutras, and is the accepted authority of the Southern Saiva School.

* English translation published in Vols. I to VII Siddhanta Deepika.

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It is now proved by Dr. Thibaut and admitted by Max Mullar that the interpretations by Sankara are not always correct. Says Doctor Thibaut :

"If now, I am to sum up the results of the preceding enquiry, as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman ; that they do not acknowledge the distinction of Brahman and Iswara in Sankara's sense ; that they do not uphold the doctrine of the unreality of the world ; and that they do not, with Sankara proclaim the absolute identity of the Individual and the Highest Self."

"The Upanishads no doubt teach emphatically that the material world does not owe its existence to any principle independent of the Lord, like the Pradhana of the Sankhyas ; the world is nothing but a manifestation of the Lord's wonderful power and hence is unsubstantial (Asat), if we take the term substance (Sat) in its strict sense. And again everything material (Achit) is immeasurably inferior in nature to the highest spiritual principle from which it has emanated and which it now hides from the individual soul. But neither unsubstantiality nor inferiority of the kind mentioned, constitutes unreality in the sense in which the Maya of Sankara is unreal. According to the latter, the whole world is nothing but an erroneous appearance as unreal as the snake for which a piece of rope is mistaken by the belated traveller, and disappearing just as the imagined snake does as the light of true knowledge has risen. But this is certainly not the impression left on the mind by a comprehensive review of the Upanishads which dwells on their general scope, and does not confine itself to the undue urging of what may be implied in some detached passages &c."

Says Professor Max Mullar in his Life of Ramakrishna Parama Hamsa : "It is difficult to say which of the two schools was the more ancient and I am bound to acknowledge after Professor Thibaut's luminous exposition that the Vishistadvaita interpretation is more in keeping with the Sutras of Badarayana."

During the Buddhist and the Jaina Periods it was Saivaism that was able to rise above the onslaught of these two creeds and vanquish them. The great Acharyas were born in this period. By the close of the 9th century both Buddhism and Jainism had become inert and dead.

The next few centuries saw the rise of the great teachers

Sri Sankara, Sri Ramanuja, and Sri Madhva charya. Following them close, came the great Suntana Acharyas St. Meikandan[1], St. Arul Nandi[2], St. Marai Gnana Sambhanthar and St. Umapati Sivacharya[3], and modern Saivaism may be said to commence from the time in which they flourished.

We will now begin the study of Modern Saivism. Its form of ritualism and philosophy is determined, in the South, by the Agamas or the Tantras, 28 in number, from Kamika to Vathula, called the Dakshina or Right-handed; and the different temples in Southern India follow the rules prescribed in one of these Agamas or other, though there are still some temples like the one at Chidambaram, where pure Vedic Rituals are followed. This Agama Philosophy has also been greatly developed and systematised in Tamil by a line of teachers beginning with St. Tiru Mular,[4] St. Meikandan, St. Arul Kandhi Siva Chariar, St. Marai Gnana Sambanthar and St. Umapati Sivacharya. Both in the rituals and in the philosophy, the same mantras and forms and words are used which are derived from the old Vedic Times. For instance, the temple represents the old Yagna Sala symbolising the human body. The Siva Linga,[5] (it was Swami Vivekananda who pointed out that this was no Phallic[6] Symbol and this view

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1. The author of Swagnana Bodha (स्वज्ञान बोध:).
2. Do. of Swagnana Siddhi (स्वज्ञानसिद्धि:)
3. Do. of Light of grace and Sivaprakasam (शिव प्रकाशम्)।
4. Another Tirumantra.
5. The full subject is discussed with all the authorities in Siddhanta Deepika Vols. VII and VIII.
6. "The Swami said that the worship of the Siva-Lingam originated in the famous lingam of the Atharva Veda Samhita sung in praise of the Yupastambha, the sacrificial post. In that hymn a description is found of the Stambha which is without beginning or end, and it is shown that the said Stambha is put in the place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the Soma plant and the ox that used to carry on its back, the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted-hair, his blue throat, and the bull, the Yupa-stambha gave place to the Siva Lingam and was raised to the high Devahood of Sri Sankara. In the Atharva Veda Samhita, the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and the superiority of Mahadeva." Later on he says "the explanation of the Siva Linga, as a Phallic emblem began in India in her most *thoughtless and degraded times*."

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was reiterated by Dr. Ananda Kumaraswami in his paper read before the Historical Congress of Oriental Religions in which he showed that it was the least anthropomorphic of symbols, which takes the place of Rudra Pasupati and its form, is that of the Pranava[1] and there is the Balipeetha at the entrance to the temple, with the Yupastambha and the Pasu or animal offered in sacrifice, in the form of the Bull. Every Brahmotsava still commences with a sacrifice, (the blood-sacrifice is altogether given up in the South Indian Temples) and the Pasu, in effigy in cloth, is tied up to the Yupastambha and after the Utsava, is taken down. The position of the Bull or Pasu will be found to be on the other side (God side) of the Balipeeta and the Stambha, and it is not called Pasu but Nandi (Blissful) god. Because, according to the doctrines of Saivaism, the Jiva or soul, once it has become freed is no more called Jiva but Siva or Brahman. What had to be offered in sacrifice, was not an animal but the Jiva; the soul had to offer his Jivatvam, his animal part, his individuality or Ahankara or Avidya or Ignorance; and the Naivedhyam नैवेद्य in all temples is now interpreted as this Pasutvam (animal part). As soon as he enters the temple, the pilgrim is asked to prostrate himself in front of the Yupastambha. This is his offer of his self as sacrifice; and self-sacrifice is thus the centre of Hindu and Saivite Philosophy, on which salvation depends. This is the Arpana or Sivarpana referred to in Verse 57, Chap. 18 of the Gita.

The philosophy also retains the old language for its technical terms. Whereas the newer systems have such technical terms as Chit, Achit, Ishwara, Jagat, Jiva together with Para, the Saiva-Siddhanta technical terms to denote that these Padarthas or categories are Pati (God), Pasu (soul) and Pasa (bondage). Pasa is the rope with which the Pasu is tied to the sacrificial stake and this is the word mostly used in the Upanishads to describe also Man's bondage "Pasa dahatih Panditah".

The Pati, is accordingly described in the text-books as follows :—

This Pati is Param, neither Rupa, nor Arupa, Nirguma, without mark, Nirmala, Eka, Eternal, Chit of Chit, Achala,

1 "The whole Linga is the Omkara filled by Nada and Bindu. The Base is Akara. The Kanta is Makara, and the round form Ukara." Tirumantra.

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Infinite, Ananda, and Unapproachable, the Goal, the smallest of the small, and Greatest of the great, Tat, and Siva (Sivaprakasa. I.).

Siva is Nirguna and Personal.

We have only to notice that the God postulated by Saiva Siddhanta is not Saguna, but Nirguna, * which as we have pointed out above means only above the three gunas, Satva, Rajas and Tamas, i. e. above Prakriti i. e. non-material or Chit, we have condemned ever so often the translation of the words Nirguna and Saguna into Impersonal and Personal which throw difficulties in the way of the Christian reader, to make an idea of the Highest Conception of the Supreme. Personal is explained to mean 'Pure Being', the absolute, by Emerson and Lotze and other Christian writers and would correspond to our 'Sat.' It is evident therefore, that God can be both Nirguna and Personal.

Nirguna not to be translated impersonal.

God has neither any form nor is formless as air, all these ideas being derived from matter, but He can assume any form suitable for the conception of his Bhakta and these forms are not material forms, but as the text says, "His Form is produced out of Divine Grace or Love.' God is therefore not to be called Saguna, simply because He is spoken of as Umasahaya, Nilakantha, Sambhu, Umapatayeh, Ambika-Patayeh and as the Lord of Kailas, Siva, Hara, and Rudra.

God is neither he, nor she nor it, but He can be thought of in all these forms, as male, female and neuter ; and all specific names of Siva are declinable in all the three genders, without change of meaning thus ; Siva, Sivah and Sivam ; † Sambhu, Sambuvi and Sambhavam ; Isa, Isah and Isanam &c.

Siva is not one of the Trinity.

The Pati or Siva of the Saiva Religion is not one of the Trimurties, Brahma, Vishnu and Rudra and scores of texts could be quoted from the popular Tamil Hymns conveying the same idea as in the hymn of the Mahimna Stotra quoted above, God is 'Sivam, Advaitam, Santam and Chaturtham.'

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* These three gunas stand for the three states Jagrat, Swapna and Sushupti, and Nirguna therefore means Turiya or Chaturtha "Jagrata is Satva. Rajas is Swapna. Tamas is Sushupti. Nirguna is therefore Turiya." Tirumantra.

† This noun form occurs rarely in Sanskrit, but in Tamil, it is very commonly used as synonymous with the masculine form 'Siva'.

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As Siva is Nirguna and Turiya or the Supreme absolute Brahman, it follows that God cannot be born as a man or woman and that Siva had no avatars or births is generally known. This is the greatest distinction between the ancient Hindu Philosophy and that of the Saiva School, making the latter a purely transcendental Religion, free from all anthropomorphic conceptions. It was the late Mr. T. Subba Rao who in his "Notes on the Bhagavat Gita" entered a vigorous protest against the conception of the Supreme Brahman having human Avatars, and we regret that in all the mass of current writings, no other writer has thought fit to bring this view to prominence. But this absolute nature of Siva, does not prevent Him from being personal at the same time and appearing as Guru and Saviour, in the form of man, out of great Love, and feeling for the sins and sorrows of mankind, and in His loving care to help them to get rid of their bondages. And this is exactly the reason, as shown in Sutra I of Siva-gnanabodham, why God creates the Universe, and resolves it, leaving the human souls free to partake of the fruit of the Tree of Knowledge of Good and Evil (good and bad karma.)

God cannot be born as man.

The reason for creation.

The necessity for human effort is postulated, but without God's appearance as the Divine Guru, in human form, and without His Divine Grace, the final salvation is not possible. Man can but try and get rid of the cataract covering his eye, but that he should see the light of the Sun (Siva Surya) is independent of his effort ; and without the hope of reaching this Light of Sivanubhuti, a man can have but poor inducement to get rid of his cataract undergoing all the trouble and expense (tapas &c.), if the Doctor were to forbid him to see the Light after he has regained his eyesight ; and darkness cannot vanish unless Light enters.

The necessity for a Guru.

The doctrines of Grace and Love are the distinguishing features of Saivism, and God is accordingly defined by St. Tirumular in the following terms.

Doctrine of Grace.

"The ignorant think that Love and Siva are different ;

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2 To those who would deny this Sivanubhuti, Swami Vivekananda would reply by saying 'He jests at scars that never felt a wound.'

God is Love

none know that Love and Siva are the same. When every one knows that Love and Siva are the same, they will rest in Siva and Love." Tirumantra.

God's immanencity.

As God ensouls the Universe of Nature and of Man, Siva is called the Ashtamurti, the Lord, of the eight forms and He gets different names as He dwells in earth, water, air, fire, akas, the sun and the moon and Atma.

The famous passage in the 7th Brahmana of the 3rd Chapter in the Brihadaranya Upanishad gives more forms than these as the *Sarira* of the Brahman, but in the Agamas and the Puranas, these are reduced to eight.

God's transcendence

As God is so immanent in the Chetana and Achetana Prapanchya, as the soul of all, He is identified with the Universe as the All, and yet His transcendency is also brought out by such statements as 'Antas,' 'Antara' 'Anyata' 'Neti, 'Neti,' 'They are in me, not I in them.' 'Thou art not aught in the Universe, naught is there save Thou.'

God is Sat Chit Ananda.

Siva is Sat Chit Ananda, Somaskanda (Sa-Uma*-skanda); being Light and Love. As the absolute, and pure Being, God is unknowable; as Light and Love He links himself to Man; and it is possible for Man to approach Him through Love

God's Sakti is Light and Love.

This Light and Love is therefore called His Sakti, and is the Mother of the Universe (Buvanasya Mataram) as Siva is the father (Buvanasya Pitaram.)

St. Arul Nandi accordingly describes Her as follows.

This Light and Love is the Mother.

"She, who is Isa's Kripasakti, (Love and Grace) Ichcha Sakti, Kriya Sakti, Gnana Sakti, who is the cause of all creation, sustentation and destruction, who is Rupa and Arupa and neither, who is the consort of Isa in these forms, who is all this world and all this wealth, who begets the whole world and sustains them; the Gracious Feet of this *our Mother*, who imparts blissful immortality to souls, and removes their bondages of birth and who remains seated with *our Father* in the hearts of the Freed, let me lift up my head."

Uma literally means Light or Wisdom.

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Sakti is not Maya.

This Chit Sakti (Uma, Durga[1]), which is Nirguna, is sharply distinguished from Maya (Saguna), also a Sakti of the Lord ; and in as much as God is in a sense indentified with His creation, as the Upadana Karan[2] of the Universe, inasmuch as it is His Light that lightens all this world, our Mother is also identified with Maya as Mahamaya.

This Maya is matter, the 'object' of western philosophy and comprises within herself Tanu (bodies), Karana (senses internal) Bhuvana (the worlds) and Bhog and is defined as follows :—

Maya defined.

"Indestructible, formless, the One without a second, the Seed of all the worlds, Achit, all-pervasive, a Sakti of the Perfect One, the Cause of the soul's body and the senses and of the worlds, one of the three Malas (impurities), the cause also of delusion, is Maya."

Composed of 36 Tatvas.

This Maya or Prakriti, or Pradhana of most Indian Schools, comprises the 24 tatvas from the earth to the Buddhi or 25 including the Mula Prakriti ; but the Saiva School[3] postulates 11 more tatvas besides these 25 ; which are Kala (Time), Niyati (order), Kata, Vidya, Ragam or Ichcha, Asuddha Maya, Suddha Vidya, Sadakkiam, Ishwaram, Bindu or Sakti and Nada or Siva (Suddha Maya.)

This Suddha Maya is the Kundila or the Kundalini Sakti of the Yogis, of which the Mulaprakriti, called also the Kundalini, ist he grossest form. These higher Tatvas, and their powers can be perceived and realised by the highest Siva-Raja-Yogis alone and they are so subtle as to be mistaken for the Light of the Mother Herself, as they reflect Her Light most perfectly.

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1 Literally deliverer from evil, (Mahisasura) Mahishasura Mardini. (Mahisha, meaning buffalo, is a symbol of Ignorance).

2 The words Upadana and Parinama do not occur in the Upanishads, though 'Parinama' is the text in Badarayana's Sutra (I. 4. 27) and Srikanta Sivacharya in his Bhashya distinguishes it from the ordinary conception of Parinama calling it 'Apurva Parinama.'

3 See for a full discussion of the 36 tatvas, Sri Kasivasi Senthinathier's Saiva Siddhanta Tatva Prakasa, Catechism, published in the Siddhanta Deepika, Vol, III. p. 205 et seq.

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This Maya is again to be distinguished from *Anava* Mala (the technical term in the Agamas for Ahankara, or Avidya or Agnana or ignorance) and this distinction is pointed out in the following verses by St. Arul Nandi.

Maya distinguished from Avidya.

The "Anava Mala, with its many Saktis, is the One, which pervades through the numberless Jivas, as the dirt in copper ; it stands on the way of Gnana and Kriya. It is ever the source of ignorance."

Avidya or Anava Mala defined.

According to the Purvapakshin, Maya is the cloud that intercepts the light of the Sun (Siva). But the Siddhantin answers "You cannot speak of the sun being hid by the clouds, unless there is a seer. The cloud obstructs the seer's vision. This sun is Siva. The cloud or cataract in the eye is the Anava Mala ; the seer or the eye, as the case may be, is the Jiva or Atma or soul. When the soul is shrouded by Anava Mala, without action will and intelligence, it is its night, the Kevala state. When God, out of His great love, sets him in evolution, producing the body and the worlds out of *Maya*, for his enjoyment and experience, whereby his Kriya Sakti &c. are roused, this is called its Sakalya condition. Anava Mala is night and darkness, and Maya acts as the lamp-light in darkness. But when the sun rises, all darkness and the night vanishes, and there is no need of any lamp, however powerful, and the soul is fully merged in that Supreme Splendour, that "Light of Truth, that entering the body and soul, has scoured all faults and driven away the false darkness." This is the soul's Suddha or Nirvana condition.

Distinction.

Kevala, Sakalya and Suddha or Nirvana condition of the Soul.

We will now glance at the nature of the Jivatma or the soul itself, as this is essential to the understanding of *Advaita* itself.

The Sankhyas, the Yogins, and the Vedantins admit that the Purusha, Atma, or the soul, is other than Prakriti and above Buddhi and the 24 Tatvas. There is confusion in trying to establish its relation to God. The soul is neither a reflection, nor a particle, nor a spark of the Partless and Changeless Brahman, nor is one with Him. God is *other* than the soul. Even where the Sutrakara postulates Parinama, he does it only in reference to Maya, but he postulates the difference of

The Soul distinguished from Sat and Asat.

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the human Soul and the Supreme Soul; There is no harm if we regard Maya as One with the Brahman, as His inseparable Sakti, but then all religion and morality is sure to die, when we regard the soul the same as God.* There will be no way to account for the presence of evil or ignorance in the world, and even when we try to whittle it away as an illusion, delusion or myth, the presence of this delusion has itself to be accounted for. Delusion is a conscious experience, and the question which is under delusion will arise. If the soul other than God, and other than Maya, is in bondage, then the necessity for the creation of the world becomes intelligible. We therefore postulate three Padarthas, three planes of existence, or three centres viz., —the plane of matter, the plane of the souls and the plane of God. In the language of Euclid, God is the point which hath no parts nor magnitude: that which is everywhere, in and out, above and below; the soul is the centre of the circle, and the circumference is the Maya that bounds. When this centre can rise up to the Point, then is it that its Nirvana is possible.

Mahavakya Texts.

But what are we to do with the Mahavakya texts 'That Thou art', 'I become that', 'I am that' &c? It will be noted that these texts are not discussed by the Sutrakara Badarayana in the first Adhyaya relating to Pramana or Proof of the nature of the Padarthas, where he distinctly postulates the difference, but they have been dealt with in the chapter on *Sadhana* relating to the means of salvation. The Teacher enjoins upon the pupil to practise the Sadhana, telling him that 'He is God' (Tatvamasi); and the pupil accordingly practises 'Soham' 'Sivoham bhavana,' by repeating the mantra 'Aham Brahmasmi': when one repeats 'Aham Brahmasmi', there is consciousness, and consciousness of duality, of the two Padarthas, Aham and Brahma. This is Dwaitam. When by the practice of Sivoham, the conscious-

* This is pointed out by a Christian writer in the following words :—

"But why do we shrink from Pantheism? Not from the dread of losing the physical universe in God, but from the dread of losing our own self in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul or the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will, in the midst of the great ocean of the Divine Will." ("God and the Soul" by Rev. Armstrong.)

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ness can disappear, then the soul can become One with God. Now, the question arises how this oneness can be reached, how can the two become one. This becomes possible on account of the peculiar nature of the soul, and its relation to God.

Nature of the Soul.

This nature of the Soul consists in its becoming one with whatever it is united, losing its own individuality, and in its not being able to exist independently. It can only be united to the world or to God. It can reach God only when it leaves the world. It cannot serve God and Mammon at the same time. It is the caterpillar of the Upanishads, which leaves one leaf-stalk to catch another. And when it is united to one thing or the other, like the mimicking caterpillar again, it is indistinguishable from one leaf or the other. It is the shadow of the one (Maya) or the light of the other (God) that completely hides its (Soul's) individuality. So when in union with matter, (with the body, for example) it is so lost (in the nerve centres and so on), that the Scientific Agnostic fails to discover the soul, by the closest analysis. In union with God, the Pure Idealist finds no soul there. The soul identifies itself absolutely with the body or God, as the case may be and its individuality or identity disappears, but not its personality or being (Sat).

Man is a mirror or crystal.

This law of the Human mind called the Law of Garuradhyana, is stated in the terms that *we become like whatever we are associated with,* and may be called the Law of association or identity and Professor Henry Drummons calls it the Laws of Reflection and Assimilation, and likens man to a mirror or crystal. "*All men are mirrors.*" That is the first law on which this formula (of sanctification or corruption) is based. One of the aptest description of a human being is that he is a mirror

And we will find that this is exactly the simile used by the Upanishads and the Siddhanta writers and the following extracts contain the illustration and the formula of sanctification.

The formula of Sanctification

"As *a metal disc (mirror)* tarnished by dirt shines bright again after it has been cleansed, so is the sanctified person satisfied and freed from grief after he has seen the real nature of himself." "And when after realising the real nature of

himself, he sees as by a lamp, the real nature of the Brahman, then, having known the unborn eternal God who transcends all Tatvas, he is freed from all bondage" (Sveta. Up, ii. 14, 15.)

"From meditating (abhidhyanat) on Him, from joining the mind to Him, (yojanat) from becoming one with him (tatvabhavat), there is further cessation of all Maya in the end." (Svetas. Up. i, 10).

The formula stated in plain terms would read 'I see God, I reflect on God, I become Godlike, I am God.'

The crystal or diamond unlike the Sun's Light which it reflects, though pure, in its inner core, has got the defect of being covered by dirt, mala (Anava). When this is removed by means of some other dirt, it is luminous (Chit) again but not in the sense in which the sun is self-luminous (Para-Chit) ; and either in darkness or in the full blaze of the Sun, the identity of the mirror cannot be perceived.

Advaita defined.

We now come to the definition of Advaita. And we may say at once, that all writers on Saiva Siddhanta describe their system as 'Advaita' pure and simple, though people, who fail to note its special features, may call it Vishistadvaita. Advaita is defined by St. Meikandan as meaning '*Anya nasti*' or '*Ananya*',[1] inseparable ; and his disciple calls the relation 'as neither one nor two.' Advaita literally meaning not two, simply denies the separability or duality of God and soul on the one hand and of matter on the other, but does not postulate Oneness, by denying the existence of one or another Padartha or by postulating their mutual convertibility as in causation &c. Mind (the unextended) is not matter (the extended) ; yet they are ever inseparable and are commonly spoken of as one ; how the unextended is present in the extended is the puzzle and the contradiction, as stated by Doctor Alexander Bain. And the illustration of the mind and the body, like that of the vowels and the consonants[1] is used to denote the Advaita relation of God to

1. M. N. Dvivedi in his 'monism or advaitism, also points out that advaita does not mean Eka or Abhinna or Abheda but Ananya and that this is the view of the Sutrakara.

2. Vide Srikanta's Bhashya on the Vedanta Sutras (II. i. & 22).

3. Dr. Bain complains that there is not even an analogy to illustrate this unique union of mind and body, but the Saiva Siddhantis have this analogy of vowels and consonants to illustrate this union from the evrey beginning.

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the Universe of nature and man. God is the Soul, whose body (Sarira) is the Universe of nature and man, as has been forcibly put in the Brihadaranyaka Upanishad texts referred to above.

'He who dwells in the Universe, who is other than the Universe, whom the Universe does not know, whose Sarira (body) the Universe is, who rules the Universe within, He is thy Atma, the puller within, the immortal,'

And the analogy of the vowels and the consonants, explains this relation fully. In Tamil Grammar, the words used to denote vowels and consonants are the same as the words meaning mind and body. And we find the following text in the Aitareya Upanishad (II. iv. 1).

"Its consonants form its body ; its vowels the soul (Atma)."

The vowels are those that can be pronounced by themselves but the consonants cannot be pronounced without the aid of the vowel. The consonant cannot be brought into being unless the vowels supports it ; and in union the two are inseparable ; and *One* is the word used in the oldest Tamil Grammar to denote the union of the two. A vowel has one matra, a consonant (pure) half a matra ; and yet a vowel with a consonant has only one matra, instead of 1½ matra. But the vowel is not the consonant nor the consonant the vowel. Similarly God is not one with the soul and the Universe, and yet without God, the Universe is nowhere.

' Thou art not aught in the Universe, yet naught is there, save Thou" is the Tamil Sruti. He is not one with, nor different from the Universe, and this relation is called 'Ananya', 'Advaita.' The Sutrakara brings out the nature of this relation which is neither one nor different (in II. i. 15 & 22). The Saiva Advaita Siddhanta accordingly postulates that God is neither Abheda with the world, nor *Veda*, nor *Veda-Veda*, as these terms are ordinarily understood, and yet He is one with the world, and different from the world, and *Vedaveda* (Sivagnanabodham Sutra 2. Sivagnanasidhiar II. I.) And St, Meikandan declares accordingly "You can indeed say God is One, without a Second, in the same way as you say that without the vowel 'A', no other letters exist.,' This is a view of Advaitam or Monism, which is not ordinarily met with, and which must appeal to the hearts and the intellects of the

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people of every nation, and of every religion, and I commend this to your earnest consideration.

Practical Religion.

I will just glance at the practical aspect of the Saiva Religion. It holds out four paths or Margas for the spiritual aspirant, called Chariya, Kriya, Yoga and Gnana, otherwise called Dasya Marga, Sat putra marga and San-marga. When yon want to approach God, you can approach Him as your Lord and Master, you can approach Him as your Father, as your Friend, or as your Beloved. The last is no Marga at all, as in that stage the Oneness is reached fully and finally. There is rebirth, while one is in the first three paths. And these paths are so adjusted, in an ascending scale, as to suit the intellectual, the moral and the spiritual development of the aspirant, be he ever so high or low in spirituality. None is opposed to any other. It will be noticed that this system differs from the so-called Karma-marga, Bhakti-marga, Yoga-marga, and Gnana-marga, and the latter is no logical system at all. For it may easily be perceived that when one approaches his Maker, he must know Him as such (Gnana) and must love him as such (Bhakti) and must adjust his conduct accordingly (Karma). In each condition therefore, Karma, Bhakti and Gnana are all equally essential, and from the Dasya to the San-marga, this Karma, Bhakti and Gnana is progressive. There is no opposition, there is no parting away with one to follow another. So the practical Religion offered by Saivaism is meant for all alike.

Four paths.

Saivism is an eclectic Philosophy and an universal Religion.

Saiva Siddhanta, as representing the old Hinduism and with its chief scriptures the Svetasvetara Upanishad and the Geeta, claims to be an eclectic philosophy and an universal Religion ; and the various points I have brought out above will show how it brings itself into agreement with every shade of opinion and Religion and Philosophy. It describes Philosophy accordingly by such terms as 'Sara', 'Samarasya', 'Siddhanta' meaning the 'essence of all', 'the Truth'. And we invite the kind attention of every religionist assembled here to the definition of an Universal Religion given by St. Arul Nandi several centuries ago.

"Religions, postulates and text books are various and conflict with one another. It is asked which is the true reli-

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gion, and which the true postulate and which the true book ? '*That is True Religion which not possessing the fault of calling this false and this true, and not conflicting with them, comprises reasonably everything within its fold.*' Hence the religion of the Vedas and the Agamas is true religion.

And we will conclude with culling the opinions of few European Students of Saiva Siddhanta.

Rev. G. U. Pope remarks. "It is the choicest product of the Dravidian intellect. The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most instrinsically valuable of all the religions of India."

Rev. F. Goodwill has the following remark "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded. That the system is *eclectic* is at once apparent."

Rev. W. Goudie writes in the Christian College Magazine (xx 9.) as follows :—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of great antiquity. In the Religious world the Saiva system is heir to all that is most ancient in Southern India ; it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the authority of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

"We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses...and represents the high-water-mark of Indian thought and Indian life, &c.

Its Ethical Basis. Saivaism is based on the highest morality and has the Ahimsa (non-killing) doctrine as its chief pillar.

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SHAKTAISM.

BY

PUNDIT GNANENDRA NATH TANTRARATNA.

(Translated from Bengali into English.)

CONTINUALLY oppressed, as he is, in the world, with the three kinds of pain—*adhyatmic*, *ādhibhoutic* and *ādhidaibic**—man naturally wants to get rid of them and to be happy. With that end in view he takes up some kind of devotional exercises under the guidance of his *guru* (religious preceptor), and then by degrees gets along the path of *mukti* (salvation) in accordance with the merits of his own *karma* (action). This salvation is of four sorts *(vide* the precept of Brahma to Sanat Kumar as quoted by *Hemādri* in the "Dharma Shastra.") "Mention is made in the Shastras of four kinds of salvation. *Sálokya, Sámipya, Sájujya* and *Sarsti. Salokya mukti* consists in the attainment of the *Surja* or some other desired *Loka* (Heaven or the abode of the blessed). To enjoy the privilege of residing in the presence of the Deity is called *Sāmipya mukti.* To exist in the divine form of the Deity is said to be *Sājujya mukti* and to be one with *Brahmá* at the end of a kalpa (cycle) is *Sarsti mukti.* O son, after these four kinds of salvation, comes the *Nirvāna mukti,* in which the human soul is finally absorbed in the *Brahman* and is no more subject to birth and death."

Man attains to the four sorts of salvation as he becomes entitled to each of them through the different modes of worship of the different deities or objects of worship. With the lapse of time, as the enjoyment of the fruits of his virtuous actions is completed in the above stages of salvation, man again takes brith in this world and has to undergo and suffer the three concomitant sorts of worldly

* *Adhyatmic* pain arises from the body or the mind, such as hunger or sorrow. *Adhibhoutic* pain is caused by living animals—as tigers, dacoits and other vicious beings. *Adhidaibic* pain arises from the natural forces such as storms, earthquakes, etc.

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pain. But by the extinction of *Avidyā*, there arises in man the knowledge of the Self, whereby he ceases to be subject to births and deaths and remains in his own *Swarupa* real state). From that state he never falls, but enjoys unlimited joy and his sorrows and pain become extinct for ever. This *Nirvāna Mukti* can truly and properly be called *Moksha*—emancipation; the other four are mere transitory states of enjoyment. The mighty seers have written the different kinds of *Darsana Shastras* (philosophical treatises) just to indicate the ways and means to attain to this *Nirvāna State*. Apparently contradictory as these *Darsana Shastras* seem to be, almost all of them unanimously admit that by the knowledge of the Self, emancipation is attained.

Of these the *Vaisheshika*, the *Naya*, the *Mimamsha*, the *Sānkhya*, the *Pātanjal*, and the *Vedānta* are the six well-known systems of philosophy. According to the *Vaisheshika* philosophy, the Soul or the animating power presides over the body and all the organs of sense. There are two kinds of soul—the *Jivātmā*, and the *Paramātmā*. The word *Jivātmā* denotes all *Jiva* (animated beings) and only the one *Parameshwara* is the Supreme Soul. Emancipation which is the same as the total extinction of sorrow or pain is gained by Self-realization, that is, the knowledge of Truth or the Self. Total extinction of sorrow or pain implies that sorrow or pain having been once extinct, can no more give rise to any trouble.

Maharshi Goutama, the author of the Naya Philosophy, also admits the existence of God, as a Being possessed of uncommon power, over and above the *Jivatma*. According to him diversity of body constitutes diversity of the *Jivatma*. He also holds that emancipation is gained by a knowledge of the Self. No rebirth takes place after one acquires the knowledge that the Soul is quite different from the body. In this way one becomes free or *Mukta* by the total extinction of sorrow and pain.

The *Mimamsha* Philosophy while admitting that there is a supreme plane of existence does not at the same time admit the existence of God. According to this system God has no material form but is of the form of the *Mantras* (mystic formulœ). A higher and higher loka is in this path of *Mantras*, attained through Sastric worship etc., till the final stage or the highest goal is reached. This is the aim and end of the *Mimāmsakas*,

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Maharshi Kapila has said in the *Sankhya Darsana* that all created beings are troubled by *Adhyatmic*, *Adhibhoutic* and *Adhidaibic* sorrows and pain. It is the duty of every person desirous of being happy to try to put an end to these three sorts of pain. For this, it is not necessary to worship and offer prayers to a Being, separate from the Jivatma, considered to be Omnipotent and Higher than the highest. Moreover where is the proof of the existence of such a being as God ? His opinion is that a vitiated knowledge of *Prakriti* and *Purusha* is the cause of those sorrows and pain. When *Tattavijnana* is realized, the three sorts of sorrow and pain aforesaid become extinct. There is one *Purusha* presiding over everything. There are two sorts of body in all beings—*Sthula*—the gross and *Sukshma*—the fine (astral). This visible gross body is the transformation of the five gross and the five fine elements. The Astral body (*Sukshma sharira*) is the combination of the mind, the intelligence, egoism, the five organs of action, the five organs of knowledge (perception) and the five *tanmātrās* (subtle elements—arch-types of things) *i.e.*—all the eighteen *Tattvas* (principles). From the *Prakriti* is directly created Intelligence and thence proceed all other *tatwas* including the five gross elements in their consecutive order. The *Mool Prakriti* is the state of equilibrium of the three *gunas*—*Sattva*, *Rajas* and *Tamas*. This *Prakriti* is gross or material and inactive yet independent *i.e.*, capable of creating this world without the assistance of the *Purusha*. The *Purusha* is consciousness itself, devoid of pleasure, pain and action. As the image of a tree is reflected on a sheet of water adjacent to it, so by the adjacency of *Buddhi* (Intelligence or knowledge), pleasure and pain that are in it, are reflected as it were on the *Purusha*. In this way the animation or consciousness of *Purusha* is reflected on *Buddhi* or *Prakriti*. In fact the action of *Prakriti* is dependent on *Purusha* and *Purusha* as *Jiva* (human being) thinking of pleasure and pain, that really belong to *Prakriti*, craves for emancipation. This is established by true knowledge of the *Tattva*, that *Purusha* is different from *Prakriti*.

The principles of the Sankhya and the Pātanjal philosophy are identical. In *Sānkhya Darsana* the existence of God is not expressly admitted. Patanjal Rishi on the other hand admits the existence of an independent, infinite and unlimited Spectator, (साक्षी) separate from the *Prakriti*. At His divine will, He appears before His devotee in a visible

form and fulfils his cherished desire. It also holds that emancipation is attained by the knowledge that *Purusa* is separate from *Prakriti.*

According to these philosophers, the extinction of sorrow and pain is itself happiness. They admit that there is no state of happiness other than the extinction of sorrow and pain. A man weighed down with a heavy burden feels happy when he takes it down, and so there can be no doubt that extinction of sorrow and pain is happiness.

Many, however, do not at all desire to attain happiness which consists only of such extinction of sorrow and pain. The happiness felt by the man of burden, when the burden is removed from his shoulder, is not true and real joy or happiness. It is merely a feeling of relief from pain for the time being. Inanimate objects have no perception of pain. If it be argued that want of pain is happiness, then there is happiness in inanimate things. What distinction then, is there between such a liberated human being and an inanimate object? In reply to this, it may be said, that matter, being inanimate, cannot be said ever to exist in a state of pleasure consisting of total absence of pain, in the same way as an emancipated human being, possessed of animation does. On the other hand, we find that the enjoyment of delicious food and the sight of a beautiful thing, the contact of something pleasant to the touch, the hearing of sweet songs and the smelling of a sweet odour beget distinct sensations of pleasure. Surely this is not the effect of extinction of any pain. Pleasure is derived in a great or small degree according to the difference in the capacity of a thing in producing pleasure and it also appears that the same music which was pleasing a few minutes before, becomes a source of disgust by continuous listening. Consequently all these are transitory and fragmentary joys. That state in which joy has attained its unlimited and highest stage is to be really respected and envied and the attainment of that perfect joyous state is *Nirvana Mukti.*

According to the *Vedanta Darsana*, commented upon by the venerable Sankaracharya, this perfect joyous state of the soul *(Atma)* can be attained to. It holds that there is no difference between the Supreme Soul and the *Jivātmā* (soul in created beings). Every thing is false except that Supreme soul or the *Brahman* and the attainment of the knowledge of the *Brahman* is *Nirvana mukti.*

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The *Brahman* is *sat*, that is ever-existing, and Truth itself. He is *chit* (consciousness) that is, Knowledge itself. He is without a second. He is *Paramānanda* perfect Joy or Bliss. He is without any form, and attribute, that is, in the *Brahman* there is no relative knowledge, happiness or any other (dualistic) attribute. He is Himself absolute Knowledge and Joy.

Paramānanda (supreme joy) is attainable through that which is the object of supreme love. This object of supreme love is the *Atman* (soul, therefore the *Atman* is *Brahman*. There is no essential difference between the *Jivātmā* and the supreme Soul. The Soul and Self-knowledge are covered by *avidya*, (nescience or ignorance), so this universe, you, I and all others appear to be different, but with the dawn of true knowledge *(Tattajnana)* ignorance is dispelled and the knowledge of the Self drives away all illusions *i.e.* the human soul attains *Nirvana Mukti*, the state of supreme Joy.

Even if *Nirvana Mukti* is attainable through the knowledge of the *Brahman*, how is it possible for every man to conceive of the *Nirākāra* (bearing no form or image) and *Nirguna* (having no attributes). After one engages in the exercise of devotion, as prescribed in the Shastras, like the rising steps of a staircase, his gradual attainment of knowledge makes the fulfilment of his desired objec possible. For this reason, according to the capacity an religious persuasion of different persons, the worship of th various deities is prescribed in the Shastras, of which the principal ones are five, viz., Surjya, (the Sun) Ganesh, Vishnu, Siva, and Sakti. In the *Bhairab-jamal* it is said— "In the beginning of creation, to afford facilities for the meditation (*Dhyana*) of His worshippers, the one Nirākāra (formless) *Brahman* assumed five forms viz.; the Sun, Ganesh, Vishnu, Siva and Sakti. These five Deities are described in the *Srutis* as the different forms of the *Brahman*."

The *Saktas* (worshippers of Sakti) hope to get *Nirvana Mukti* by the prayer and worship of *Sakti*. In *Bhairab-jamal*, after the description of the prayer and worship of the five Deities, it has been said "Of the five Deities, the eternal *Bhagabati*—who represents the *Brahman*—is the principal, one because that Goddess alone grants *Nirvána Mukti* to all worshippers."

It is said that Sreemat Sankaracharyya, an incarnation of

Siva and the Guru (author) of the Vedanta, did not in the beginning recognize and worship *Sakti*. To impart some instruction to him, one Summer morning, the Goddess secretly stole away his strength, at the Ghat of Manikarnika in Benares. In fact Sankaracharyya remained motionless like a dead body on the bank of the Ganges. Soon after this it was mid day; Sankara's throat and tongue dried up under the burning summer's sun, and he became restless from unbearable thirst. He had however no power to request any body to supply him with a drink of water. Consequently he was obliged to suffer in silence from an ever-increasing thirst, though lying on the bank of the holy river Ganges. Such was his plight when, Bhagabati was much moved and assumed the form of a female and presented herself at the Manikarnika Ghat with a jar in her hand as if to carry water. At Her will Sankaracharyya regained his power of speech; and on seeing her, he addressed her thus; "Mother, bring me some water". The Goddess in the female form replied "I see you are a young man, the Ganges is close by; if you wish you can easily quench your thirst by drinking water from it." Sankaracharjya said "What shall I do, oh, mother! I have no *sakti* (strength)". The Goddess, as if greatly surprised, said "what is *sakti* (power)? You do not admit or recognize *sakti* (power)". This assertion kindled knowledge in the Acharyya and understanding all this to be the mysterious planning of *Sakti*, commenced to praise and pray in order to propitiate Her. This *stotra* (stanzas of praise and prayer) is well-known and goes by the name of *Anandalahary*. He recited in the first sloka, "Mother! it is only when Siva is joined with Sakti, that He becomes all-powerful and is capable of doing the work of creation, preservation and destruction; otherwise, alone, He cannot move. For this reason Brahma Vishnu, Maheshwara and all others worship Thee. Such being the case, how would a man like myself without any religious merit, be able to bow down and offer praises and pryers to Thee?" Every *sloka* (stanza) of this *stotra* declares the supremacy of Sakti only. In fact under no circumstance can any work be accomplished without the aid of *sakti*. Reward and punishment are both dependent on *sakti*. The most powerful being appears worthless like lifeless matter without Sakti. Such is the tenour of the stotra.

There are many people who, doubting that the worship and contemplation of the *Brahman* is included in or that the attainment of true knowledge, possible through the worship

of *Sakti*, assert that every being is the seat of *Chaitanya* (consciousness) and so one in whom a fraction of the concentrated *chit* (absolute knowledge or consciousness) is pre-eminently manifested—is to be worshipped as a god or in other words one who is free from Maya (illusion) or *avidya* (ignorance) is one with the *Brahman*. So say the *Tantras* "While one entangled in bonds is a *Jiva ; Sada Siva* is free from them." This means that the *Jivatma* and the *Paramatma* are not different. As long as the *Atma* is enveloped in *Maya* or *Avidya*, it is termed *Jivatma*. Freed from the bondage of Maya it becames *Sada Siva* or *Paramatma*. Hence what can be attained by the *Shaktas* by the worship of that *avidya*, in order to be free from the three kinds of worldly pain? There is no chance of his attaining *Nirvana-Mukti*, though he may acquire some transitory, physical, world-amazing power through the grace of *Maya*. How can the *knowledge* of the eternal all-bliss *Brahman* be attained by the worship of the material *Prakriti*? There is greater possibility of gaining the wished-for ends by the worship of the male deity, the abode of *Chaitanya* (life-principle or conciousness) than by the worship of *Prakriti* who appears like *Chaitanya* by her closeness to it. In reply, it should be said here that if there is no *Chaitanya* in *Prakriti*, there is no power of action in *Nirguna Brahman*. Assuming the *Brahman* and *Prakriti* to be separate, the power only of *Prakriti* in the absence of *Chaitanya* would produce no effect and so also by the worship of powerless Nirgun *Brahman*, void of action without Prakriti, it would be hardly possible to have any desired result. As without the power of sight, hearing, etc., the existence of the organs becomes useless, so *Chaitanya*, without *Chaitanya Sakti*, would be unsubstantial and incapable of action. In material bodies, like magnets, etc., the power of attracting iron is visible, though there is no *Chaitanya* in them. But when no manifestation of *Shakti* is visible in a being, he is considered dead. You may now judge how far is *Chaitanya* different from *Sakti*.

The *Kubjika Tantra* says "*Brahma* is unable to create without *Brahmani Sakti*, hence without Sakti, Brahma would be like a dead body, there is no doubt about it. In this way *Vaishnabi Sakti* does the work of preservation; therefore without her, Vishnu would also be like a dead body. Rudrani (*Sakti* of *Rudra*) accomplishes the work of destruction and without her *Rudra* also would be like a spectre.

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Without *Prakriti*, *Brahma*, *Vishnu*, *Maheswara*, etc. would all be inert and unable to do any work."

The difference between the *Brahman* and *Prakriti* is purely the work of imagination. The *Brahman* and *Prakriti* are correlated to each other, that is without *Prakriti* there is no separate existence of the *Brahman* and without the *Brahman* there can be no separate existence of *Prakriti*.

Therefore *Prakriti* is directly and eternally connected with the *Brahman* and the other deities are related to him in an indirect way. And so the *Saktas* (followers of *Sakti*) hope to attain supreme salvation by the worship of *Prakriti*, eternally connected with *Chaitanya*, more easily than by the worship of the other deities, who are connected with *Chaitanya* through the power and agency of *Prakriti* in a secondary way.

Moreover the Saktas do not say that *Adyasakti* and the *Brahman* are different. He who is termed the *Brahman* because of His infinite greatness is worshipped by the devotee of the higher order, as *Adyasakti*, because of its creative and other functions. It is from action that the existence of *Sakti* is inferred. It is stated in *Panchadashi* that as fire is known by the act of burning, so the existence of the eternal power in the *Brahman* is evinced by the creation, etc., of the universe. Before action proceeds none can conceive of the existence of *Sakti*. As creation is preceded by the work of *Sakti* viz., that of *gunakshova* (agitation of the *gunas* or the three primary elements which constitute primordial matter), the existence of *Sakti* even at *Mahapralaya* (final destruction) that is, before and after creation, must be admitted. To imagine this *Sakti* to be different from the *Brahman* is to contradict the non-dualistic doctrine of the Vedanta.

The Vedanta says that the *Brahman* is devoid of property or quality, therefore it cannot be said that the *Brahman* posseses *Sakti*. He is all-joy and all-knowledge ; whereas *Adyasakti* Primitive power) has a very dreadful face with a protruding tongue and a fearful set of teeth ; she has got four hands and is decorated with a garland of human skulls. At such apparent and clear distinction between them on all points ; one may doubt the truth of the assertion that the *Brahman* is *sakti*. What a vast gulf between the One *Brahman*, who is devoid of quality and form, etc, and is out of the reach of words,

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and mind, nameless and genderless, and the primitive *Kalika* form which kills demons, sits on the dead and is deeply devoted to *Mahákálavairava !*

In fact, this primitive Káliká form, appeared first of all the Deities having form. For this she is well-known by the name of *Adyá* (First). *Adyasakti* has two (aspects) in as much as she is *Nirgoona* and *Sagoona.* There is in *Niruttar Tantra* that "*Mahásakti* is both *Nirgoona* and *Sagoona.*" In *Jamal* it is said that *Mahámáyá* has two aspects in as much as she is *Sagoona* and *Nirgoona.* She who is controlling *Maya*, and creating this universe etc., is *sagoona sakti* and she, who is beyond Maya is *Nirgoona.* It is stated in *Kulárnaba* that "There are two kinds of meditation—*Sákára* and *Nirákára* according as it is *Sthula* (Gross) or *Suksha* (subtle). At first, gross (material) meditation should be followed to effect concentration of mind and then the contemplation of the fine or subtle should be attempted.

At the beginning of creation, appeared *Mahat-Tatwa* (the Principle of the Fundamental Intellect) or *Tama-gūna.* This is the *Mahákálavairava* of the *Sáktas*, and *Sakti* as *Adyá Káliká* penetrating into him, indulged in the play of the reverse order (*i.e.* creation—the reverse of the latent state of *laya* in the *Brahman*), and began the work of creation. The *Tama guna* appears first at the time of *Guna-Kshova i. e.* differentiation of the primal principles). In the *Sruti* also, it is said that "*Tamas* existed first."

It is written in *Niruttar Tantra*, "Oh, Devi, without knowledge of *Sakti*, *Nirvána Mukti* is not attainable. *Dakshiná Káliká* who is the very essence of *siddha-Bidyá* (Goddess of perfect knowledge or divine wisdom) is this *Sakti.* Among all the *siddha Bidyás* this *Káliká* form represents, in one, the *Prakriti* and the *Purusha* eternally correlated to each other.

The *Devi* has said in *Gandharva Tantra* "I am the only One *Parabrahma.* I have, as *Siva* and *Sakti*, created this world of duality. But all these appear as so many different things to human beings on account of their ignorance."

It is stated in the same *Gandharva Tantra*, that this universe is pervaded with the Primal Divine Wisdom (*Mula Vidya*) relating to *Siva* and *Sakti. Siva* and *Sakti* are not separate entities. He who is *Siva*, is the same as *Sakti.* There is no separate existence of Siva without that of Sakti nor of Sakti without Siva.

It is mentioned in *Mahábhágabat* that the *Brahman* who has been firmly established by various proofs in the Vedas, the Tantras, the Smrities and other philosophical treatises is verily the eternal *Sakti Bhagabati.*

The Vedanta affirms that there is no second thing beyond the *Brahman.* Only the *Brahman* is eternal, everything else is transitory. In the *Chandi*, in *Márkandeya Purana*, is said, in reply to the question, "Who is *Mahámaya*," that when She appears in any form, for fulfilling the work of God, She is supposed to have taken birth in that form. Virtually She has no origin, She has no end. She is eternal. It is thereby proved that *Sakti* or *Mahàmayà* is nothing but the *Brahman.* In spite of her being *Nirákárá or Nirguna* she assumes the form of a goddess to fulfil the desire of the gods and the devotees. Some may argue that when she takes *shákar* (material) form, where does her *Nirákárá* or *Nirguna* nature go ? But it is idle to raise any objection to the taking of such form by the *One*, whose formless and attributeless nature has not been affected by the creation of this transitory and visible material world and its denizens, out of Her identical self. Nothing is imposible for the *Brahman* or *Sakti* in whom all qualities exist. It is said in *Jamal*, in connection with the subject of *Shákárá* and *Niriákára*, that there are two conditions of *ghee* (clarified butter) solid and liquid ; but doubtess in both the states it is one and the same substance.

In a hymn by *Mahákála* in praise of *Mahákali*, in *Mahákálsamhita*, it is written "Oh, Mother ! Thou art incomprehensible. Thou art the emblem of infinite power. Thy existence is visible in every being, on account of thy presence everywhere. Thou art beyond the *gunas* (qualities) beyond duality, and only attainable through Knowledge. Thou art without a second and known as the *Parabrahman.* As the only one sun, reflected in various ponds, appears to be so many different suns, so Thou art One, but seem to appear in numerous forms through delusion. On the whole, Thou art the only One and known as the *Parabrahman*". The goddess Shakti has been described as the *Brahman*, in *Guhyopanishad* quoted in *Mahákála-Samhita.* Further, three kinds of meditation are prescribed for three different grades of devotees. For the first class of devotee, the meditation of *Nirakara* is prescribed, for the second, that of the *Birat* (the grand or universal), and for the third, that of *Sthula* (the gross). According

to the same, *Nirguna Dhyána* consists of contemplation of the formless *One*, pure, eternal, birthless, deathless, attributeless, spotless and changeless, beyond time and space, matter and quality, ether and darkness, colour and sound, immaterial, devoid of the three *gunas*, without hands and feet, the Bliss Divine, the Supreme Deity, who pervades every thing, the eternal *witness* of *Buddhi* (intelligence) and the upholder of the universe. The five *Mahábákyas* (the fundamental syllables) which are the Mantras of the *Nirguna Dhyána*, are ॐ तत्सत्, सोऽहमस्मि, ब्रह्माऽहमस्मि and तद्ब्रह्माऽहमस्मि.

There are numerous proofs in the various Shastras in support of the fact that the *Sakti* is one with the Brahman. In spite of Her being inactive and *Nirgúna* (devoid of quality), it is simply through the existence of *Sakti*, that the work of creation, of preservation, and of destruction, etc., is going on. It has been said before that the existence of *Sakti* is inferred from action. On seeing a fruit fall from the tree to the ground, the great Newton established by inference that in every object there is the force of attraction. We cannot help mentioning here that before the discovery of this theory by Newton, it was known to the Hindus from very ancient times. In *Devi Bhágbat* its existence and function are indicated by the name of *Adhára Sakti* (retaining force) and in other Sastras also its puja (worship) is prescribed, when placing the *Asana* (seat) for devotional exercise ; and in the prayer "Hold me always" the existence of the retaining force of the earth is established. Now, this force does not do any work ; actions take place simply by its existence. Magnets have the power of attracting iron and on account of the presence of that power, iron is attracted. Magnets have not to exert themselves to attract iron. In this manner it is only for the existence of this all-powerful Energy that the work of creation proceeds.

Sakti, being *Nirákárá* (having no form), can neither be called male nor female. It is written in *Mahakalistotra* "Mother ! Thou art neither a girl, nor young nor old, neither female nor male nor hermaphrodite. Thou art neither a god, nor a demon nor a human being. Thou art known as the *Parabrahman* without a second." In *Nava Ratneshwar* it is stated that she is neither female nor male, nor neuter, nor material ; yet she is spoken of as female like the feminine gender of the *kalpalatá* (a creeper of paradise which fulfils whatever is desired).

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What, then, is the necessity of worshiping her as a female goddess, if she is sexless and why is the worship of her as a female goddess the best? In *Paráprasád Mantra* in *Kulárnava Tantra* it is written—"Oh, Devi! He is to be worshipped in the male or female form, or in the case of higher devotees as the attributeless, formless *Satchidánanda* eternally-existing, all-knowing and all-joy. In selecting your *Avistadevatá* (favourite deity) it is desirable to meditate on that Divine form which evokes devotion and faith in you and evidently appears to be full of great mercy willing to fulfil your cherished desire.

In this world, the hermaphrodites are abhorred by all. And so the meditation of God is to be made in the male or female form. The word *Sakti* is of the feminine gender and for this reason the female form first arises in the mind. Woman is generally more tender-hearted than man and morever a mother's affection and kindness towards her child is immeasurable. It is a common proverb, "there may be bad sons but never bad mothers." Who would not cherish great *Bhakti* (devotion) towards this mother? Secure in the mother's lap, the child sits serene and quiet, fearless of the most fearful situations. Even in direst tribulation, one feels half relieved if he but takes the name of the mother at every sigh he draws. Verily has the sweet word "*má*" (mother) been derived, like nectar, out of the churning of the ocean of words. Even the members of the animal kingdom cry out indistinctly mimicking, as it were, the sweat sound "*Má*" (mother). The torrent of the mother's kindness gushes out in a hundred channels. In a terrible situation where death is imminent at every moment of existence, it is only a mother who can, regardless of personal dangers throw herself to save her dear child. Such tenderness is visible nowhere else, no, not even in a father. Can any human soul doubt that the proud child of the Great Mother—of Infinite Power, whose mere glance creates, preserves and destroys this world—will lose himself in blessed joy in the lap of his Divine Mother—pure and freed from all bondages of illusion through her mercy?

Can any mother ever remain silent and unmoved if only the slightest sound of a sincere cry of "mother, mother" from her child reaches her ears?

"Such a Mother only do we want to worship" says the *Sákta.*

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In the *Tantras* there is frequent mention of *krama mukti* (stages of salvation) effected through the different male and female deities. Suffice it to give only a summary of what is written in the *Kailash Tantra.*

"The human being, desirous of final emancipation, enters the path of devotion, first as a *Soura* (worshipper of the sun) and for twelve successive lives, goes to the solar regions and comes back, finally to attain the *Sársti Mukti* after losing himself in *Bráhma* at the end of a *kalpa.* He is then born again as *Ganapatya* (worshipper of *Ganapati),* in the next *kalpa* and after eight births, attains similarly the *Sámipya Mukti.* In the next *kalpa*, he is born again as a *Vaishnava* (worshipper of Vishnu), and after seven births, atttains the *Sálokya Mukti.* Similarly in the succeeding *kalpa*, he takes birth as a *Saiva* (worshipper of Siva), and worshipping *Siva* for five births, obtains the *Sàjujya Mukti* and for the lifetime of a hundred Brahmas, lives in *Siva*-like form in the *Sivà Loka.* He again takes his birth and in pursuance of his ideas and custom, worships *Sakti* for four lives, after that he takes his rest in *Chit* (Intelligence Pure) and attains the *Kaibalya* or *Nirvanà Mukti* or the Highest Salvation. Of all the worshippers of the five gods, only the devotee worshipping with the *Sakti mantra* attains *Nirvana Mukti* or Salvation."

Possible as it is, for a being to attain *Kaivalya* or *Nirvana Mukti* through the help of *Sakti-Mantra,* his devotional exercises will be of no avail, like pouring *ghee* on ashes, until on his mind has dawned the idea of *Oneness* and his heart realising this unity of all—is freed from the slightest taint of hatred towards any deity other than his own. And verily to the worshippers of other deities the *Nirvana Mukti* is near at hand if he has only realized this idea of **unity**.

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THEOSOPHY.

BY JOGENDRANATH MITRA ESQ. M.A., B.L.

DEAR BROTHERS,

IT is with no inconsiderable trepidation that I rise before you to discharge the function that has fallen to me, *viz.* to expound to you the fundamental principles of the system of thought which has gained currency at the present time under the name of Theosophy, and the part which the Theosophical Society has been playing in relation to it. Oh! how much and how ardently do I wish that some worthier person had taken up the task! For it is indeed a mighty one, far transcending the very limited capacity of one like myself. But the call is there, and I cannot choose but to respond to it. May the Mighty Ones, Who are the custodians of Theosophy and the guardians of the Theosophical Society bless this humble attempt!

Let me begin by trying to clear certain misconceptions which, in this country at least, appear to have gathered round the name of Theosophy, and which are responsible for a good deal of uncharitable criticism levelled against the Theosophical Society. If you will only refer to the programme of this very Convention, you will find that Theosophy has there been given the place of a religion, co-ordinate with, but at the same time distinct from the other great religions having authoritative articles of faith, held by large bodies of men representing them to the world, who can for that very reason be marked off from similar bodies. For that is perhaps what the term 'religion' is generally understood to signify to the world at large. Now to put the matter briefly, the Theosophical Society has no new 'religion' to teach. It has no authoritative articles of faith to which its members are required to subscribe, nor, again, any rituals for them to conform to. Membership in the Society is open to all, irrespective of all considerations of race, creed, sex, caste or colour.

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By joining the society one only comes into a body the declared objects of whose existence are :

1st. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.

2nd. To encourage the study of comparative religion, philosophy and science.

3rd. To investigate unexplained laws of nature and the powers latent in man.

"Of these three objects, the first is the only one which is binding on all members, the two others being meant to subserve the first. The carrying out of the second, revealing the East and the West to each other, tends to break down the barriers of race and creed and places at the common service their respective hidden treasures of spiritual knowledge. The third object also tends to brotherhood, in that it leads man to understand himself and his environment, and finally demonstrates to him the underlying spiritual unity of all beings. But both these objects require for their prosecution special capacities and special opportunities ; they are not, therefore, binding on members, but are voluntarily taken up by those who are attracted by them and who are able to pursue them. Still, a person entirely indifferent to them, if he believes in human brotherhood and is willing to work for it, has full welcome and standing in the Theosophical Society."

It is clear from what is quoted above that the members of the Society are connected by an ethical (and, I might add, spiritual) rather than by an intellectual bond, and their unity rests on a sublime ideal, not on a formulated creed. The Society "has no dogmas, insists on no beliefs, endorses no church, supports no party, takes no sides in the endless quarrels that rend society, and embitter national, social and personal life. It seeks to draw no man away from his own religion, but rather impels him to seek in the depths of his own religion for the spiritual nourishment he needs. The teachings mentioned in its second object, it presents as subjects for study, not as dogmas to be blindly accepted. That each should show to the religion of others the respect which he claims for his own, is understood as an honorable obligation in the society, and perfect mutual courtesy on these matters is expected from all members. More and more this leads to

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co-operation in the search for truth, to softening of prejudices, to liberalizing of minds, and to the growth of a gracious friendliness and willingness to learn."

The Theosophical Society, therefore, consists of a body of students who aspire after knowledge. At a time when the scientific thought of the West was glorying in *Agnosticism* and thinking it was doing a service to the cause of human progress by striking at the root of the religious superstition, the Theosophical Society entered the arena of the world's thought with a bold bid for *Gnosticism*—with a claim that "man can know (*i.e.* realise by individual experience), not only that man can believe. And if you only look at the condition of the religious world during the latter half of the nineteenth century, you will perhaps feel constrained to admit that it was indeed high time for the inauguration of a movement which will enable the civilized and highly intellectual humanity of the present day, proud of its great achievements in science and art, to get at the fundamental verities underlying all religions. For everywhere religion had sunk into festering superstition and empty ritualism from which real spiritual life had long departed; and the ignorant priesthood who were ministers of the same, unable to cope with the advancing tide of materialism had come to be looked upon as crafty men who simply traded on the simplicity of the uneducated masses. Materialism and superstition were everywhere triumphant, and the great world-religions were trembling and tottering under the vigorous blows administered by the scientific world. It seemed as if poor suffering humanity were about to be deprived for ever of the consolations of living faith, born of knowledge, and left to flounder along in life. At this crisis the Great Lords of Compassion, Who watch over the spiritual evolution of humanity and Who are the source and fountain-head of every stream of inspiration that has ever illumined the world, from Whom have come all the great religions in the past, sent forth their messenger, Helena Petrovna Blavatsky, of blessed memory, and led her to found the Theosophical Society, so that it might become "a wall of protection against the twin-foes of man, superstition and materialism," spreading, wherever it goes, "a gentle and refining influence of peace and good-will," and "forming one of the forces that make for good amid the conflicts of modern civilization."

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And there is also a further and deeper meaning underlying the foundation of the Society. Do you not notice, taking a broad survey of the civilized nations all the world over, how the forces of modern life are gradually making for unity? With every forward step that Science is taking, humanity is slowly but steadily transcending the limitations of caste and creed, and already the ideal of welding together the different nations into one great human family, imbued with a sense of a common origin and a common destiny, has begun to shed its first rays of glory in the mental horizon of the great thinkers of the world. Intellect, the great separative principle in man, seems almost to have reached its highest point of development, and humanity seems ready to take the next forward step in its evolution in which a consciousness of unity underlying all differences in manifestation will be the common property of the majority. The time is almost ripe for the beginning of a new cycle in which humanity as a whole will attain to loftier heights of being, undreamt of in its past history. So the great *Jivanmuktas*, those Mighty Beings Who, having accomplished their own liberation, have sacrificed the glorious bliss *nirvanic*, and still retain earthly forms so that they might help on poor, weak, suffering humanity towards the goal They themselves have reached, have launched the Theosophical Society into existence with the glorious ideal of Universal Brotherhood for the acceptance of its members. The more the members of the Society try to realise this ideal in their daily lives, the more will the Society be a living channel through which the life of the Great Masters will be poured down to bring about the spiritual uplifting of humanity. How great is the privilege, then, which any body may earn by coming into the ranks of the Theosophical Society. It is nothing short of being a pioneer in the great upward movement which is to give mankind a lift in the scale of evolution, a servant of the Great Lords of Compassion whose ward humanity is, a link of connection between Them and the outer world. Can any one who thirsts for the living waters of *Bhakti*, be unmindful of the great opportunity of service which the Great Ones in the might of their compassion have thrown open to the world?

Dear brothers, again and again has the outer world demanded proofs of the existence of the Masters, and ridiculed Theosophy as a modern imposture because They would not submit to be cross-examined by any chance enquirer who

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might condescend to take notice of Them. May I offer a few words for your sober consideration ? Look at the Theosophical Society ! How wonderful is its history ! How unassuming in the beginning, yet how mighty and vast at the present day with its network of sections and branches all over the civilised world. Started by a few solitary individuals in America 33 year ago, the Society now counts as its members over 15000 souls, and has 631 active branches *viz.* 86 in America, 48 in Great Britain, 266 in India, 29 in Italy, 37 in Germany, 26 in Cuba, 7 in Hungary, 12 in Finland, 8 in Russia and 22 more in other non-sectionalised countries. Its members are drawn from every religion, almost every country and every nationality, including persons of the highest degree of eminence in the literary and the scientific worlds ! How it has outlived every storm and tempest and has been growing ever more ! How vast and how inspiring is its literature ! Wherever it has gone, it has succeeded in infusing new life into the dry bones of the old and decaying religion, and in making the people feel that there is still a possibility of our realising the truth if we only know how to seek for it. Do you realise the character of, and the work that has already been accomplished by this mighty world-organization, and still find it in your heart of hearts to maintain that the founders of the Society in the past and its leaders in the present deliberately lie in their contention that they are but instruments of the Great Gurus, the Mighty Jivanmuktas, Who are the real founders of the Thesophical Society ? Gentlemen, I only offer this for your consideration. Reflect upon the matter, and then form your own judgments. How then, you may ask, are They to be sought ? May I ask you in reply, why do you want to seek Them at all ? Is it because you want something for *yourselves*, it may be the highest bliss of *mukti* or *nirvana* itself ? Then seek Them not, I entreat you. They have sacrificed Themselves for the world, and nothing but absolute sacrifice and self-surrender will ever bring you to their blessed feet. Seek Them through the Theosophical Society, their spiritual child, which They have ushered into existence for the advancement of humanity. Work for its grand ideal, make yourselves perfect instruments in Their hands for the service of humanity, and seek not for any return. For a devotee wants only to serve, and only a true devotee, a real *Bhakta*, will ever come to the holy presence of of the *Gurudeva*.

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Brothers, I have now tried to enlighten your minds as to the aim, scope and function of the Theosophical Society, as well as Who those Beings are that are its real founders. It now remains for me to place before you a brief outline of the teaching that now passes current under the name of Theosophy. Let me again remind you that this body of teaching is given out to the world not as any authoritative creed to which one must pin one's faith in order to be a Theosophist. It is simply a restatement, in a form best suited to the modern scientific mind, of the eternal verities which individual members have realised by experience, as truths, and which they place before others for study and verification in their own personal lives. For Theosophy or *Brahma Vidya* is eternal. It "belongs to all the religions of the world, and every religion has an equal claim to it." It cannot be appropriated by any body of people, by any Society, not even by the greatest of the religions of the world." "It belongs to every man who is able to see it quite as much as it does to any one who may call himself 'Theosophist'. For the possession of truth comes of right to the man who can see the truth, and there is no partiality in the world of intellect or of Spirit. The only test of a man's fitness to receive is the ability to perceive, and the only claim he has to see by the light is the power of seeing."

What then are the main spiritual verities which underlie religion? They have been summarized by one of the leading modern exponents of Theosophy in the following terms

1. One eternal infinite incognizable real Existence.
2. From that the manifested God, unfolding from unity to duality from duality to trinity.
3. From the manifested Trinity many spiritual Intelligences, guiding the kosmic order.
4. Man a reflection of the manifested God and therefore a trinity fundamentally, his inner and real self being eternal, one with the self of the universe.
5. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

As regards *kosmology*, we have the following luminous exposition from the same source :—Coming from the depths of

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the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. Within that sphere the universe is born, is evolved and dies ; it lives, it moves, it has its being in Him ; its matter is His emanation ; its forces and energies are currents of His life ; He is immanent in every atom, all-pervading, all-sustaining, all-evolving ; He is its source and its end, its cause and its object, its centre and circumference ; it is built on Him as its sure foundation, it breathes in Him as its encircling space ; He is in everything and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds.

From the same source we learn of the self-unfolding of the Logos into a threefold form ; the First Logos, the Root of all Being ; from Him the Second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—Life-form, Spirit-matter, Positive-Negative Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.

The phenomenal spirit and matter of any universe are finite in their extent and transitory in their duration, but the roots of spirit and matter are eternal. The root of matter (मूलप्रकृति) has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman or Para Brahman—to use the ancient name.

It is this "veil" which the Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its *informing, guiding,* and controlling life."

"Matter in a solar system exists in seven great modifications

or planes; on three of these, the physical, emotional (astral) and mental—often spoken of as "the three worlds," the well-known Triloki, or Tribhuvanam of the Hindu cosmogony—is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power, the buddhic and the atmic—goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes from the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system." We are taught that they are the planes of divine consciousness, wherein the Logos, or the divine Trinity of the Logoi is manifested, and wherefrom He shines forth as the Creator, the Preserver, the Dissolver, evolvng a universe, maintaining it during its life-period, withdrawing it into Himself at its ending.

Coming down to the details regarding the the three lower worlds which form "the field of elemental, vegetable, animal and normal human evolution," I may only mention in passing that the earnest labours of investigators have accumulated a good deal of information regarding the constitution, scenery. inhabitants and phenomena of the two worlds which lie next to the physical; but it is beyond the scope of this paper to attempt an outline of the same. Nor is it at all important in view of our present purpose. For "that which you hear so much about in Theosophical literature, of other worlds, the worlds beyond the physical, worlds that are still material, although the matter be of a finer, subtler kind, all that you read about the astral and mental, and buddhic planes, and so on"—all that is Apara Vidya or inferior knowledge. Let no one one make the mistake of identifying it with Theosophy which is Paravidya or Supreme knowledge, "the higher, the superior, that beyond which there is no knowledge, which is the crown of all, Now that supreme knowledge is declared to be 'the knowledge of Him by whom all things are known—a phrase indicating the Supreme Deity." It is that which is called, "the supreme knowlege, or, *par excellence* the Divine Knowledge, and that old Hindu thought is exactly the same as you have indicated by the name Theosophy."

How then is this Para Vidya to be attained? How to realise that life beyond all lives, the Self beyond all selves, Who

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is the One God hidden in all beings, all-pervading the inmost self of all (एकोदेव: सर्व्वभूतेषु गूढ़: सर्व्वव्यापी सर्व्वभूतान्तरात्मा)? Dear brothers! to that question only one answer is possible. I quote again from the same writer from whom I have quoted so often already: "Only by daily acts of renunciation in the little things of life; only by learning in every thought, word and action to live and love the unity; and not only to speak it but to practice it on every occasion, by putting ourselves last and other first, by always seeing the need of others and trying to supply it, by learning to be indifferent to the claim of our lower nature and refusing to listen to it." There is no road save this humble, patient, persevering endeavour, hour after hour, day after day, year after year until at last the the mountain tops are climbed." None but the pure may reach the *Atman*; none but the devotee may know It; none but the wise may enter into It. Recall what the श्रुति: says:

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्य्येण नित्यम्।
अन्त:शरीरे ज्योतिर्म्मयो हि शुभ्रो
यं पश्यन्ति यतय: क्षीणदोषा:॥

Steadfastly by truth, by austerity, by perfect wisdom, by Brahmacharyya-practice, is this Atma attained. In the midst of the body, clad in light. He whom the sinless and subdued behold is pure."

Dear brothers! mighty is the task that that lies before us! Perilous, indeed, is the journey onwards that brings us to the entrance of the Path which stretches on into Nirvana. But let us cast off all faint-heartedness नायमात्मा बलहीनेन लभ्य:।

Awake, arise, and let us seek out the Great Ones Who alone can lead along that ancient razor-path. "Still They teach eager pupils, showing the path and guiding the disciple's steps; Still They may be reached by all who seek Them bearing in their hands the sacrificial fuel of love, of devotion, of unselfish longing to know in order to serve; still They carry out the ancient discipline, still unveil the ancient mysteries. The two pillars of their Lodge gateway are love and wisdom, and through its straight portal can only pass those from whose shoulders has fallen the burden of desire and selfishness."

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AUM

ARYA SAMAJ.

BY

BABU BALAKRISHNA SAHAY

MR. PRESIDENT AND GENTLEMEN,

IN response to the call of my distinguished friend, the President of this convention I stand to say a few words about the Arya Samaj, of which I am a humble member. Without any pretensions to a scholarly treatment of the subject I beg leave to begin.

At the outset it will, I think, be well to say a few words about the founder of the society.

Six decades have passed away since a Brahmin boy of 14 years, while observing Shivaratri Vrata under the mandate of his father and while keeping up late hours at night, sitting in front of the emblem of Shiva, saw something and an abstruse question occurred to him and put him to serious thinking. He asked unto himself "Is this Mahadeva, the Lord of the universe, the great Protector and Sustainer of all? He thought over it for a long time but could not arrive at a solution of the problem. He went to his father and explained to him his difficulties. The answers given by the father did not satisfy the inquisitive spirit of the young questioner.

This incident was shortly followed by the death of a sister of his. Mulshankar as was the name of the boy, was much shocked at this and stood stupified by the side of the death-bed. He asked within himself "Who can escape from the hands of death? I must also die in the same way. Is there no means of escaping from it and become immortal?" He went on with his studies, finishing his Grammar and one of the Vedas but the question remained unsolved, and was constantly in his mind. He had an uncle who loved him most and whose love he used to reciprocate. This uncle fell a prey to cholera and Mulshankar asked

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his Pandits and friends if any one could tell him how to secure salvation. "Communion with God" was the unanimous reply, and Mulshankar resolved to leave home and find out the real Mahadeva and the way to beatitude. His resolution, however, soon came to the knowledge of his parents and they thought, best to tie him down to home by getting him married. He evaded them for a year but when he thought there was no other alternative, he fled from his home. He was once brought back but he ran away again to satisfy his inquisitive mind which was so eager to attain salvation, He roamed about here and there in Jungles and in caves, in search of spiritual teachers. He thus went to the banks of the Narmada, to Koh Abu, to Hrishi Kesha, and to Srinagar and many other places and learnt whatever he could from the yogis whom he found there, but none of them could fully satisfy him. He spent many a year in this way and at last heard of a learned Sannyasi at Mathura, named Swami Virajananda Saraswati, commonly known as Dandiji, and hastened to see if he could get from him the light he was so anxious to receive. He studied under this Guru for about 4 years and received a thorough training in all *Arsha Granthas* and this gave the finishing touch to his education. Here it was that his soul received the light that dispells all darkness, the truth that is the keynote to real knowledge. When he finished his studies Swami Dayananda, as he was named afterwards, in accordance with the old custom took some cloves to his Guru, presented the same as *Gurudakshina*, and craved his permission to depart. The *Guru* demanded substantial presents. Dayananda at once expressed his willingness to lay at the Guru's feet whatever he was possessed of. The Guru knew what stuff the desciple was made of and he exclaimed "My son, you have got the divine knowledge and as *Dakshina*, I ask you to diffuse this knowledge amongst the people ; the Vedas have been forgotten, go abroad carrying the torch-light of the Vedic truths and remove the darkness that prevails in country and envelopes true knowledge". Dayananda at once consented and resolved to carry out the mandate. Dandiji gave him his blessings again and again and bade God speed to his mission. Dayananda bowed his head and departed.

Thus initiated and blessed, Dayananda set himself to work for this mission and thereby to redeem his vow. He

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wandered about from place to place and saw with his own eyes the spiritual condition of India. He studied the religious systems of the world and for five years reviewed and revised what he learnt. He next visited towns after towns and attended fairs, preached sermons and held religious discourses with Pandits. His line of work was to give an insight into the teachings of the ancient sages and to do his best to dispel superstitious ignorance. Once while preaching at the Kumbh Mela in Haridwar, he saw all round him the degraded condition of the ministers of religion. He saw yogis and Fakirs going in procession in full pomp accompained by elephants, horses, palanquins etc. Seeing this which was inconsistent with genuine asceticism, he for a moment felt despondent. But with his spiritual power he at once rose up to the occasion and cried out "More *tapa* (austerity) was needed. I must go on and do my best." Uttering *Sarvam vai purnagnam swaha* he threw away all his belongings and with one single *Koupin* and a *Kamandalu* wandered along the banks of the Ganges, speaking only in Sanskrit, meditating, improving his knowledge, delivering sermons here and there, performing Yajnas, teaching the *Gayatri* to the people and discoursing *shashtrarthas.* As the true worship of God had almost been forgotten, he spoke very strongly against false worship. Many a time his life was attempted but nothing could daunt the firm resolve of the spiritual hero. He went on with his mission unarmed, unaided and unaccompanied by any one with only "heart within and God over-head".

As a result of his experience he first resolved to found Sanskrit Schools. He established many such institutions at different places and insisted on the Vidyarthis (students) performing the Sandhyas and reading only the Vedic Granthas. His preaching continued and he visited almost all big towns and cities in the country and secured many followers and supporters in no time.

His sincerity and broad-mindedness are amply borne out by the fact that hearing of the Imperial Darbar at Dehli and expecting many learned men to assemble there, Swami Dayananda went there and wanted to arrange a Shashtrartha but the people were busy with other kinds of important work and nothing could be done. There was however a conference of seven religious reformers of the time viz : Babu Keshab Chandra Sen, Kanhya Lal Alakhdhari, Babu

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Nabin chandra Roy, Munshi Indramani, Sir Syed Ahmad Khan, Babu Harish Chandra Chintamani and himself. The Swami expressed his wish that if there was no difference in their aims and objects there was no reason why they should not all combine to work in the common cause. But they could not come to an unanimity of opinion on some cardinal points and so the conference fell through.

Swami Dayananda did not pretend to found any new religion. He did not teach any thing new. His works *Satyartha Prakash* (The light of truth) and his *Rigvedadi Bhashya Bhoomika* (Introduction to the commentaries of Rigveda etc.) abundantly show that his object was to preach only what the Vedas taught. He is, however, sometimes charged with misinterpreting the Vedas. A close study alone can enable a true enquirer to decide how far this accusation is based on facts. Modern commentators have been thrown into pitfalls of doubt in consequence of the very crude and erroneous and rather prejudiced notions with which they approached to interpret the Vedas. They think that the Vedic hymns are so many songs of cultivators. They cannot rise to the dignity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime truths about religion. They forget the chief canon of Vedic interpretation, namely the use of the Vedic terms in their *yougika* (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas debased polytheism or kethenotheism, Henotheism or, element-worship. Another cause of their committing mistakes is that ordinary Sanskrit Grammar, cannot be resorted to for understanding the Vedic Mantras correctly. The Vedas have their own dictionaries. The Rishis studied the Vedas with the help of yoga : and Brahman Granthas, Niruktas and Nighantu embody the results of their spiritual studies which went hand in hand with concentration of mind, which a yogi alone can cammand. Swami Dayananda has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to the correctness or otherwise of an interpretation will depend very much upon the proper method, to be adopted for interpreting. Commentators fail because they ignore the chief canon of interpretation. Mr. Griffith had to admit that "Many hymns are dark as the darkest oracle and

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that there are whole verses which as yet, yield no sense whatever, and words, the meaning of which we can only guess". Max Muller had to admit further that "Every word retains something of its radical meaning—names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, nor yet as proper names; they are organic not yet broken or smoothed down". Commentators without yogic power could not see the sublime truths contained in the hymns. They themselves were in darkness and found the hymns obscure. Swami Dayananda with his yogic power could see through the real meanings of the *mantras*. The Arya Samaj earnestly hopes that the time will come when his commentaries will be universally accepted. The Swami, however has nowhere claimed infallibility for his own commentaries.

Initiated in the Vedic lore by the Great Guru, assisted by the vast experience gathered from travels and communion with the learned and the yogis and guided by the result of yoga, the Swami could see that men do not become educated and enlightened by themselves. They require to be instructed by others. Therefore in the beginning of every cycle of creation there is need of primitive teachers, who were of necessity taught by the greatest of all teachers Himself i. e. God. So that all true knowledge emanates from Him. Therefore in establishing the Arya Samaj and framing its fundamental principles the first canon that Swami Dayananda preached was :—

(1) That God is the primary Cause of all true knowledge and of objects made known by it.

He had next to describe this God and His attributes. He consulted the sacred Books, and studied nature, and brought his spiritual powers to bear upon them and found :—

(2) That God is all-Truth, all-Knowledge, all-Beatitude, Incorporeal, Just, Merciful, Unbegotten, Infinte, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. To Him alone is worship due.

The next question that naturally suggested itself was whether there was any repository of the truths that the greatest Teacher taught to His people. His laws must have been made known to those, for whose guidance they were

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meant, and such repository was unquestionably most needed by the first generation of men, in the beginning of creation. For, how otherwise could the people in general know the nature and the character of their Creator, the nature and the character of souls, their mutual relations and the laws which they were to be guided and governed by? These abstruse subjects are absolutely beyond human grasp without the help of a teacher. Without revelation, therefore, men will be bewildered. Common-sense, however strong, or mere experiences, however varied, cannot be the true and unfailing guide. Even the most learned men are found to differ. So it is unsafe to depend on personal opinions and personal inspirations. It will also be, I think, a mistake to call even the dictates of our own conscience, the Divine Voice from within, for acts attributable to or proceeding from the conscience are different in different persons. For instance a humane Philosopher shrinks from causing harm even to the most insignificant creature, while a "*thug*", who is no less a man in figure and constitution, glories in sacrificing a human being. We can at once say without any fear of contradiction that conscience is a faculty subject to training, as any other faculty and can be ennobled or debased according to the training imparted to it. It must be thoroughly enlightened before we can depend upon it. We must cultivate our moral and intellectual faculties. This requires a teacher and we have said above that the original teacher is God. God's laws are revealed in nature no doubt; but to understand them correctly and fully, without being taught, is next to impossible. The first lesson that the Greatest of all *Gurus* gave to the best of all men on earth, and which was unmixed with anything of human production, ought to be considered as Revelation, and the fountain-head of all true knowledge. The Swami studied the books of the Rishis as well as those of nature and preached :—

(3) That the Vedas are Books of true knowledge and it is the paramount duty of every Arya to read or hear them read, and to teach others to do the same.

The Aryas thus believe in the Divine origin of the Vedas, which are admitted even by western scholars to be the oldest record of human knowledge. Max Muller says about the Rig-Veda that it is "the oldest book in the library of the world" and "the first word spoken by the Aryan man." Our own sages are unanimous on this point. The doctrines

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inculcated in the Vedas satisfy all sorts of enquirers and explain everything which otherwise would have remained in mystery. How could the existence of inequalities in the world as also of pain and pleasure be explained otherwise than by accepting the Vedic theory of the Transmigration of souls ? Try to explain the same otherwise and God will become whimsical and unjust. So also the teachings on the Immortality of souls, Eternity of matter, and the theory of Karma are amongst others strong evidence in favour of the divine origin of the Vedas, as they are otherwise too high to have been within the reach of human knowledge. The Arya Samaj maintains that the Vedic doctrines stand the test of true Logic and Science and as such, can well claim to be of divine origin. The best test of a revelation lies in its being in accord with the Laws of Nature and we aver that the Vedas are in harmony with science.

Swamiji believed that the Vedas being of Divine origin are self-evident truths. The commentaries as far as they are consistent with the text are authentic but where they are inconsistent, the commentators, he held, have fallen into some error or other. He held, therefore, that books other than the Vedas are not to be followed, where they depart from the text. He rejected the Puranas as they are inconsistent and full of absurd stories. Moveover they have maligned all the Rishis of the Hindus from Brahma down to Vyasa and have spared none. No doubt there are many good things in them but as they are mixed up with many others that are undesirable, it is not safe to take them as the guide.

Divine knowledge must not inculcate inconsistent theories and must not propagate unscientific doctrines. They require no amendment now or ever. They must satisfy an inquisitive soul and explain every phenomenon of the world. All these conditions are fulfilled by the Vedas, every *mantra* of which, if properly understood, is pregnant with sublime truths. The Vedas therefore should be universally read and propagated.

The fourth principle of the Arya Samaj is that it is the prime duty of every man to be always ready to accept the truth and renounce what is untruth. Truth is God's law. Truth is divine and a human soul aspiring to enjoy bliss must keep himself aloof from everything unclean and

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filthy which certainly untruthfulness is ; and what pleasure does one feel when one prays in the words of *Yajur Veda.*

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहमनृतात् सत्यमुपैमि।

"O Light ! Lord of Vows ! I wish to keep the vow, may I have strength to keep it ! May success attend me ! Thus from untruth I enter unto truth !"

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम।

"Lead us, O all-Wise Being, the source of Light ! unto the path of rectitude ! Inspire us with all kinds of knowledge and wisdom ! Drive off our evils and make us pure ! To this end we repeatedly praise thee and adore !" and after acting up to them one finds one-self face to face with that eternal light which dispells all darkness and illumines the soul ! And thus realising what divine purity is, fully understands the significance of the 5th principle of the Arya Samaj which runs thus :—

"All actions ought to be done conformably to the dictates of sound morality and with due regard to truth i. e. after a thorough consideration of right and wrong."

Connected with this is our duty to the world and so the six principle teaches us that "the primary object of the the Samaj is to do good to the *world* by improving the physical, spiritual and social conditions of *mankind.*" We understand very well how the mind is connected with the body. To have a sound mind we must have a sound body ; and both mind and body cannot be expected to be at peace unless you have a good society to live in.

One of the chief characteristics of true manhood is to have a kind and sympathetic feeling towards all living beings. But this feeling must be controlled by considerations of justice, which naturally has to be based on merits. One must not be blinded by love. Therefore, our 7th principle maintains that "All ought to be treated with love, justice, and with due regard to their merits."

But it is not always an easy task to control love by justice. Undue affection or hatred often leads us to actions, which are contrary to truth and justice, and we should, therefore, acquire some power which would keep us within lawful limits and this power, is true knowledge. The 8th principle

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of the Arya Samaj, therefore, enjoins on us that "Ignorance ought to be dispelled and knowledge diffused" and this not only as far as you yourself are concerned, for that would not give you absolute peace. Your society might be a source of immeasurable miseries and troubles, if it is not a good one and, therefore, in the 9th principle the Arya Samaj tells us that "no one ought to be content with his own personal good alone, but every one ought to regard his own prosperity as inseparably connected with that of others". How noble and how sublime is this teaching ! Can there be a better idea about philanthropy, can there be a better notion of universal brotherhood ? Just contemplate for a moment, what the result will be, if this noble doctrine were to be universally followed. If each tried to elevate not only himself but also his brethren, the whole human race will some day be found elevated and ennobled. To keep every one within his own rights and at the same time not to infringe the rights of others, the 10th principle teaches us that "In matters which affect the general social well-being of the whole society, one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom." Freedom, however, does not mean fanaticism or license. It does not teach us to be vicious, for we have been already taught that "All actions should be done conformably to virtue".

Special features :—

The special feature of the Arya Samaj consists in the fact that its members hold that there are three entities, namely matter, soul and God ; the Vedas say so and science, which is only an embodiment of our experience, is fast approaching to this truth.

We observe that in the universe there are two forces at work. One is the blind force and the other the intelligent one. As something cannot come out of nothing, and only like produces like, both these forces must be accepted to be co-existent at all times. So both must be सत् (true.) The blind force we call matter ; but matter itself would not have been perceptible if there was nothing animate to perceive it. Man is a compound of the animate and the inanimate. By what we call death the animate portion leaves the inanimate portion. The former we call the soul and the latter matter. This soul is intelligent चित् and a moment's thought will convince us that it

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must be co-existant with matter, because, apart from all abstruse metaphysical grounds in support of the existence of souls, it must be obvious to all that we cannot conceive that creation has ever been without the animate. Thus this soul must be equally सत् with the matter, its additional attribute being चित् (intelligence). And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions, each reaping the fruits of his own actions, souls must necessarily be many, nay infinite in number. Our next proposition is that this soul being intelligent, could not possibly have of its own choice taken its abode in a physical environment liable to all sorts of miseries, unless there was a higher power to force and guide its destiny. This higher power must be a free and absolute Master and free from all the miseries which fall to the lot of human beings, as observed in common experience. As this higher power is free from all miseries it must therefore necessarily be all-Bliss (आनन्द) as it cannot but be eternal and intelligent we designate him सत् चित् आनन्द (सच्चिदानन्द). The Vedas in one Mantra very beautifully describe the three entities :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य नश्नन्नन्योऽभिचाकशीति ।

"Two birds with fair plumage, inseparable friends, cling to the self-same tree. One of them eats the sweet fruit, the other looks on without eating".

The two birds are the two conscious entities. Brahma and soul (*Paramatma* and *Jibatma*), their fair plumage are the divine qualities and the tree is the material cause of creation. The soul enjoys the fruits of his actions and God without being affected by consequences only witnesses the whole thing. How grand the idea and how beautiful is the illustration ?

The Arya Samaj holds that God as above described is alone to be worshipped. The Soul is distinct from God and stands in the relation of the son to the father or in that of the prevaded to the pervader. Soul worships and God is worshipped. God, soul and *Prakriti* (material cause) are without beginning and being themselves eternal, their essential nature, their attributes and their characterastics are also eternal.

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Ignorance is the cause of all sins. It obscures our intellectual faculties and makes us forget our true God and our duties towards Him, and results in bondage to this world of miseries and pain. Emancipation from this bondage, and a peaceful career of freedom from every kind of suffering and pain, is salvation. The Arya Samaj believes that this salvation can only be for a fixed and limited period i. e. till the next cycle of creation. Our actions being limited the results too must necessarily be limited.

True worship of God is the only means of salvation. Between the soul and God there is nothing in the middle ; man stands or falls according to his own actions. There is no special representative of God : no special emblem. Everything in the universe proclaims His greatness उदुत्यं जातवेदसं दवं वहन्ति केतवः दृशे विश्वाय सूर्यम्। All the objects in the world serve the purpose of flags to show Him, (the glorious Being, the Maker of the worlds and of the Vedas and the Sun of life) to all His creatures. The Arya Samaj does not believe that any special bath or pilgrimage to any particular place can by itself secure salvation. Truly Manu says : "Water cleanses the body : Truth purifies the mind : sacred learning and austerities purify the soul and knowledge purifies the intellect". By *Tirtha* the Arya Samaj understands that by means of which the "Ocean of misery " is crrossed. Birth and death are the Ocean of misery and by true knowledge of God alone we can cross it. Says the Veda in unmistakable terms,

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

"I know this mighty Person of Sun-like lustre, beyond darkness. By knowing Him alone one crosseth over the ocean of death. There is no other path to beatitude."

And how are we to know God ?

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः।

This God pure and full of *Jyotis* can be seen as light within the body, by spotless votaries by means of constant abstinence, right knowledge, penance and truthfulness.

The acquisition of true knowledge, purity of thought, performance of virtuous deeds, society of the wise and

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learned and practice of yoga, truthfulness in thought, word and deed, doing good to all around us and in short acting in comformity with the will of God is the true worship and is the real *Tirtha.*

The worship of God has three stages. The first is *stuti* i. e. reciting and hearing hymns in praise of God with a view to realise their significance. It cultivates a love of God and helps us to acquire godly virtues. Next is *prarthana* (prayer), which helps in the acquirement of many godly virtues such as humility. The third stage is *Upasana* (communion) *i. e.* realising His presence within ourselves and having direct cognition of God. *Stuti* and *Upasana* may be *Saguna* or *Nirguna* according as one meditates on God, as having attributes or as devoid of all attributes.

As a help to attain many good qualities the daily performance of the five great Yajnas, is enjoined on all Aryas, their omission being held as sinful.

The Arya Samaj maintains that Varna (class) and Ashrama (order) are determined by one's own merits and not by birth. *A Fortiori* one can rise or fall unto higher or lower classes according to one's merits or demerits.

There are no particular places called heaven and hell ; but Swarga (heaven) is the enjoyment of extreme bliss and Naraka (hell) is the undergoing of extreme suffering. Men are in heaven or in hell according as they are enjoying happiness or suffering pain in this world. Man must reap the fruits of his actions in this or in future births, happiness for his virtuous deeds and misery for his misdeeds both separately, there being no average reckoning for them.

The Arya Samaj does not believe that our deceased ancestors can be propitiated by offerings of oblations. It may be news to many that the word *Shrádh* finds no place in any of the four Vedas. We must not confound this word with *Shradhá* (श्रद्धा) without which certainly no one can attain true knowledge. By this we must not be understood to mean that we have no duty to our parents (pitris). Far from it. We hold that all possible services should be rendered to our *pitris* while they are alive. For according to our theory of transmigration of souls after death, they have either attained salvation, where they need no service from us, or they have taken to other bodies, where nothing offered by us can reach them. Ordinarily this may smell un-Hindu but a

reference to the Mahabharat (Anusasan Parva Ch. 91) would tell you of the origin of *Shrádh* and a study of the Vedas will convince any one that our position is sound.

The Arya Samaj allows the women equal rights with the men. The former can study the Vedas and in fact they are known to have been, in ancient times, interpreters of many Vedic hymns. The Shudras also are not denied these privileges, if they have the necessary qualifications to receive the high knowledge contained in the Vedas.

The Arya Samaj does not indulge in idle dreams. It is true that it has not yet fully attained the object of its mission, its existence being only of about 30 years, but even in this short period it has shown sufficient activity. The first Arya Samaj was established in Bombay in 1875 and since then about 700 branches have been established with about a lac of members, all over India. It is in full swing in the Punjab and fairly so in the United Provinces. It is a pity, however, that Bengal by which I mean the political Bengal, including Behar, has not yet fully realised the importance of the Mission of Arya Samaj.

There are preachers and teachers both men and women, working in the field and as the result of their efforts we find among other institutions, a big College (called Dayanand Anglo Vedic College) at Lahore, D. A. V. High School at Dehradun, Gurukuls at Kangri, Furrukhabad, Sekandrabad, Gujran-walla, and Badayun, where education is imparted in the old style of our Rishis. Kunya Mahavidyalaya and Kunya Pathshala are other useful institutions. Many orphanages have also been established.

Among social reforms the Arya Samaj advocates the re-marriage of virgin widows. The Smritis allow it in very clear terms and there is nothing in the Vedas to reprobate it.

Another useful work that the Arya Samaj is doing is to raise the status of the lower classes. Though no very great advance has yet been made in this respect, the Rahtias and the Meghas in the Punjab and the Shanars in Madras have been very much benefited. Not only this but the *Shuddhi* system *i. e.* the reclaiming of renegades from Hinduism is a novel feature of the Arya Samaj. Many who from some momentary impulse had left the fold of Hinduism, have been purified and taken back to the Vedic

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faith. This work is progressing very rapidly in the Punjab. It is gratifying to note that other religious institutions are adopting this *Shuddhi* system. The Samaj has purified not only converts to Christianity and Islamism but even born Christians and Musalmans. Nearly 5000 persons have thus been purified and reclaimed.

The Arya Samaj does not believe that the question of diet is beyond the pale of religion. On the other hand it holds that meat diet is not only sinful but to a very great extent prejudicial to the acquirement of psychic powers. Similarly all intoxicating drugs are forbidden as irreligious and as hampering the intellectual and spiritual growth of the soul. We do not believe that the Vedas sanction the sacrifices of horses and cows in Yajnas. *Ashwamedha* and *Gomedha* have been mis-interpreted. The word Yajna is translated into sacrifice. It is absolutely wrong. Yajna is derived from *Yaja* meaning देवपूजा &c. *i. e.* worship of the devas, assimilation of materials and gift. The idea of sacrifice (killing) is quite foreign to any of these meanings. *Adhwara* is a synonym for Yajna and *Adhwara* means "where there is no *himsa* (killing). This alone shows that in *Adhwara* or Yajna no killing is allowed.

I have taxed your patience a good deal, gentlemen, I must resume my seat now. But before I do so I must thank you for your kind attention and offer an earnest prayer to the Almighty Father to give us the light of truth wherever it may be. So let there be peace in the world.

Shantih ! Shantih !! Shantih !!!

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DEVA DHARMA.

BY

GURU MUKH SINGH B. A,

[THE thesis first deals with the basic principles of the prevalent religions of the world, which it divides into two groups—Semitic and Indo-Aryan. The first group consists mainly of Judaism, Christianity, Mahomedanism and a few Indian sects which owe their origin more or less to its influence. They believe in a Being who sends certain fixed mandates to this world through special Agents and is pleased, if these mandates are acted upon or through His worship, or the intercession of the Agent, or through the sacrifice of animals &c. by means of which the follower can go to Heaven. The second group consists mainly of *Brahmanism*, *Buddhism*, *Jainism* and their offshoots—such as *Kabirism*, *Vaishnavism*, *Daudism*, *Sikhism* and *Dayanandism* &c. which have for their object the attainment of *Ananda* (happiness) and freedom from *Dukha* (misery and pain). Main stress is laid on the performance of certain *Karmas* (deeds) prescribed by the *shastras*—called (पुण्य) or holy. The supreme object is to get *moksha* or *mukti* (Salvation) from endless births and deaths and be absorbed in the one universal principle *Brahman* or to get *Nirvana*. The paper then deals with the *Vairagis*, *Tyagis*, *Udasis* *Sanyasis* and *Paramhamsas*, "the highest man" who avoid karma and cut away all worldly relations by following the Path of *Tyag* or renunciation. The *karma* Yogis of the Gita work without the dsire for fruits *i.e.* do *nishkam karma*. The *Bhakta Karma Yogis*, however, work only to leave the results to their Lord.

The three paths of *Gnana*, *Bhakti* and *Yoga* are then indicated. What the Gnanis attain through knowledge of the *Atma*, the Yogis get through meditation and *Samadhi* and the *Bhaktas*, through *Bhakti* or devotion to their God. The paper then goes on to mention the lowest forms of the

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Tantriks, *Saivites* and *Shaktas* as also the *charbaks* and *gulab-dasis*, whose object is to forget pain and misery and obtain pleasure in *this life* through several means. The *tapaswis*, on the other hand, practice severe austerities in this life, to get happiness in the next world. *Siddhi* or extraordinary power is the object aimed at by some of these, as well as by Yogis of a certain type.—Ed.]

Summary of the above. Happiness, the object of all religions.

This is then a brief survey of man's struggles after obtaining freedom from *dukha* (pain and misery) and after getting *Sukha* (peace and happiness) either in this life or in the life to come, which is known under one comprehensive term—religion. It clearly shows that the main object of the man of religion has so far been to know how and to strive to get freedom from pain and to obtain peace *Shanti*) and happiness (*ananda.)*

This was quite natural.

This was quite natural, after the evolution of the sensations of pain and pleasure in man. Constituted as he is, man abhors pain and misery (*dukha*) and wants to get rid of them somehow. He desires to get peace *(Shanti)* and happiness *(sukha).* But however anxious he may be to attain this end even in this life, he finds it hopeless to do so, except in the case of a few, who leave the world to be absorbed in *meditation*, in mountain caves or jungles. This practice, even if right, is not obviously possible for all, and so man has been trying to ensure this end in his future life, compared with which, the present existence is but ephemeral, a mere twinkling of an eye, or at best, a four day's residence in a long journey.

These systems grounded in imagination.

But although the desire to avoid pain and obtain pleasure was natural in man, yet, as was to be expected in the ages when imagination was strong and the power of exact reasoning weak, and the method of scientific investigation not even yet born, man's power of imagination was given a free scope in all these systems. It was a time when analogies stood for logic, and commandments and sayings had the force of law. And just as imaginations are many and contradictory in different persons, so many and contradictory have, and could have been, the world-religions. But just as it happens in all our guesses and imaginations and the products of

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human nature, while almost all or many of these systems contain some very valuable germs and fragments of truth, and luminous gems of thought, they abound in fictions, superstitions and errors, and not in a few instances, in harmful and positively injurious teachings and practices, which have done to humanity more harm than good.

This was again but natural.

But this was again but natural. It could not be otherwise. Human mind, as it is constituted, could not but pass through these channels. Like every other branch of human knowledge or thought, simple and pure truths never come all at once; and the empirical method of thought must precede systematic and scientific knowledge. Alchemy must precede Chemistry. Astrology must precede Astronomy. Similarly metaphysics must precede true psychology. Religions founded on imagination must precede those grounded on science. That has been the order of growth everywhere else in every branch of science, or of human thought, and it could not have been otherwise in the domain of religion. Evolution from the lower to the higher, from chaos to cosmos, has been the order of things in all directions. This is the pathway on which the wheels of nature fly.

India, the birth-place of Science-grounded Religion.

And just as it needed a Gallileo to perceive the movements of the Earth round the sun, or a Newton to discover the law of Gravitation, it remained, be it said, to the lasting glory of India, the land of the *Rishis* of old, for a noble son of mother *Bharat*, the product of a long and illustrious lineage of *Kanya Kubja* Brahmins of the *Gangetic* Valley of Upper India, to see the true light regarding the real object of man's life, and to discover the one, true, and unshakable foundation whereupon to build the structure of the Science-Grounded Religion or the *Vigyan Mulak Dharm*, which would be one and the same for all mankind, and for all ages to come, universal and non-sectarian in its character, productive of the highest good to humanity, and to the world at large, free from all sorts of wrong and harmful practices and rites consistent with all the laws of nature, helpmate of all true progress, civilization and of evolution of man, society and nations.

But such grand light does not come perchance. Such sublime truths are not discovered by mere accidents. The inner

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A unique nature required to discover and found such a grand system of Science-founded Religion.

nature of the recipients of such a grand light should have reached that particular stage of evolution where alone it would be possible for such light to flash and have its abode. As pointed out by John Stuart Mill, none but a Newton could have discovered what Sir Isaac Newton did. Similarly in the course of evolution of the inner self, *Dev Guru Bhagwan*, Shri Satyanand Agnihotri, the blessed discoverer and teacher of the true scientific religion and the right nature of *Sat Dharm* or *Dev Dharm* and the propounder of the true object of man's existence, had reached that stage of evolution where the inner organism of man has at last become complete in its constitution, just as in the course of evolution the external organism or body has attained completeness in man. It was with this unique nature of his completely evolved soul alone that Shri Dev Guru Bhagwan could pierce through the thick veil of all fiction-grounded systems of the world, and skip over the shaky walls raised on shaky foundations and discover the rocky soil whereupon to lay the unshakable foundations of the Science-Grounded Religion, and to rear up thereupon a superstructure of true philosophy of religion, raising it to a plane where it would no longer remain a matter of faith and mysticism only, but become, like all other sciences, a matter of exact knowledge and experiment, equally applicable in the case of all men and in all climes and under all conditions !!

What are the unique powers manifested in Shri Dev Guru Bhagwan's Soul, it may be asked, which complete man's inner organism.

What are the unique powers manifested in Dev Guru Bhagwan, which complete man's inner organism.

These unique powers, the manifestation of which in the life of Shri Dev Guru Bhagwan has completed the evolution of man's soul, are—

1st. *Complete Love of Truth* in not one, two or more, but in *all* the relations of man with *all* the beings of this Universe, and in all directions of man's thoughts, studies and activities etc.,—

2nd. *Complete Love of Goodness*, betterment, of the Higher Course of Life in not one, two, or more but in *all* the relations of man with *all* beings of the Universe and in *all* the efforts and activities of man in *all* directions.

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3rd. *A strong sense of hatred of all that is false*, or wrong, or superstitous or founded on fiction, in *all* the relations of man with *all* beings in the Universe and in *all* the thoughts and walks of man's life in all directions, and

4th. *A strong sense of hatred of all that is harmful*, injurious, degrading or that leads one to follow a lower course of life in *all* the relations of man with *all* beings in the Universe and in *every* thought or walk of man's life in all directions.

The Foundation of the Science-Grounded Religion of Dev Dharm.

Having realised this unique nature of the soul, Shri Dev Guru Bhagwan has seen that the attainment of happiness or *sukha* and freedom from pain or *dukha* is not and cannot be the real and the highest object or the true goal of man's existence. He has seen that the first and foremost instinct of a living organism from man to the tiniest vegetable is to make an effort *to live* and *to desist death.* No doubt, in the course of evolution, the desire to live, has been supplemented by the desire to live *happily*, in the case of animals and also in the case of man ; but here too man, under normal conditions, wants to save his life first, even at the expense of hapiness if necessary. In fact there could be no happiness if there were no life—no enjoyment, if there were no enjoyer. And, in fact, it needs no explanation to tell that pleasure-seeking not unoften leads to disease and death. To save man from death or to keep the organism called man alive, is, therefore, the first and foremost necessity. But does the organism called man come to an end with the destruction of its life-force or soul ? Can man's life-force or soul die ? Is not his life-power or soul indestructible and eternal ? No ! Not necessarily ! And it is on the discovery and proper recognition of these most important but true facts of nature, made by Shri Deo Guru Bhagwan for the first time, in the history of the world, that the fundamental difference of the Science-Grounded Religion of Dev Dharm with all the imagination-founded systems of the world comes in. The revered founder of the Science-Grounded Religion has *seen* and discovered that like other beings of this Universe, Man's inner organism or his life-force, called *Atman* or soul is as

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much subject to the eternal and immutable *law* of *change* which is incessantly being wrought throughout the universe, as other beings or existences in the universe are. He has seen and discovered after laborious experiments and investigations, conducted in a most critical and scientific spirit and method of enquiry, that under one set of conditions which may be called unsuitable or unfavourable environment, man's life-force or soul which is the builder, the preserver and the master of his body, *degenerates*, *decays*, becomes weaker and weaker and ultimately *dies*, bringing with it the death or the extermination of the whole entity or organism called man. He has further discovered and established after laborious experiments and investigations conducted in the same scientific spirit and method that under another set of conditions which may be called suitable or favourable environment, the life-force or soul of a fit person regenerates, grows, gathers strength and vitality and buds forth, as it were new and higher powers which ultimately go to complete his organism and adjust it with the evolutionary forces of nature, and bring about perfect harmony or *Ekatwa* in *all* his relations with the universe and thus give him *life eternal.* Eternal and progressive life, it will therefore be seen, is an object that may only be acquired by the fulfilment of the necessary conditions but it does not come as a matter of course. The former course is the *downward or lower course* of man's life ; and the latter is his *upward or higher course* of life. Surrounded as man always is by the various environments he can never stand *still* for a moment and escape the operation of the *law of change.* It is on the discovery and solemn recognition of this fundamental and unshakable truth, that the foundation of the Science-Grounded Religion of Dev Dharm is built. And to impart true light or the exact knowledge of the Universal Laws concerning the courses of dissolution and evolution of man's life-force or soul under various environments discovered by Shri Dev Guru Bhagwan and to spread a true knowledge concerning the useful or blissful consequences of the different courses of life on man himself and on his various relations as observed by him, and to infuse the powers necessary to rescue man from the downward course of dissolution on the one hand and to put him on the upward course of evolution on the other and thus to complete his inner organism is the grandest, the noblest and the most unique work, the revered founder of the Science-

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Grounded Religion, the most blessed Shri Dev Guru Bhagwan is doing for the highest good to humanity ! !

Save and evolve yourself and happiness will come of itself.

Now just as a diseased body which is losing its tissues, weight and strength and is getting weaker and weaker every day, cannot be expected to enjoy good health and strength or freedom from pain, similarly it is hopeless or futile to expect the inner man to get freedom from pain and be happy so long as its course of life is not in adjustment with the life-giving environment, and consequently is one of disease, degeneration and death, and it matters little what creed or dogma one follows, or what form of worship or prayer or profession one pursues. It is equally futile to expect that man would escape from the effects of the immutable *law* of *change* with the *fiat* of his sweet will or belief. It is the evolution of the soul, by putting it under and adjusting it with favourable environment, that is needed first and true pleasure and all other blessings which are the necessary accompaniments of the higher course of life and the result of perfect adjustment and harmony with various life-giving relations will follow as a matter of course.

The life-giving environment of the soul.

It would thus be seen, however that it was not only necessary to have a *seer* who could see and realize the different courses of man's life and know or discover the Universal laws as to how they are produced, and the effects they have on the organism of man himself and on other existences with which he is related ; but it was also necessary that a manifestation in human form of those higher forces should be born, who should not only be able to make an individual see his or her downward course of life and its woeful consequences but should have also the *power* to enable that individual to receive true light concerning the higher course of life. In other words it was necessary, that there should be a manifestation of the higher forces, which could provide a suitable or fovourable environment for a human soul yearning to be free from the downward course of degeneration and dissolution and to pursue the higher course of light, power, and growth, and thus to complete its inner organism. Such a manifestation of the higher forces or *Dharm shaktis* is Shri Dev Guru Bhagwan, the blessed founder and teacher of Dev Dharm and the founder and leader of the Dev Samaj.

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Being endowed with this unique nature and having discovered the scientific foundation whereupon to construct the true philosophy of *Sat Dharm* and having devoted years upon years to the study of the inner organism or soul of man and the different courses of his life in his various relations and the way in which they are produced and the effects they have on him and his surroundings in this life and the life to come, he has elaborated and completed the system of *Dev Dharm* and has given the results of his life-long labours in his greatest and unique book called the *Dev Shastra.*

The Dev Shastra.

We will give here, however, the following brief summary of his fundamental teachings regarding the universe, the *atma*, the true nature of *Dharma*, the real object of man's life and the way to attain to it :

A brief outline of the basic principles of Dev Dharm.

I. *The Universe.*

1. The universe or Cosmos is one and consists of *all* matter and *all* Force.

2. Matter and Force being *indestructible* in their nature do *always* exist *together* in some form or other ; hence no *being* has created them.

3. Power manifests itself in motion and motion causing changes in the Universe, brings forth the numerous forms and destroys them.

4. The Universe has Four Divisions, which are intimately related to each other, namely : (1) Inorganic, (2) Vegetable, (3) Animal and (4) Human.

The inorganic world is the root from which different varieties of organic life have gradually evolved.

II. *Man's life.*

5. Man's life or soul being the builder, the preserver and the ruler of his body, is the most *essential* part of his existence.

6. Man's life or *soul*, like his body, is an *organic* existence, consisting of the various *powers* of intellect, desires,

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passions, and emotions etc. It survives death under certain conditions.

7. Man's soul being a part of the Universe is as much subject to its *Immutable Laws* as is every other being thereof.

8. Under the Universal Law of change, man's life or soul either developes or degenerates or becomes extinct.

9. Man's soul develops, if it possesses the requisite capacity for higher life and has favourable environment.

10. Man's soul degenerates if it either lacks the requisite capacity for higher life or is under unfavourable or dissolutionary environment.

11. By not fulfilling the Laws of its preservation and development and by following the degenerating course, man's life or soul, and with it his very existence becomes *extinct.*

III. *The Higher Life.*

12. The higher life or the true and perfect Dharma consists of :

(a) The various powers of strong hatred (*Virag Shaktis*) against all that is untrue and wrong, that save and preserve the soul from degeneration and impurity ; and,

(b) The various powers of strong love (*Anurag Shaktis*) of Truth and Goodness that conduce to its evolution in its various relations with the cosmos.

13. To attain the perfect or true Higher Life and thus save the soul from degeneration and dissolution, and to grow onward till it reaches perfection, in harmony (Ekatwa) with the course of evolution is the goal and the highest object of man.

14. To acquire true knowledge and to evolve the requisite *Virag* and *Anurag Shaktis* of Higher Life,it is necessary to harmonise with one's own environments.

15. Shri Dev Guru Bhagwan, being the manifestation of all the powers of true and perfect Higher Life, represents the true and perfect organism of the soul.

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IV. *The Dev Dharm.*

16. The manifestation of the perfect Higher Life in Shri Dev Guru Bhagwan is the Dev Dharm. As the Dev Dharm stands on the basis of Cosmic Laws :—

(a) It is science-grounded and therefore the only true, universal and life-giving Religion and,

(b) All other religions being not so based are not true and perfect and therefore,

(c) They not only lead a man astray from the True Dharm, but,

(d) Prove very injurious to him and others in various ways.

These are, then, the fundamental principles of Religion called Dev Dharm, which are one and the same for all humanity, universal and non-sectarian in their character, applicable equally to each and every individual, be he a Raja or a poor man, educated or illiterate, Indian or European.

How the system of Dev Dharm works in practice.

Now let us see how the system of the Religion of Dev Dharm works in practical life. Well, the practical results of the Science-Grounded Religion of Dev Dharm in the physical, intellectual, social and moral evolution of its followers, have been as unique and wonderful as its teachings and fundamental principles are unique and remarkable.

Reclamation or Purification work.

In the first place, hundreds of drunkards, flesh-eaters, bribe-takers, thieves, debauchees, and reckless characters, who had, in some instances, in spite of their profession of their faiths made themselves a terror to their community, a disgrace to their families and were considered to be past all reformation, have by coming under the influence of Shri Dev Guru Bhagwan, become altogether changed persons, and are now leading new lives to the wonder and great pleasure of their relatives and friends. A large number of persons have returned to their rightful owners, what they had stolen or received as bribes, or what they had acquired through other illegitimate means, before coming under the life-giving influence of Shri Dev Guru Bhagwan.

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Besides the work of purification, a regular course of religious exercises such as worship, communion, prayer, service, readings etc. in strict conformity with higher life in man, has been evolved and is being practised by the followers of Shri Dev Guru Bhagwan, in order to create and develope the noble feelings of compassion, sympathy, charity, reverence, gratefulness, self-sacrifice, service, making sufficient reparation for past wrongs etc. and to develope a sense of right and wrong in the various relations.

Religious devotions conducive to a higher course of life.

Another unique feature of the *Sadhan Bidhi* or the course of religious exercises, inaugurated for the first time in the history of religion by Shri Dev Guru Bhagwan, consists in the regular examination and adjustment of man's relations with all his surroundings. The whole year is divided into 16 periods for this purpose and each period is alloted for the examination, correction and improvement of one's relation with one set of relatives and is called the *Yagna* of that particular relation. The concluding day of each *Yagna* is called *Brata* and on that day, the results of *Sadhans* or efforts made to improve that relation, are required to be reviewed and a vivid picture of the woeful consequences of leading the downward course of life in that relation, and a picture of the blessings of leading an upward or higher course of life with regard to it, is drawn before the *Sadhaks* or devotees and an appeal is made to adopt the higher or upward course of life and be higher, nobler and more useful thereby. The following is the list of these Yagnas :

The sixteen Unique *Yagyas*.

(1) The relations of parents and children (मातापिता सन्तान यज्ञ) (2) The relations of brothers and sisters (भाइभगि यज्ञ) (3) The relation of husband and wife (पतिपत्नी यज्ञ) (4) The relation of master and servant (भर्त्रास्वामी यज्ञ) (5) The relation with the Dev Samaj (देव-समाज यज्ञ) (6) The relation with the fellow members of the Dev Samaj (सेवक यज्ञ) (7) The relation with one's race or nation (स्वजाति यज्ञ) (8) The relation with one's country (स्वदेश यज्ञ) (9) The relation with the humanity at large ([illegible]यमाव यज्ञ) (10) The relation with one's own being (स्वात्मिक यज्ञ) (11) The relation with the departed ones or *Parlok Basees* (परलोक यज्ञ)

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(12) Tne relation with the animal kingdom (पशु यज्ञ) (13) The relation with the vegetable kingdom (उद्भिद यज्ञ) (14) The relation with the inorganic world (भौतिक यज्ञ) (15) The relation with Dev Shastra (देव-शास्त्र यज्ञ) (16) The relation with Shri Dev Guru Bhagwan (महा यज्ञ वा देवगुरु यज्ञ):

Influencing the home-life.

Beginning with the reformation and the cultivation of individual character, Shri Dev Guru Bhagwan is making his influence felt in the family circles of his followers and many really good families and sweet homes are coming into existence.

Work of Social Reform.

Needless to say, that as the all-round evolution of man is the main object of Shri Dev Guru Bhagwan, the cause of social reform in all its branches has also received, his full attention. Early marriage is altogether discarded in his Samaj. Polygamy as well as Polyandry are altogether prohibited. As for intermarriages and dining with each other, no distinction of caste is observed. Forced widow-hood is discouraged, and re-marriage is allowed where desirable. Useless expenditure and useless and harmful rites and practices on the occasions of marriages or obsequies or other occasions are strictly prohibited. *Sikpa* or the beating of the breast on the occasion of deaths of relatives which is prevalent in the Punjab, is strictly prohibited. Girls receive the same kind of education as the boys. Women receive their due share of rights in the household circles and also in the Samaj. No undue *parda* is observed. Ladies join the Samaj meetings and take part in their proceedings freely when necessary. The education of girls and grown up ladies receives due attention, the proportion of educated women being almost eighty per cent. in the Samaj. Efforts are made to raise the so-called low castes. Sea-voyage is freely allowed and encouraged. Total abstinence from all intoxicants is vigorously preached by the Samaj. Several liquor-shops have been closed through the efforts of the Dev Samaj). Habits of cleanliness and the observance of the rules of Hygiene are encouraged. The spirit of fatalism which is the bane of our country, is freely exposed and expunged. Charity is regulated and checked from flowing into unproductive channels.

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The revival of *Brahmcharj.*

The beneficial system of Brahmcharj is revived and already several dozens of boys and girls have been ordained as Brahmcharis and Brahmcharinis, and they have their regular classes attached to our schools.

Reformed household ceremonies.

Several household ceremonies are performed according to the reformed *Anushthan Vidhi* or Code of household rites of the Dev Samaj :—

(1) *Nam* and *Jat Karan*, (2) *Ann Prasan*, (3) *Vidyarambh*, (4) *Brahmcharj* and *Upanayan*, (5) *Vivah* or *Marriage*, (6) *Anteshthi Kriya.*

Unique conditions for the membership of the Samaj.

Passing from the individual, home, and social reform work, when we come to the organization of the Dev Samaj, the unique character of Shri Dev Guru Bhagwan's life is found to have put its stamp even here. The primary conditions of admission into the Samaj are that each and every member should have become so much changed at least, as to be altogether free from any great sins and evils and be able to take a vow to remain so in the future.

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SOURA-UPASANA.

OR

LIGHT-WORSHIP.

BY

B. C. MULLICK, Esq.

Salutations to the all-comprehending Being
Brahman manifested as Light.

MAHARAJA, LADIES AND GENTLEMEN!

THIS Light-Worship appears to be the Truth or the essence at the bottom of all the Religious systems of the World. The Vedas and the Zendavesta, advocate this in unmistakable terms. The names Brahma, Vishnu, Shiva, Kali, Durga &c. are only synonyms for the Sun and his Light which is the Reality or Substance in this manifested Universe. And we shall not be far from truth when we say that this Light is also the Holy Light of the Christian Scriptures and the Noor of the Koran.

Septenary composition of God and Man.

In the Vedas, God or the Brahman is the all-comprehending Being expressed as Light and is said to be composed of seven limbs. The Earth is said to be His feet, the waters the fluid portion of His body, the fire His mouth, the air His life, the ákása His ears and head, the moon His mind and the sun, the eye of His intellect. These seven, though perceived separately from one another, are the various aspects of the one Existence, Substance or Reality, called the supreme Being or Parameshwara, the Virat or Bishwarupa. This is not allegory pure and simple as some would have it.

All the religious scriptures of India, *viz.*, the Upanishads and the Samhitas, the Smritis, the Puranas, the Tantras, and even the six schools of Philosophy or the Darsanas,

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advocate the worshipof Light and do they must, for they are all of them with the exception of the Tantras, dependant on the teachings of the Mother of all the scriptures, the Vedas.

To the question "Whence do we come and whither do we go?" We answer by saying that all creatures come and go back to the Light. This Light is the substance from which the life and consciousness of all creatures have been derived and to which they eventually return, wherein also resides the Heavenly Father. This is the dictum of all the Religious systems of the East and the West. Among all the sects in India, the Symbol ✓ is used before the name of a dead person; which means that the person has gone back to the lights of the sun and the moon or to Isvara, leaving his body of the five elements behind him.

The Trinity.

This all-comprehending Being, Brahman is also looked upon as the Trinity: *viz.*, Brahma Vishnu, and Maheshwara. Our earth composed of the five elements has emanated from the sun like a spark from a lump of red hot iron hammered on the anvil. This fiery mass has cooled down and has become our habitable globe. In the fire you see the five elements. The âkâsa contains the fiery mass or flame; without air it cannot burn; the flame itself is the third element—oil and wick or the fuel must be composed of water and earth. This fire is the gross form of Light. So fire is at the root of the creation which after dessolution again goes back to fire.

Dual Division.

The two divisions (*i. e.* manifested and unmanifested) of the Complete Being are the most prominent in all the important religious systems of the World. But to say that the Nirákára or the unmanifested is the real and conscious God and that the manifested, is inanimate and unconscious—is a misconception. This, we submit, has done a great mischief. The real interpretation of all of them seems to be, to the Light-worshippers, that the Complete Being is both Nirákára and Sákára, Nirguna and Saguna manifested as Light in its various forms. The worship of this Light has been the most ancient form of religious service as would be found from the following quotations:—

In the Vedas the word "Agni" like the word "Jyoti" is

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used as a synonym for the Terrestial Fire and the Sun. The *Jyoti* is the creator of the Sun and the Earth. He is the chief of the Devas. Agni is also said to be the Purohita (one who is placed in front) in अग्निमीड़े पुरोहितं &c. Agni is said to be the sacrificer of all, as all oblations are poured into its seven-flamed tongues called सप्तजिह्वा (seven tongnes).

References from the Vedas.

The next Sutra we take is चित्रं देवानामुदगदनिकं. In this the Sun-God is said to be the Paramatma, whose self is Mitra, Varuna and Agni *i.e.* द्युलोक the Sun (Heaven), the middle region or Moon and the Earth or the terrestrial fire. In the गायत्री mantra of the Vedas we clearly find the worship of the Sun and the term सविता clearly points to the Sun as has been explained by the great सायणाचार्य.

We shall take from the Rig-Veda Samhita of Mr. R. C. Dutt, his comparison of the objects which these words mean in the Avesta of the Iranian Aryans. Among the Iranians Mitra was worshipped as Light or the Sun—as amongst the Hindus. Ahuramazda of the Zendaveste is the same as our Mitra. Again, we have given, like the Iranian, the sacrifice or powers of creation to Mitra. He is the Lord of a vast-field. He is the chairman of the assembly. He has thousand beautiful ears, has ten thousand eyes, his consciousness is complete. He is powerful, does not sleep *i.e.* is resplendant and always awake.

References from the Zendavesta.

In the Avesta, Agni is said to be the *son* of the creator Ahuramazda (omniscient) and his name is Atara. And in the place of the Vedic *Baruna* (the moon) we find the word Barana meaning the same thing, like the word Mitra in both the scriptures. As regards worship, Ahuramazda says that Mitra is as much an object of worship as Myself. But as we are definitely and intimately connected with the Mitra or the Sun of this system, He is adorable to us ; His influence is the greatest upon us and the Earth. The Earth, science roughly estimates, is sustained by the 2170 millionth part of His Energy—Yet we say in our ignorance that we would not worship Him but worship an unknown God. We see then that Ahuramazda and Mitra of the Avesta mean the same thing as the words Purusha and Mitra of the Vedas. In the worship of Fire, special care is taken to obtain the fire caused by lightning. This fire is reserved

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as the symbol of God's Light and also of the visible form of the heat and light of the Universe.

In the ईशोपनिषद् we find the worship of the Sun in the mantra हिरण्मयेन पात्रेण &c. In the Hindu Puranas we find that from ॐकार the first manifestation of the Brahman came out the five Devas, (the Sun being the first) the different followers of which represent the five sects in India (पञ्चोपासना)

Reference from Buddhism.

Similarly in the Buddhistic literature we find that this Infinite Light is also worshiped. In the book entitted "A short history of the 12 Japanese Buddhist sects" translated into English from the Original Japanese by Professor Bunyan Nanju M. A., of the Tokio University, we find that the Shingon-shu, sect, tells us that we can attain to the state of the great "Enlightenment" if we follow the Secret Laws regarding. Body, Speech &c. which runs as follows :— "These six exist every-where so that they are called Mahabhutas or the Great Elements. The ultimate knowledge is the Vajradhatu वज्रधातु or Wisdom—the first five being Garbhadhatus गर्भ धातु. This Vajradhatu has been translated by Professor Nanju as immeasurable Light.

In the northern school of the Buddhist, the Trimurti of the Hindus appear under Buddhistic names. Shiva or Sadashiva is represented by Amitabha or Boundless Light, Vishnu or Krishna by Padmapani otherwise Avalokeshwara. The third Manjustri is the representative of creative wisdom corresponding to Brahma."

From the *Trisarana* or prayer of the Buddhists we gather that by "Sangham saranam gachha" (सङ्घं शरणं गच्छ) Dharmam Saranam Gachha (धर्मं शरणं गच्छ) and Buddham Saranam Gachha (बुद्धं शरणं गच्छ) is meant "I pray to the Physical, the Vital and the Enlightened or Buddha aspect of Nature," We shall finish by stating another truth about Buddhism. Sakyasinha is said to have become Buddha by sitting under a Bodhi-tree in meditation, surrounded by the Devas headed by Indra and Brahma. This Bodhi or Wisdom-tree must be something else than the fig-tree under which it may also be, that he used to sit in contemplation. In the last chapter of Katho-

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panishad which was very much liked by Buddha—we find that the "Eternal fig-tree has its root in the Heavens and branches downwards. It is white because it is Brahman and it is said to be immortal, therein are all the three worlds placed". This fig tree is the Atman or Brahman. Now I think there can be no doubt that Sakyasinha became Buddha by worshipping that Light of Brahman manifested as the three lights of these three worlds, the sun giving him intelligence, the conscious forces of the Moon and Earth—represented by Indra and Brahma giving him powers Vital and Physical. That the Worship of the Sun increases our intellect and vitality which gives strength to the Physical body is evident from the Savitri Mantra, Mother of all Vedas. So in our opinion the great Buddha was the worshipper of Light from which came his Enlightenment or বুদ্ধত্ব।

References from Christian Scriptures.

In the old Testament of the Christian Scriptures we find the septenary and treble Divisions of the Universe and man. The fundamental principle of the existence of the Eternal Self which is the life and light of all things created, in the Jewish Faith, was accepted by Jesus and invocations to the Holy Light, are found in the Books. Be it noted also that the words God, Soul and Trinity in the Bible as also Sacrifice, Baptism, Atonement and many other words have lost their original import. God is used in the singular and in a personal sense only. The Soul is used as identical with the Spirit. Trinity is variously interpreted. But the meaning points to the substances in their triune divisions in each of the three objects or lights or spheres as they would signify natural objects, their powers and properties.

As to to the objects and methods of worship we find that the Jews worship God as the "*Pillar of Fire*" and the Christians proclaim that "God is a consuming fire" and the eternal cause is the Light of all created things" *i. e.* God or Spirit manifests as fire, life and Light. His worship is usually done by offering sacrifices to the Fire, as well as by words or singing of psalms and by the perfect sacrifice of Christ or Spirit to the will of God. We should be pure in our thoughts, words and deeds or actions. Then will be effected the *At-one-ment* (atonement) or union of the Trinity of man to the Trinity of God—by being baptised in spirit and fire or in "Light." The present method of using Jordan water in Baptism is also analogous

to the Hindu method of sprinkling Ganges water for purification and offering water to the Pitris of the Lunar Sphere, the moon being the water-god of the Hindus. Hence we may say that Light in its treble division is really the object of worship in the Christian Bible. Having dealt with the subject of Light-worship and the relation of Man with the Universe as laid down in the different scriptures of the world, we proceed to deal with it from a common-sense point of view.

Now what do we see outside? We see that Light manifests itself in two aspects. The sun light and the moon light. By the help of the one, we see everything clearly and distinctly. By the other we see dimly with doubtful knowledge. So that the one can be said to be higher, the other lower. We also see that human beings along with other creatures have three states of consciousness, the waking, dreaming and sleeping. In the sleeping state, the eyelids having fallen to shut out light, our consciousness is drawn inwards and is as if non-existent. In the dreaming state our consciousness manifests in a very hazy manner generally about uncertain matters and ideas. In the waking state our consciousness has full play.

Now let us try to show the natural relation of these states of consciousness with the different aspects of Light. Generally we see that with the advent of the sun in the morning we awake from the sleepy state, perform the manifold duties of life and with the advent of the moon in the evening we go to sleep again. There are, of course, a good many exceptions. We come to this then: That during day time higher consciousness prevails and during night lower consciousness prevails. This is the ordinary and natural law. During deep sleep consciousness remains dormant. It is not manifest. Similarly Light, the cause of consciousness also is manifest and unmanifest and with the degree of display of inward consiciousness or light the religious propensities of a man are measured. The eventual identity of a man with the Light is the total absoption or Nirbana State of a devotee.

That this Light forms a portion of our constitution is evident from the fact that light is seen to issue from the eyes of some species of animals. Besides this, we must take into consideration the fact that the eyes of all creatures are shining and adopted to receive light only. Another fact we must note: that in the absence of Light, notwith-

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standing our open eyes and egoism, we cannot see, because the inward consciousness of the Light outside is not present. We therefore come to this :—

1. That generally in the absence of Light we sleep and become unconsicous and cannot see or perform any act of consciousness.

2. That in the presence of moon light or star light we see hazily and our conclusions are not correct as in the dreamy state.

3. That in day light we see clearly and our conclusions are correct. We generally remain awake and our consciousness plays to its fullest extent.

We have known that there are always two paths laid down in the scriptures for the devotees, the Devayana and Pitriyána or the Archirádi márga and Dhooma Márga. These paths mean the Solar and Lunar paths and these two paths which the devotees attain after death are the results of two methods of worship termed *Jnana* Joga and *Karma* Joga in our scriptures and Darsanas. The path of devotion may be with or without rituals. But the word *Karma*-Joga really means the performance of Vedic rituals, Homa or sacrifices and Light-worship or the worship of the Vedic Maháparusha is the way to Jnana Joga.

Illiterate as the late Paramahansha Sivanarayan Swami was, he realized the natural relation of things and propagated the truth, the worship of the complete Being manifested as the Light of the Universe. It is he who has opened the door to Lightworship in a scientific way for the welfare of humanity young and old, rich and poor, ignorant and learned. By his grace we can easily assert that by whatever name we call the Infinite and Eternal Being—Jehovah, God, Khoda, Siva, &c., every one of us must admit that He is the Creator and sustainer of the Universe as Light.

He has laid down the simple precepts for the guidance of humanity under the following six different headings :—

1. To keep the body and the outer environments as much clean as possible.
2. To do good to all creatures as much as possible.
3. To utter and contemplate the syllable "Om."
4. To perform Homa, when the condition permits.

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5. To hold Light methodically through the eyes and over the head and body.

6. To meditate on the complete Being manifested as Light.

We pray in the following manner. "Oh ! Thou complete Brahman manifested as Light, who art the parent, preceptor and Soul of the universe ! Unmanifest and manifest art Thou ! Thou art the Universe of forms ; the gross, the subtle and the causal, the moving and stationary, all art Thou, who art visible before our eyes ! Thou art the source of happiness and prosperity to the Universe. Forgive us, our sins and purifying our minds oh Lord ! make us enjoy the sublime bliss of Salvation in this and the life to come. Again and again do we salute Thee ! ! !

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HINDUISM.

BY

SWÁMI SARADÁNANDA.

OF

(The Ramkrishna Mission.)

THE conception of religion or religious ideas in man has been found by many of the scholars of the West to have its origin in the simple feeling of terror. Others have traced it to the complex feeling of wonder or awe. The primitive man, first opening his eyes on this rich and mystic combination of colour, sound, smell, touch and taste,—that appears to us as the vast external world, must have spent may a œon in getting acquainted with its nature. And complex as was the object of his enquiry, no less complex was he himself, the knower ; hence the primitive man, with powers of almost infinite possibilities lying dormant in him, must have been tossed by complex emotions and sensations from the very beginning, that made him look upon life's daily events through the hallowed haze of poetry, and withal enjoy life with all the gusto of an animal. Therefore the attempt to trace religious ideas to a simple sensation, as that of terror or wonder, seems to be an impossible one. Whatever might be put forward in favour of the origin of such ideas, it is evident that religion or anything worthy of the name, can never be said to have begun in the human mind until the dawn of the idea of a second existence apart from that in which the primitive man used to sense and enjoy the external world. This must have originated in dreams or in the curious, and to him inexplicable, experience that he used to get during sleep. Then in the dark shady hours of the night when he witnessed the scenes and persons that he had never seen before, and acted in and with them, as he never remembered to have done before, during his waking hours, there began to arise in him the idea of a separate existence, to which he was transferred, at times,

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by some mystic power, during the mystical hours of sleep. The simple primitive man believed in those facts of his dream-experience as much as he did in the perceptions of his waking hours and thus was originated the basic idea of Religion, which played and is still playing such an important part in the history of human development.

We must not imagine, however, that the idea of the existence of an immortal soul originated in the human mind with this idea of a second or double existence by the help of dreams. The idea of immortality must have been a later growth, and must have established itself in the mind of man after he had seen the mystery of all mysteries, death, and brooded over the fact of its power over all,—nay after he had actually seen the spirits of some of his departed ancestors. Strange as the assertion might seem to some of us, it is no less true that the traditions of every race and clime bear testimony to the fact, that animism, or spiritism, or ancestor-worship originated in man's getting acquainted with his departed ancestors. Even now, in these days of scepticism and scientific enlightenment, can be found persons who will not hesitate to assert that they too have made such acquaintances.

However that might be, it seems to us that as the primitive man was concerned from the very beginning with both the external and the internal world (the Universe outside and his own mind),—the facts of his experience in both these must have contributed to bring forth his full-formed religious ideas. The beautiful and at times terrible powers playing in the external universe, exciting corresponding emotions of wonder and terror in his mind, must have led him step by step from feticism through polytheism to monotheism ; and the vast but no less mysterious powers of the internal world or mind, which helped the primitive man to form first the idea of a second existence of himself, must have guided him, through the idea of an existence beyond the grave, to animism, and thence to the belief in a subtle and indestructible part within himself,—the Soul. One must not imagine however, that these two sets of ideas grew in the mind of the primitive man one after the other. They—I mean, the belief in an almighty external power ruling over the Universe and ever remaining distinct and separate from it, and also the belief in an immortal human soul, created by Him, after

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His own image—must have grown simultaneously like parallel streams, until ultimately they were blended into one in monotheism.

There is good evidence to support the theory that the branch of the Aryan race, which had established itself in India long before history was born, had already gone through the successive steps of feticism, animism and polytheism before it entered this country. The Vedas, which are universally accepted to-day as the oldest scriptures extant in the world, bear testimony to it. The Samhita and the Brahmana portions, which comprise the hymns and narrate in detail the different rituals or sacrifices for which those hymns are to be used and which undoubtedly are the oldest portions, though addressed to different gods, uphold each of them as the God of the gods and the Ruler of the Universe. Thus Indra, the Maruts, the Asvinis, the Rudras and all the rest have been extolled in the different hymns one after another, and attributed with such supreme qualities as to give the reader the idea, that each in turn was looked upon as the Supreme Ruler of the Universe. The only explanation of this apparent polytheism is that the worshippers had long formed the idea of the one only God and were then looking upon each of these gods, whom they used to worship as separate entities before, as different *manifestations* of that one Being and therefore one and the same with Him and with one another. If the Vedas are the oldest scriptures in the world—as has been proved by modern scholarship, from a comparative study of the history of the nations of the world, from internal evidence, from astronomical data and from various other sources,—then the fact becomes established, that in the dim, dark ages where tradition sheds no light to dispel the gloom,—when Egypt, Greece, and Rome that played successively such important parts in the history of human development, were as yet in the womb of futurity, when the forefathers of the Hebrew, the Phœnician and the Greek were leading a tribal nomadic life and struggling to come to the idea of a God of gods through their various tribal feuds—the Aryans, in India, had already grown introspective and had evolved a full-formed religion and philosophy of their own. Nay, the customs of the different nations of dealing with their dead, in much later times, tend to prove that the idea of the existence of the soul must have originated first in

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India,—and who knows how much India had helped other nations to form the same? Egypt, trying to preserve the dead bodies of her kings and queens, with the idea that with the destruction of the corpses would come the dissolution of the souls that lived in them; the Jews, the Christians, the Mahommedans and various other nations burying their dead with the idea that they will all rise at the trumpet-call on the Day of Judgment, with the *physical* bodies that they possessed while living;—undoubtedly point to the fact that the idea of the Soul, as entirely separate and distinct from the body and unaffected by the preservation or destruction of it after death, had not been fully developed amongst them.

However that might be, in trying to delineate Hinduism we must come to the Vedas, which comprise the Samhitas and the Brahmans, and then to the Upanishads or the Vedanta, the latter portion of the Vedas. Of the former we have already given an idea. A few words more and we shall come to the latter.

No one here needs to be told, we suppose, that the Vedas are not one book, but a vast collection of religious records of the past, divided or classified into four different sections or groups known as the Rik, the Sama, the Yajus, and the Atharvan. Each of these four main groups is again subdivided into three different sets, namely, the Samhitas, the Brahmanas, and the Upanishads The Samhitas are collections of Hymns or prayers addressed to various gods, the number of whom has been found to be thirty-three in all; the Brahmanas narrate the time, the place and the manner in which the different hymns of the Samhitas are to be effectually used, or, in short, the different sacrifices performed in all times, during the performance of which the different hymns were chanted. The Upanishads record the religious experiences of truth, at which the votaries of each of the four groups of the Rik, the Sáma, the Yajus and the Atharvan, ultimately arrived, after long practice, through successive generations, of particular sacrifices and the chanting of particular hymns during their performance. For we must remember here, that although the custom might have been at first for each Brahman or Brahman-family to become versed in all the four different groups of the Vedas above mentioned, it was soon found out to be impossible to do so, as the records grew in time, and thus

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each family confined itself particularly to the study and practice of only one of them.

We shall now come to see if there is reasonable ground for the peculiar belief of the Hindus all over India, that the Vedas are uncreate and eternal, that they existed in all times, with the Great Lord of the Universe, that they are the purifying breath of the great Being (पुरुषनि:श्वसितम्) and are indeed the power through which He projected the Universe at the beginning of each Cycle, out of Himself, as the spider its web. The history of religion has not been able to find the existence of such a belief in any other nation. Strange as the belief seems at first sight, it will appear in a different light when we seriously consider the question of the dawn of knowledge in human mind. Whence and how does knowledge arise in man, where is the fountain-head of that life-giving stream that flows out of man, solves all his enquiries and makes more than a god of him? The discoverers of the secular sciences and arts, which closely questioned as to the part that their mental abilities played in making their respective discoveries, would invariably say that it was always a passive rather than an active one,—that they merely put themselves into the proper attitude of concentration on facts, and the knowledge or truth flowed of its own accord, flashed all of a sudden from some unknown source into their minds, they knew not how. The spiritual seers of truth or the Rishis of the Vedas, likewise, realised the same fact in going to discover the science and art of religion, the ethical and spiritual relation between the souls and the Over Soul, with all becoming humility that is rarely found in this sceptic age of materialism, held themselves to be merely the instruments through whom the Lord's truth and knowledge flowed out and shone to benefit humanity—यमेव एष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्—"He whom the Self chooses, by him the Self can be attained. To him this Atman reveals Its true nature." They found the source and depository of all knowledge in the Lord of the Universe and thus never took the proud name of discoverers or inventors of the spiritual laws,—but of *seers* of those truths through the Lord's grace. Indeed whether man knows it or not, every knowledge that comes to him in life, existed in all times, for the very relation of the Lord with the universe

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and all individual souls, is immanent and eternal, and the method of His manifesting Himself as these, is what man is finding out in parts as results of his enquiry and investigation—and is it not true that that constitutes all our knowledge? The word Veda, therefore, from the Sanskrit root *vid* to know, means the sum-total of the records of all spiritual laws that man has found out, up to date and what he is likely to find out in all future times, the laws that existed and do exist eternally with and in the Lord. No wonder the Hindus believe those truths to be eternal and uncreate.

A science reaches its perfection and culmination when it is able to arrive at the Unity from which the various facts under its consideration proceed, and the science of religion did the same in the age of the Upanishads. It was indeed the greatest day in the history of the world, no matter whether the world recognises it or not, or takes ages to come to its recognition, when the gifted seers of the sturdy branch of the Aryan race who lived in India and early devoted themselves to the introspective or metaphysical process of inquiry, arrived at the direct perception of the Unity out of which all variety proceeds by going beyond the little sphere of what is known to us as ordinary human consciousness. It is easier indeed to rush to the cannon's mouth, vomiting fire and deadly missiles and carrying the horrors of devastation and mutilation all round, than to dare proceed consciously to throw away the basic idea of our consciousness—the Triputi (त्रिपुटि) the knower, the Known and the relation between the two. The human mind stands aghast and trembling at the very idea, fearing dissolution or transformation into dead insensate matter or at best the horrors of insanity. Aye, all honour to the noble pioneers, who offered all on the altar of Truth, and but for whose indomitable ardour and valiant achievements, India, nay the wide world, would have been left the poorer and still groping for the Real, to-day. Let us try to feel a little of the unparalleled daring of these spiritual giants, and then bow down to their hallowed feet and crave their blessed touch so that you and I too may be thrilled with the same burning zeal for Truth beyond all limitation and relativity and for that alone. Heroes were they of the most exalted type, the noble Bânprasthis or Aranyakas, who after getting all the sense-experiences which the world

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could afford and fulfilling to the best of their ability the varied duties—civic, national, ethical and spiritual—that make stern demands upon all born of man in all ages and climes, felt through and through the vanities of human life, the utter incompetency of the sense-perceptions to know and grasp the absolute unchanging Truth, the littleness of the various ideas of God that the progressive mind of man is forming through evolution and anthropomorphism and the practice of the numerous rites and ceremonies in obedience to the mandates of the revealed spiritual laws and hoary-headed usages. Remote from all tumult and bustle of the chase after name, fame and wealth, and sense-enjoyments, in the cool shady groves of the wide spreading *banian* and *pipul* of the Indian forests, they pondered over the purpose of the varied experiences of life and of the seething, surging, ever-flowing and mysterious universe. They opened their devoted, humble hearts, with all desires controlled, to the ever-radiant, ever-living rays of Truth—and the Truth manifested Its blessed self. Thus the constant reiteration of the little ego became stilled within them by the perception of its wide expansion as being itself a part and parcel of that ever-united great Unit—the Universe, throbbing with one life and energy even down to the smallest parts, the atoms. The thundering self-assertion "I exist, I exist" of the all-encompassing Universal Ego was brought to the hush and calm of *Its* normal condition, when the constant lashings of the mental ocean by the wind-like desires were stopped and the ideas of self-protection and self-manifestation even were hushed within. Then shone out the absolute Reality in all Its effulgence and the truth—that the knower, knowledge and the known ; the lover, love and the beloved ; the worshipper, worship and the worshipped, are all one and the same,—became revealed in the perfection of Samadhi or super-sensuous self-introspection.

This blessed state of an unfettered, unconditioned union with the essence of Being was indeed attained but could not be retained for a long time at first ; for the lashings of the surface of the mental ocean began again by the rising of the simple desires of self-protection and self-manifestation, and from little ripples and wavelets they rose to bigger and bigger waves, to the recurring consciousness of the physical body. But once attained, that unqualified

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calm joy of perfect union drew the mind, on the other hand, irresistibly towards it ; and again and again the Ego rose to that super-conscious condition, until by habit the power of ascending to and remaining in that state increased and came under the control of the worshipper's will, and thus became his second nature.

Then came that ever joyous state of the mind which the changeable gross and fine environments of the Physical body and mind could no longer disturb with all their powers, and the "peace that passeth understanding" possessed the devotee, as has been so aptly described in the Upanishads in the words—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

All the knots of the heart—the constant hankering and holding of the human mind to sense enjoyments and little things of the world, all doubts regarding God and future existence, and all necessity of work for developing one's Self, vanish when the Highest is attained.

Again in the Bhágbat Gita—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

यस्मिन् स्थितो न दुःखेन गुरुनापि विचाल्यते ॥

Attaining which all other attainments appear trifling indeed, and abiding wherein, the greatest of misfortunes has not power to affect and disturb the sweet calm and the unparalleled joy of the devotee.

It was then that the Vedic sage proclaimed the glad tidings to men and to all beings that they too might come and partake of the divine bliss—

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः।

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ॥

Hear, ye children of immortal Bliss, even ye that reside in higher spheres, I have found the Ancient Effulgent One, Who is beyond all darkness and all division."

Thus came forth the mighty trumpet-call to all, in all ages and climes, and thus dawned the day when Religion, and her hand-maid, Metaphysics, were rendered into perfect sciences by the noble exertions of the Rishis of Aryavarta.

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This positive condition of an un-fettered union with the Absolute Being, once found and proved to be a higher state of existence than the ordinary human consciousness, by the attainment and manifestation of higher light and power by those who reached it, brought in its train philosophy and metaphysics to help to explain the relation of the super-plane with the lower plane of consciousness, as also the art by which every one will be able to raise himself to that higher plane. This is why we find that the *summum bonum* of all the different schools of philosophy in India has been to show man a way to this goal, and each one of them has tried its best by all the powers of argument that it could command, to support this unconditioned state of existence which had been revealed first to some of the Vedic Rishis or seers of old. Kanád, Gautam, Jaimini, the great Kapila and Pátanjali all have tried in this direction; all have tried to connect the facts of ordinary human consciousness and experience with the facts of the super-conscious existence. Aye, even the great Tathágata, the mighty man of compassion, did the same, for his Nirván is nothing more than a delineation of this super-conscious condition of the old Rishis and his religion virtually a mere offshoot of the same continuous line of revelations of the Vedas. Thus each built on what the one that went before had done, until the purpose and view of creation and human life stood out in the clearest possible light by the powers of the mighty Vyasa, who succeeded in finding an unbroken link of connection through all the separate spiritual laws and experiences that came to the different Rishis of old, and that appeared and still appear to ordinary human intellect as hopelessly contradictory. Thus the nucleus of the Vedanta philosophy was formed in his aphorisms which needed the giant power of a Sankara to expound and establish in later times.

The effects of the discovery of super-consciousness upon the thought-current of the day were tremendous. The strongholds of dualism and the theories of a Creator possessing entirely different qualities and attributes from the created and His producing the creation out of nothing, came to the ground. We can imagine the dismay in their camps at the time, by what we have seen in the western world in modern times by the rapid advance and great discoveries of science. The performance of long-drawn rites and ceremonies of the old Vedic tradition and of Karma generally, fell in abeyance

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in many quarters, and there arose a strong spirit of controversy and debate between the advocates of the old andthe new schools of thought,—between the priestly class or the Brahmins generally, who represented the old school, and the Kshatriyas whose number seems to have preponderated in the new. And who knows whether or not this very thing is being pointed out in the traditional account that is to be found in the Vedas and Puranas about the dispute between the Brahmins and the Kshatriyas? In the midst of al this din of the two parties there arose a mighty figurl of unsurpassing splendour and majesty, Sri Krishna, whe by His super-human power saw things in their true lightoand tried to bring about a reconciliation by ascribing knowl dge (Jnana) and Karma to their proper places, and by eHis advocacy and performance of the old rites and ceremo nies without any selfish end—Sri Krishna, the steady friend and great warrior, Who is still worshipped in India as the greatest of all Incarnations and Whose life is an unique combination of super-conscious knowledge with the constant performance of the duties of human life. Things went on well for a few centuries after His advent, but again came confusion and muddling of the revelations until the advent of the great Buddha, Who held strong sway over Indian religious thought for a few centuries by His wonderful life of renunciation and enlightenment. Many of the mighty kings of the time became His converts. Temples and *Stupas* arose to His blessed memory all over India, and His laws were engraved in and out of India on pillars and hill-sides for the education of the masses. But the denial of all former revelations and of a personal God, coupled with His preaching of a highly philosophical doctrine, much in advance of His age, to the masses, became the cause of the ruin of His system ; for when His strong personality was removed, it got itself mixed up with many horrible *phallic* rites and ceremonies of foreign import. Thus a re-shifting of the revelations became imperative for the good of the people and there arose the Great Acharya Sankara, who did the work, the results of which still form the gist of the modern Hinduism. Sankara finished his Vedic studies before he was seven, wrote all his memorable commentaries before he was sixteen, and spent the remaining sixteen years of his life in meeting all the great intellects throughout the length and breadth of India, and preaching to them the doctrine of the continuity of the revelations of the Upanishads and their

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crowning achievement in the bold assertion, that the world and the varied 'names and forms' that it contains, have an apparent existence only as that of a shadow or a mirage, while the Reality is one without a second and the true nature of man is one and the same with it. Foreign scholars have placed his date from the fifth to as late as the eleventh century after Jesus the Christ, but whatever be his date of advent it is undoubtedly true that he combined the old Vedic revelations with all that was in harmony with them in the religion of Buddha and preached the same as the Vedic religion. For the mass of the people who need concrete things of worship before they can grasp the high philosophy of the Vedas, he got hold of the Buddhist temples and instituted in them a sort of kindergarten system of worship of different gods and goddesses instead of the personality of Buddha, so that it may lead the worshipper higher and higher when sincerely followed, to the attainment of superconsciousness—the one goal of the Vedas as well as of the religion of Buddha. For this recognition of what was good in Buddhism, Sankara has been sometimes styled a Buddhist in Vedic disguise. The Vedic sects were not extirpated by Buddhism with fire and sword, neither were the Buddhist sects, when the Vedic religion attained its supremacy by the powers of Sankara ; but they, the Buddhist sects, were reformed, assimilated and incorporated again into his neo-Hinduism. But there were many advocates of the Vedas at the time, who did not side with Sankara in his interpretation of them and who though silenced for a time by the smashing argument and strong personality of the great Acharya, raised their heads again soon after the time he was removed from the field. They began their work steadily and in the dark, by twisting and torturing the texts of the Vedas which advocate monism (Advaita), and tried to prove, by the help of grammar and the root meanings of words of such texts, that an unqualified dualism (Dwaita), or a sort of qualified monism which teaches that the relation of the Universe and man with the immanent Creator is that of a part to the whole (Visishta—advaita) forms the goal of the Vedas. But the monism (Advaita) of Sankara gained ground steadily inspite of their attempts and had almost established its supremacy all over India, when a strong personality arose in the other party, in the person of Acharya Ramanuja, who with others that followed in his train (viz., Ramananda, Madhvacharya in the Deccan and Sri Chaitanya in Bengal) succeeded in securing,

by their preaching and their noble lives of renunciation, a large following in various parts of India. Thus the Dvaita, the Visishta-advaita and the Advaita—dualism, qualified monism and monism—made each its own philosophy, and supported themselves by making their own interpretations of all the various Vedic texts and have been preaching and flourishing side by side in India up to the time of the advent of British rule in the country.

The clamours of all these sects with their own interpretations of the Vedas and the Upanishads, at variance with each other, made a hopeless confusion and sincere students of religion and aspirants for the higher life advocated by the Vedic seers, began to get bewildered and did not know which to accept and which to avoid, which of them was true and interpreted the Shastras in their real light and which of them did not. On the other hand a dominant foreign power, holding commercial interests as its main-spring of action ruled over the country and brought in a different system of education to equip man in life. No wonder confusion got worse confounded and unsettled people's minds. It is true that the free thought of the West released men's minds from their former yoke and made them move in altogether new grooves, but the little good was done at the great price of be-littling all their former religious ideals and openly ignoring their power to suit and elevate modern India, and the result became disastrous. Atheism and agnosticism stalked over the land, and the people losing all faith in their old national ideals and all touch with the great achievements of their forefathers in the past, lost all faith in themselves! And what nation can rise and fulfil its destiny in the world's arena, which has no faith in itself and which does not care to look back to its bright past to stimulate it to glory? A people to be great must build its future plans upon what it has achieved in the past. But Indian organisations of the present day have in many instances overlooked this one great truth and have consequently failed to carry out their purpose of elevating the people of the country. We need not enter here into the details of the history of their failures for the last fifty years or more, and space too will not permit of it in this little paper. Suffice it to say that the crying requirements of modern India sorely needed the birth of one who could convince her—by his life of unparalleled purity, chastity and divine insight into things,

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built solely on the old Indian ideals—of the excellence of those religious ideals, and restore by his living example, a burning, active, dynamic faith in themselves and in that for which their forefathers had worked for ages in the past. Such a man was born in a wayside corner of a Bengal village in the person of Sri Rama Krishna, the Prophet of Dakshineswar, Who flourished in our own times and almost before our own eyes and whose great life's work can be said to have just been begun in leavening India into the most glorious nation by infusing into her sons a new spirit of religious awakening based on her glorious achievements in that line in the past.

We come now to relate briefly the great revelations of this most wonderful life, which could take in all the spiritual revelations of the past in all ages and climes in their entirety and find their respective positions regarding the one Goal at which they are all aiming. Justly has it been said that the great in Religion always come "To *fulfil* the laws and not to destroy them"; and rightly can it be said that all the spiritual laws recorded in the Scriptures of all the different religions of the world, have met a most unexpected, harmonious and be-fitting fulfilment in the life of this great Prophet or Seer of the nineteenth century, whose achievement tolled the death-knell of all intolerance, bigotry and fanaticism and their offspring, text-twisting in the religious field and beside which all the revelations of the past dwindled into insignificance. India has ever been worshipping the heroes who succeeded in discovering a new path to reach the spiritual Goal as veritable Incarnations of the Deity. What wonder then that she rises today to honour this towering Giant of spirituality who has done so much not only for her own sects and people, but for the spiritual uplifting of humanity at large, and that, too, in an age of rank materialism and without receiving any help whatever from modern scientific enlightenment. Untaught and untutored he had no other source of help except his own simple but burning faith in God and his own self – and meet indeed that it was so, for it proved beyond the least shadow of doubt that the Lord is still the Lord of the Universe and can vouchsafe the highest enlightenment in His inscrutable ways even to him, whom the world calls the most ignorant. Aye the world has lived to bear testimony to this great fact, for, from this unschooled, unlettered man issued forth the mighty and startling proclamation, a brief summary of which we give below ;—

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That all the religions of the world are true, they are but so many ways to lead men to the goal of super-consciousness.

That the positive part of each religion shows such a way to lead men to the goal, and that religion is ever a *positive* and constructive process to help men to build the higher life and never a negative or destructive one, which says that if a man does not follow the tenets of a particular sect he will go to perdition.

That all the great religious teachers who attained to the Super-conscious state have never differed in their expressions of it but always spoke alike, showing that the goal of all religions is one and the same. A Jesus proclaiming "I and my Father are one", a Hindu Seer preaching before the world "चिदानन्दरूपो शिवोऽहं शिवोऽहं" (I am the Deity, the ever-existent, Ocean of infinite light and bliss) and a devotee, Hindu or Mahommedan, experiencing in advanced love-trance, that he is one with his Beloved, all point to the same goal.

That man is travelling from truth to truth—from a lower truth to the higher and higher ones and never from falsehood to truth, before reaching the goal of super-consciousness. And as such, the experiences of all humanity can never be the same in the field of religion: so what is true and beneficial to one, might be untrue and injurious to another—what is bread to one, might be stone to the other and the latter must grow and develop to get fitted to the former's truth. Therefore follow your own path and adhere to your own experiences but let others do the same.

That man begins his religious life with Dvaita, with the idea that there is a qualitative as well as a quantitative difference between his own self and the Lord,—when he is comparatively advanced he experiences the Visishtadvaita the fact that the Lord is the Whole and he is part of Him, and finally ends with the Advaita, in finding that the part is the same as the Whole, for Infinity can never be really divided.

That the Lord is both the efficient and the material cause of this universe, and Him alone we perceive as different objects and beings through the imperfection of our senses. Remove this imperfection by rising to the super-conscious state and you will find Him and Him alone.

That the Lord is both Personal and Impersonal—the Personal being but a partial view of the Impersonal.

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That the Lord really hears our prayers and can really be attained.

That religion is intensely practical and can never be attained by mere intellectual development.

That there are in the present, and will be in the future, many ways to lead men to super-consciousness, and all these fall, and will always fall, under the general category of the Hindu Philosophy, called the Yogas, which have been divided into four main groups, viz., Jnana, Karma, Bhakti and Rája.

That the great differences that we find existing between the mental capacities and the environments of one man and another in this life, have been brought about by their respective Karma and each Soul will sooner or later shake off its fetters and attain to the goal of superconsciousness.

"When the rose is full-blown, bees come of themselves," said Sri Ramkrishna in His beautiful parabolic language, and if we do not feel attracted to the unfolded spiritual petals of this divinely chaste life, as the bees to the flower, it shows merely that we have not the eyes to see and the ears to hear "the most wonderful and all-comprehensive revelation that the world has yet seen." May the Lord help us to attain the same !

In conclusion, if any in this large audience ever feels drawn to know and understand more of the life and living teachings of this greatest of men, we refer him to the writings of the Swami Vivekananda, the worthy disciple of the Master, who carried the message of Sri Ramkrishna far across the ocean, to the heart of England and America, and whose signal success in the Chicago Parliament of Religions we all thought to be nothing short of a miracle.

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APPENDIX.

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A SHORT LIFE OF PRINCE SIDDHARTHA

BY

Mr. A. H. Dharmapala.

Two thousand five hundred and thirty-two years ago, on the full-moon day of May, in the royal Park of Lumbini, was born a son to Raja Suddhodana of the line of Ihksvaku, of the solar race of Kshatryas, who was named Siddhartha. His birth was attended with all the auspicious signs in the heavens and on earth, and the people of Kapilavastu rejoiced that their king was the recipient of so great a son.

On the day after the birth of the child, the great Rishi Kaladevala having heard from the Devas of the birth of the future Buddha, came to the palace of Rajah Suddhodana, and expressed his desire to see the divine babe, and the king had the Child magnificently dressed, and was brought to the Rishi expecting blessings of him, for the Rishi was the intimate friend of the king, and the Rishi seeing the Child first smiled and then wept; and the king noticing his behaviour, asked the reason for it, whereupon the Rishi said that he smiled because the Child would in future become the omniscient Buddha, and save many millions from sin, and he wept because he would not be then living to see the Buddha.

On the fifth day, the king invited one hundred and eight Brahmans, well versed in the Vedas, to his palace, and fed them with all kinds of delicacies in golden bowls, and asked them to prophesy about the Child's future. Eight of the most clever were chosen to consult the oracles, and they said that if the Prince chose to remain as a householder, he would become a Chakravartin, a universal monarch; if he retired from the world, he would become Buddha, and remove the veil of ignorance from the world.

In the previous birth, the future Buddha was living in the Tusita heaven as the god Swetaketu, and when the time came for him to be born, the gods of many *devalokas* came to him, and said that the time had come for him to take birth in the human world to save the people from sin. He, looking to the five signs, found that they were all auspicious; and in perfect consciousness, he left the Tusita heaven and was conceived in the womb of the Queen Maya, and in accordance with the Buddha-nature, he remained full ten

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months in the womb in full consciousness, and when coming out of the mother's womb, retained his full consciousness and soon after his birth surrounded by the gods of ten worlds, receiving their homage, uttered: "I am the Chief in this world, the Eldest, and the First."

The king delighted in being the father of so great a being, took all the precautions for his safety and provided all the comforts that royalty could give. Three palaces were built for the Prince, one of five stories, one of seven and one of nine, for the three Indian seasons. The summer palace was especially constructed with engineering skill, so that by mechanical means water was made to fall around the palace in showers, and noise like that of thunder was produced by means of mechanical drums, and flashes like that of lightning was to be seen. The winter palace had heating arrangements to keep it warm. In the rainy season, the Prince was not allowed to be brought downstairs. In the gardens were beautiful lakes for the Prince to have the pleasure of aquatic sports, and there were fountains playing, and birds of variegated plumage singing in cages, tame deer grazing, and for his companions the Prince had Sakya boys of his age. His future wife, the beautiful Princess Yasodhara, born on the same day that he was born, was chosen by him after a Svayamvara contest, in his sixteenth year. Like two heavenly beings, the Prince and Princess lived surrounded by all the Rajput beauties of Kapilavastu, and the father fearing that his son would renounce the pleasures of royalty, had ordered that the Prince should not see anything in the way of sickness, old age and death. Within the palace grounds, there were no signs of decay; no faded flower, no withered leaf was allowed to be seen by him, lest he should reflect on the signs of change, and until the day that his son was born, and he was 29 years old then, he was not allowed to go out of his palace grounds, and when it was announced that he was to make his entry into the city, the king proclaimed that the city should be decorated, and that no sign of decay or death should meet the eye of the Prince. Attended by his charioteer in a carriage drawn by four white horses, the Prince entered the city, and the people joyously welcomed him, and it so happened that amidst this joyousness he beheld a sight, which he had never seen before—the "form of an old man, leaning on a staff, struggling for life, his heart weak and oppressed."

What kind of man is this, "his head white, his shoulders bent, his eyes bleared, and his body withered, holding a stick to support him along the way?

Channa, the royal charioteer, answered, "This man was once a sucking child, brought up and nourished at his mother's breast, and, as a youth, full of sportive life, handsome, and in enjoyment of the pleasures of the five senses; as years passed on, his frame

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decaying he is brought now to the waste of age!" The Prince, greatly agitated, asked, "Shall I also be such as he?" "Yes, Prince this is the common lot of all." Thereupon the Prince exclaimed, "What joy or pleasure can men take in life which soon must fade," and ordered Channa to drive back the chariot, for he had seen what he did not expect to see, and returning home, on the way he beheld three other sights successively :—a sick man, his body swollen and disfigured, sighing with deepdrawn groans, his hands and knees contracted and sore with disease, his tears flowing; a corpse carried on a bier by four men, followed by weeping relations; and a yellow-robed Bhikkhu, of sublime countenance, a face beaming with a cheerful joyousness.

The charioteer told the Prince, that every one born has to meet with old age, disease and death, and there is no getting out of these calamities, and that the yellow-robed Bhikkhu was one of the few, who, having reflected on these changes and being depressed and sad at the thought of old age, disease and death, had left home to seek some way, whence he could escape from decay, disease and death. The Prince was gazing at the calm figure when it ascended into space and disappeared. This last scene was like balm to his disturbed mind. Determined to make the Renunciation that very night, if possible, the Prince was returning to the palace, when on the way he met the royal messengers sent by Raja Suddhodana who announced that a son had been born to the Princess Yasodhara. Hearing this, the Prince exclaimed "Rahula." an obstacle, and the messengers returning, announced to the Rajah that the Prince had uttered the word "Rahula." The king believing that it was a name intended for the babe, applied it to the infant, who was thenceforward known as Rahula. Another incident happened to the Prince on his way which accentuated his desire to find the happiness of Nirvana. A Sakya Princess, by the name Kisagotami, saw the Prince from the balcony of her palace and greeted him with a stanza, with the word "nibbuta," recurring in each line, which in English means :

Happy the mother,
Happy the father,
Happy the wife,
Who owns this lord so glorious!

The Prince hearing the word "nibbuta" thought "when the fires of lust, hatred, infatuation, pride, false belief are extinguished, it is nibbuta (Nirvana), and delighted at this suggesstion, he loosened from his neck a pearl necklace of great price and sent it to the Princess, for her acceptance, as a teacher's fee.

The Prince entered the palace, and lay on his couch of state, when beautiful maidens, dressed like celestial nymphs, began to

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dance and sing, and play their instruments of music. The Prince, taking no pleasure in the entertainment, fell into a slumber, whereupon the maidens too, laying down their instruments, went to sleep, and when the Prince woke up, He saw the maidens in various attitudes, some lying half naked, some with mouths open, some grinding their teeth, some muttering in their sleep, and that magnificent apartment as splendid as the palace of Indra appeared to him like a cemetery filled with dead bodies, and he got up exclaiming, "How oppressive and stifling is all this ! It behoves me to go forth on the Great Retirement this very day," and He went to where His royal charioteer lay, and having awakened him, ordered him to saddle His royal charger, and in the meanwhile He thought, "I will take just one look at my babe," and He went to the suite of apartments and opened the door of the perfumed chamber of the Princess Yasodhara, and found the Princess sleeping on a couch, strewn deep with jasmine flowers, her hand resting on the head of her son. He then thought, "If I were to raise the Princess's hand from off the child's head, she would awake and thus prevent my departure. I will first become a Buddha, and then come back and see my son." So saying, He descended from the palace, came to where the horse stood, and spoke to him, "My dear Kanthaka, take me now this night, and when I have become Buddha, I will save the world of gods and men." And that night the Prince Siddhartha made the Great Renunctiation.

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বৌদ্ধধর্ম্ম।

নমোতস্স ভগবতো অরহতো সম্মাসম্বুদ্ধস্স।

এই ধর্ম্ম মহাসভার কর্ত্তৃপক্ষগণ এই সভায় বৌদ্ধধর্ম্ম সম্বন্ধে একটী প্রবন্ধ পাঠ করিবার জন্য আমাকে অনুরোধ করেন। এ বিষয়ে সম্মত হইবার পূর্ব্বে আমি অনেক ইতস্ততঃ করিয়াছিলাম। কারণ নানা কাজে ব্যস্ত থাকিতে হয় বলিয়া প্রবন্ধ লিখিবার অবকাশ আমার অতি অল্প। একে এইরূপ গুরুতর কর্ম্ম সম্পাদন আমার মত লোকের সাধ্যায়ত্ত কি না সন্দেহ। তাহাতে আবার সময়ের অভাব। এমতাবস্থায় ইতস্ততঃ করাই স্বাভাবিক। প্রবন্ধ লিখিতে সম্মত হইয়াও ইহার সার্থকতা সম্বন্ধে সন্দিহান ছিলাম। কারণ যে যে বিষয়ে বৌদ্ধধর্ম্মের সহিত অন্য ধর্ম্মের অনৈক্য দৃষ্ট হয় সেই সেই বিষয়ে আলোচনা করিবার অধিকার আমাদিগকে দেওয়া হয় নাই। আবার প্রবন্ধ পাঠের সময়ও বড় অল্প। বৌদ্ধধর্ম্ম এত উচ্চ, এত গভীর ও এত জটিল যে, তাহা এরূপ অল্প সময়ের মধ্যে ব্যাখ্যা করিয়া বুঝান অসম্ভব। স্থূল স্থূল বিষয়গুলির নামমাত্র উল্লেখ করিয়া গেলেও প্রবন্ধ নিতান্ত নীরস হইয়া পড়িবে। তথাপি যখন স্বীকার করিয়াছি অবশ্য কিছু বলিতেই হইবে মোটামোটীভাবে বৌদ্ধধর্ম্ম বুঝাইবার চেষ্টা পাইতেছি। আশা করি আপনারা আমার ত্রুটী মার্জ্জনা করিবেন।

বৌদ্ধধর্ম্ম ব্যাখ্যা করিবার পূর্ব্বে আবশ্যকবোধে ইহার উৎপত্তি সম্বন্ধে দুই চারি কথা বলিতেছি। বর্ত্তমান যুগে ভগবান তথাগত বুদ্ধ এই ধর্ম্মের প্রবর্ত্তক। খৃষ্টপূর্ব্ব সপ্তম শতাব্দীতে শুদ্ধোদন নামে একজন পরম ধার্ম্মিক নরপতি হিমালয়ের পাদদেশে—বর্ত্তমান নেপাল রাজ্যের অন্তর্গত—কপিলবস্তু নগরের সিংহাসনে অধিষ্ঠিত ছিলেন। সূর্য্যবংশের অন্যতম শাখা শাক্য-বংশে রাজা শুদ্ধোদন জন্মগ্রহণ করিয়াছিলেন। তাঁহার সুশাসনে রাজ্যের সর্ব্বত্র সুখশান্তি বিরাজ করিতেছিল। শুদ্ধোদনের প্রথমা মহিষীর নাম মায়াদেবী। মায়া যেমন অসাধারণ রূপলাবণ্যসম্পন্না তেমনি সতী সাধ্বী ছিলেন। রাজা শুদ্ধোদন পতিগতপ্রাণা প্রাণতোষিণী প্রণয়িণীকে লইয়া দীর্ঘকাল রাজ্যসুখ ভোগ করেন। তাঁহাদের অন্য কোন কিছুরই অভাব ছিল না। কেবলমাত্র পুত্রকন্যার অভাবে তাঁহারা নিতান্ত ক্ষুণ্ণমনে কালযাপন করিতেছিলেন। রাজারাণী উভয়ে সন্তানলাভহেতু কত প্রার্থনাই করিতেছিলেন। কিন্তু তাঁহাদের প্রার্থনা পূর্ণ হইতেছিল না। ক্রমে রাণীর বয়ঃক্রম চুয়াল্লিশে পদার্পণ করিল। তথাপি সন্তানোৎপত্তির কোন সম্ভাবনা দেখা গেল না। অবশেষে পঁয়তাল্লিশ বৎসর বয়ঃক্রমকালে মায়া দ্বাত্রিংশ মহাপুরুষ-লক্ষণ-শোভিত এক পুত্র সন্তান প্রসব করিলেন। রাজা কুমারের নাম রাখিলেন সিদ্ধার্থ। কুমারের ভবিষ্যৎ মঙ্গলামঙ্গল জানিতে ইচ্ছুক হইয়া রাজা তখনকার শ্রেষ্ঠ দৈবজ্ঞ পণ্ডিত সাতজনকে ডাকাইয়া এ বিষয়ে প্রশ্ন করিলে ছয় জন বলিল "এই কুমার সামান্য লোক হইবেন না। গৃহে অবস্থান করিলে ইনি রাজচক্রবর্ত্তী হইবেন এবং প্রব্রজ্যার আশ্রয় লইলে সর্ব্বজ্ঞ, সর্ব্বদর্শী বুদ্ধ হইবেন।" সর্ব্ব কনিষ্ঠ কোণ্ডাণ্য বলিল "গৃহে অবস্থান ইঁহার পক্ষে অসম্ভব। নিশ্চয়ই ইনি বুদ্ধ হইবেন।" শুদ্ধোদন ব্যস্তভাবে জিজ্ঞাসা করিলেন "কি দেখিয়া কুমার গৃহত্যাগ করিবেন?" কোণ্ডাণ্য উত্তর করিলেন "জরাজীর্ণ, ব্যাধিগ্রস্ত, মৃতদেহ ও প্রব্রজিত (সন্ন্যাসী) দেখিয়া কুমার গৃহত্যাগ করিবেন।" তচ্ছ্রবণে রাজা যাহাতে এই সকল কুমারের দৃষ্টিপথে না পড়িতে পারে তজ্জন্য যথোচিত সাবধানতা অবলম্বন করিলেন। শৈশব-

কাল হইতে কুমার উদাস ভাবাপন্ন; বয়োবৃদ্ধির সঙ্গে সঙ্গে তাঁহার অনাসক্তি বৃদ্ধি পাইতে লাগিল দেখিয়া রাজা কুমারকে বিষয়াসক্ত করিবার নানা উপায় অবলম্বন করিলেন। তাঁহার বাসের জন্য সুরম্য প্রাসাদ ও মনোহর উদ্যানবাটী নির্ম্মাণ করাইলেন। শীত, গ্রীষ্ম ও বর্ষা এই তিন ঋতু যাপনের জন্য তিনটী পৃথক প্রাসাদ নির্ম্মিত হইয়াছিল। প্রাসাদে কোনও পুরুষের সংস্রব ছিল না। কুমার ও প্রাসাদের যাবতীয় কার্য্য নির্ব্বাহার্থ সুন্দরী যুবতীগণ নিয়োজিত হইয়াছিল। প্রমোদভবন অপ্সরাকণ্ঠী গায়কী ও নর্ত্তকী বৃন্দের গীত ও নৃত্যধ্বনিতে সর্ব্বদা মুখরিত থাকিত। রাজা গোপানাম্নী পরমরূপ-গুণসম্পন্না সতী সাধ্বী কুমারীর সহিত কুমারের বিবাহ দিলেন। গোপার সেবা, যত্ন ও প্রেমে মুগ্ধ হইয়া কুমার কিছুকাল বিষয়ভোগে লিপ্ত ছিলেন। কিন্তু যিনি অবিদ্যা জাল ছেদন করিয়া মোক্ষমার্গ আবিষ্কারের জন্য ধরাধামে জন্মগ্রহণ করিয়াছিলেন, জরা-ব্যাধি-মরণ-সঙ্কুল জীবকে মুক্তিদান করিবার জন্য যিনি পৃথিবীতে অবতীর্ণ হইয়াছিলেন, বিষয়ভোগে চিরাসক্ত থাকা তাঁহার পক্ষে অসম্ভব। কুমারের ক্রমেই এই সব ভোগে, এই সব বিলাসে অনভিরতি উৎপন্ন হইল। তিনি প্রমোদ উদ্যানের বাহিরে বেড়াইবার ইচ্ছা প্রকাশ ও এইজন্য শুদ্ধোদনের অনুমতি প্রার্থনা করিলেন। পুত্রকে সংসারে আবদ্ধ রাখিবার জন্য রাজা সাধ্যায়ত্ত সমুদয় উপায় অবলম্বন করিলেন। এবং কুমারকে কোনরূপে প্রমোদউদ্যানের বাহিরে যাইতে দেওয়া তাঁহার অভিপ্রেত ছিল না, পাছে জরাজীর্ণ, ব্যাধিগ্রস্তাদি তাঁহার দৃষ্টিপথবর্ত্তী হয়। কিন্তু কুমার মনঃক্ষুণ্ণ হইবেন ভাবিয়া তাঁহার প্রার্থনায় উপেক্ষা প্রদর্শন করিতেও পারিলেন না। যে পথে কুমার ভ্রমণে বহির্গত হইবেন জরাজীর্ণাদি যাহাতে সে পথে না আসিতে পারে তাহার সুব্যবস্থা করিয়া দিলেন এবং ধ্বজপতাকা পত্রপুষ্পাদিতে সে পথ সুসজ্জিত করাইলেন।

সিদ্ধার্থ সারথি ছন্দককে লইয়া রথারোহণে নগর ভ্রমণে বহির্গত হইলেন। প্রকৃতির লীলাভূমি কপিলবস্তু নগরের নয়নাভিরাম সৌন্দর্য্য দেখিতে দেখিতে তিনি অগ্রসর হইতে লাগিলেন। রাজা শুদ্ধোদন ও নাগরিকগণের বিলক্ষণ সাবধানতা সত্বেও এক জরাজীর্ণ বৃদ্ধ যষ্টীতে ভরদিয়া নতদেহে বক্র গতিতে থরহরি কাঁপিতে কাঁপিতে কুমারের দৃষ্টিপথবর্ত্তী হইল। দর্শনমাত্র কুমার শিহরিয়া উঠিলেন এবং ব্যাকুলচিত্তে সারথিকে জিজ্ঞাসা করিলেন, ছন্দক! একি? সারথি বলিল কুমার! এইব্যক্তি জরাজীর্ণ বৃদ্ধ। বার্দ্ধক্য কি ইহার কুলধর্ম্ম? না কেবল সেই জরাগ্রস্ত হইয়াছে? না কুমার, কেবল যে, সে জরাগ্রস্ত এমন নহে। জরা যে কেবল তাহার কুলধর্ম্ম তাহাও নহে। জীবমাত্রকেই বার্দ্ধক্যের করালকবলে পতিত হইতে হইবে। আপনাকে, দেবী যশোধারাকে (গোপাকে) ও অন্যান্য সকলকেই জরা আক্রমণ করিবে। তখন শরীরে শৌর্য্য, বীর্য্য, বল, বিক্রম, সৌন্দর্য্যাদি কিছুই থাকিবে না। নিজের শরীরের ভার বহন করিয়া চলা দুষ্কর হইবে। শুনিয়া কুমার অত্যন্ত ভীত ও সন্ত্রস্ত হইলেন। সেই দিন কুমার আর অগ্রসর হইলেন না: অত্যন্ত চিন্তিত মনে প্রত্যাবর্ত্তন করিলেন। সচকিত নরপতি কুমারের অকাল-প্রত্যাবর্ত্তন-সংবাদ শুনিয়া ব্যাকুলচিত্তে ইহার কারণ জিজ্ঞাসা করিলেন এবং সারথি প্রমুখাৎ আদ্যোপান্ত বিবরণ অবগত হইয়া অধিকতর উদ্বিগ্ন ও শঙ্কিত হইলেন। ভবিষ্যতে যাহাতে এইরূপ দৃশ্য কুমারের দৃষ্টিপথে না পড়িতে পারে তজ্জন্য অধিকতর সাবধানতা অবলম্বন করিলেন এবং নানা উপায়ে কুমারের মন ফিরাইবার চেষ্টা করিতে লাগিলেন। কিছুদিন পরে সিদ্ধার্থ আবার নগর ভ্রমণে বহির্গত হইলেন। মহারাজ ও পৌরজনগণের অধিকতর সাবধানতা সত্বেও সেইদিন ব্যাধিগ্রস্ত ব্যক্তি সিদ্ধার্থের নয়নপথে পতিত হইল। ক্রমে তিন চারিবার নগর ভ্রমণে বহির্গত হইয়া জরাজীর্ণ বৃদ্ধ, রোগ যন্ত্রনায় অস্থির ব্যাধিগ্রস্ত ব্যক্তি, কাষ্ঠবৎ মৃতদেহ ও প্রশান্তমূর্ত্তি প্রব্রজিত দর্শন করেন। জরা, ব্যাধি ও মৃত

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শরীর দর্শনে সিদ্ধার্থ সংসারের অনিত্যত্ব ও দুঃখ পূর্ণত্ব স্পষ্টই হৃদয়ঙ্গম করিলেন। তিনি স্পষ্টই বুঝিতে পারিলেন যে সংসার দুঃখ স্কন্ধের সমষ্টি। সুখের লেশমাত্র সংসারে নাই। জীব মোহান্ধ হইয়া দুঃখকে সুখ বলিয়া মনে করে। মরুভূমিস্থ আতপক্লিষ্ট, তৃষ্ণার্ত্ত ব্যক্তি যেমন জলভ্রমে মরিচীকার অনুধাবন করে সেইরূপ অবিদ্যা জাল-সমাচ্ছন্ন জীবগণ সুখভ্রমে তৃষ্ণামরিচীকার অনুসরণ করে। সংসার তাঁহার শ্মশানবৎ প্রতীয়মান হইল। দুঃখাগ্নির লোলজিহ্বা যেন হুহু করিয়া সমুদয় সংসার গ্রাস করিতেছিল। সিদ্ধার্থ আর কিছুতেই সংসারে স্থির থাকিতে পারিলেন না। কিসে দুঃখের হাত হইতে মুক্তি পাওয়া যায় তাহাই ভাবিতে ভাবিতে তিনি অস্থির হইয়া পড়িলেন। তিনি রোরুদ্যমান বৃদ্ধ নৃপতি, পূর্ণচন্দ্র সন্নিভ সদ্যোজাত শিশু সন্তান, পতিগত-প্রাণা প্রণয়িনী প্রভৃতি প্রিয়জনকে ত্যাগ করিয়া মহাপ্রস্থান করিলেন।

সন্যাস গ্রহণ করিয়া সিদ্ধার্থ কিসে দুঃখের অবসান করা যায় তাহাই ভাবিতে লাগিলেন। তখন জম্বুদ্বীপে অনেক প্রথিতনামা যোগীপুরুষ বহু শিষ্য পরিবৃত হইয়া বিহার করিতেছিলেন। রামপুত্র রুদ্রক ও সাংখ্যমতাবলম্বী আড়ার কালাম এই যোগী মহাপুরুষগণের মধ্যে প্রধান ছিলেন। সিদ্ধার্থ ক্রমে এই দুইজন যোগীর নিকট গিয়া যোগ অভ্যাস করেন। অচিরে তিনি ইঁহারা যতদূর শিক্ষা দিতে পারেন ততদূর আয়ত্ত করিলেন। কিন্তু তাঁহাদের শিক্ষা, দুঃখ নিরোধের উপায় বলিয়া দিতে পারিল না। পাণ্ডিত্যে ও যোগ সমাধিতে ইঁহাদের অপেক্ষা উন্নততর আচার্য্য আর তখন জম্বুদ্বীপে ছিলনা। তাই সিদ্ধার্থ কোন আচার্য্যের কাছে আর অধিক শিখিবার আশা বিসর্জ্জন দিয়া গয়াক্ষেত্রে বোধিদ্রুম মূলে ধ্যানরত হইয়া নিজ জ্ঞান বলে দুঃখ মুক্তির উপায় উদ্ভাবনে প্রবৃত্ত হইলেন।

সিদ্ধার্থ বোধিদ্রুম মূলে কঠোর তপস্যায় রত হইলেন। তাঁহার তপস্যা ক্রমে কঠোর হইতে কঠোরতর হইতে লাগিল। ক্রমে তিনি আহারের মাত্রা এত হ্রাস করিয়া ফেলিলেন যে সপ্তাহে একটীমাত্র বদরী আহার করিয়া তপস্যা রত থাকিতেন। তপস্যার কঠোরতা নিবন্ধন ক্রমে শরীর শীর্ণ হইয়া শুষ্ক কাষ্ঠবৎ হইয়া গেল। চিন্তাশক্তি হ্রাস হইয়া পড়িল এবং তিনি প্রায় চলচ্ছক্তি হীন হইয়া পড়িলেন। তথাপি কিন্তু তাঁহার অভীষ্ট পূর্ণ হইল না। তিনি দুঃখ নিরোধের উপায় অবগত হইতে পারিলেন না। তিনি ভাবিলেন এইরূপে আর কিছুকাল গত হইলে আমার জীবনীশক্তি রহিত হইয়া যাইবে। যে উদ্দেশ্যে সংসার ত্যাগ করিয়া এত দুঃখ সহিলাম সে উদ্দেশ্য পূর্ণ হইবে না। কঠোর তপস্যায় কাজ নাই। ইহাতে শরীরের বিনাশ ব্যতীত আর কোন ফললাভ হয় না। আমি মধ্যপথ অবলম্বন করিব। কিছু আহার করিয়া একটু শক্তি সঞ্চয় করিব। একটু শক্তি সঞ্চার হইলে পুনঃ দ্বিগুণ উৎসাহে ধ্যানে রত হইব। এই ভাবিয়া তিনি আবার ভিক্ষা করিয়া আহারে প্রবৃত্ত হইলেন।

শরীরে একটু শক্তি সঞ্চার হইয়াছে, মনে নববল ও নবোৎসাহের সঞ্চার হইয়াছে দেখিয়া সিদ্ধার্থ বৈশাখী পূর্ণিমা দিবসে পূর্ব্বাহ্নে সুজাতার পায়সান্ন ভোজন করিয়া বোধিদ্রুম মূলে ধ্যান মগ্ন হইলেন। সেইদিন তাঁহার অভীষ্ট পূর্ণ হইল। তিনি সম্যক সম্বোধিলাভ করিয়া বুদ্ধ হইলেন; চতুরার্য্য সত্য অবগত হইয়া দুঃখের অন্তসাধন করিলেন; নির্ব্বাণ সাক্ষাৎকার করিলেন। খৃষ্টপূর্ব্ব পঞ্চশত অষ্টাশীতিতম সংবৎসরে বৈশাখী পূর্ণিমা দিবসে শাক্যসিংহ সিদ্ধার্থ বুদ্ধত্ব লাভ করেন। তারপর পঁয়তাল্লিশ বৎসরকাল নানাস্থানে চতুরার্য্য সত্য ধর্ম্মপ্রচার করিয়া খৃঃ পূঃ ৫৪৩ অব্দে পরিনির্ব্বাণ লাভ করেন।

অতি কঠোর ধ্যান করিয়াও সিদ্ধার্থ সম্বোধি লাভ করিতে পারেন নাই। কিন্তু মধ্যপথ অবলম্বনে তিনি অল্পায়াসে তাহা লাভ করিতে পারিয়াছিলেন। এইজন্য তিনি ধর্ম্মচক্রসূত্র

প্রবর্ত্তন সময়ে পঞ্চবর্গীয় (১) ভিক্ষুগণকে সম্বোধন করিয়া বলিয়াছিলেন—"যে সে ভিক্ষুবে অন্তা পব্বজিতেন ন সেবিতব্বা। কতমে দ্বে? যো চায়ং কামেসু কামসুখল্লিকানুযোগো হীনো গম্মো পোথুজ্জনিকো অনরিয়ো অনথসংহিতো। যোচায়ং অত্তকিলমথানুযোগো দুক্খো অনরিয়ো অনথসংহিতো। এতে খো প্রভো অন্তে অনুপগম্ম মজ্ঝিমপটিপদা তথাগতেন অভিসম্বুদ্ধা, চক্খুকরণী ঞাণকরণী উপসমায় অভিঞ্ঞায় সম্বোধায় নিব্বাণায় সংবত্ততি।" ইহার ভাবার্থ এইঃ—"কাম সেবন ও শরীর নিগ্রহ উভয় অন্তই (extremes) প্রব্রজিতগণের পরিত্যজ্য। কারণ প্রথমটী হীন, পৃথগ্‌জন সেবা, অনার্য্য ও অনর্থোৎপাদক; দ্বিতীয়টী দুঃখ-পূর্ণ, অনার্য্য ও অনর্থোৎপাদক। তথাগত এই উভয় অন্ত পরিত্যাগ-করিয়া মধ্যপথ অবগত হইয়াছেন। এই পথ চক্ষুদাতা, জ্ঞানদাতা এবং দুঃখ উপশমের, অভিজ্ঞা, সম্বোধি ও নির্ব্বাণ লাভের হেতু হইয়া থাকে।" আর্য্য অষ্টাঙ্গিকমার্গ বা চতুর্থ আর্য্যসত্যই এই মধ্যপথ।

যে চতুরার্য্য সত্য অবগত হইয়া সিদ্ধার্থ বুদ্ধ হইয়াছিলেন এবং যাহা ব্যাখ্যা করিতে করিতে পঁয়তাল্লিশ বৎসর তিনি ভারতের বিভিন্নস্থানে ভ্রমণ করিয়া অসংখ্য লোককে দুঃখ মুক্ত করিয়া ছিলেন সেই চতুরার্য্য সত্যই বৌদ্ধধর্ম্ম বা সধর্ম্মের মূলভিত্তি। সুবৃহৎ ত্রিপটক শাস্ত্র ইহারই বিস্তৃতি এবং পরিণতি। ইহারই ভিতরে সমুদয় বৌদ্ধনীতি, বৌদ্ধদর্শন ও মনোবিজ্ঞান। বুদ্ধ-দেব বিভাজ্যবাদী ছিলেন। কোন বিষয়কে পুঙ্খানুপুঙ্খরূপে বিভাগ করিয়া যদি কোন সার না পাওয়া যাইত তাহা তিনি পরিত্যাগ করিতেন এবং সার পাইলে গ্রহণ করিতেন। তিনি কখনও কোন সঙ্কীর্ণতার (গোঁড়ামির=bigotry) প্রশ্রয় দিতেন না। তিনি স্পষ্টই বলিয়া-ছেন যে, যে বিষয় অযৌক্তিক তাহা কখনও গ্রহণ করিও না। অযৌক্তিক বিষয় যদি পরম্পরা-গত হয়, কোন স্থবিরবাক্য হয়, কি কোন সংঘবাক্য হয়, এমন কি যদি কোন বুদ্ধবাক্য ও হয় তথাপি তাহা গ্রহণ করিও না। যিনি অযৌক্তিক বিষয় বলিবেন বুদ্ধ বলিয়া প্রকাশ করিলেও তিনি প্রকৃত বুদ্ধ নহেন।

কেবল বুদ্ধভাষিত বলিয়া যে চতুরার্য্য সত্য বিশ্বাস করিতে হইবে তাহা নহে। ইহা যদি অযৌক্তিক হয় তাহাও অগ্রাহ্য হওয়া উচিত। ইহা কোন অবোধগম্য মন্ত্র নহে। যাহা প্রত্যেকে নিয়ত চাক্ষুষ দেখিতে পাইতেছেন ও যাহা অংশতঃ স্বয়ং অনুভব করিতেছেন তাহাই। বুদ্ধদেব এই সকল নিজে প্রত্যক্ষ করিয়াছিলেন। তিনি কল্পনা বলে ইহা ব্যাখ্যা করেন নাই। যতদিন তিনি এই সকল সত্য স্বয়ং প্রজ্ঞাচক্ষুতে না দেখিয়াছিলেন ততদিন তিনি আপনাকে জগতে বুদ্ধ বলিয়া ঘোষণা করেন নাই। উপদেশ অপেক্ষা যে দৃষ্টান্তই অধিক ফলদায়ক একথা সর্ব্ববাদী সম্মত। বুদ্ধদেব আগে নিজের জীবনে দৃষ্টান্ত দেখাইয়া পরে লোককে উপদেশ দিয়াছিলেন।

এখন আমরা সংক্ষেপে চতুরার্য্য সত্য ব্যাখ্যা করিতে চেষ্টা করিব। ইহার বিস্তৃত ব্যাখ্যা করিতে গেলে সমুদয় ত্রিপিটকের ব্যাখ্যা দিতে হয় এবং তাহা সুদীর্ঘ সময় সাপেক্ষ। এই কয়েক মিনিটে যাহা পারি মোটামুটিভাবে আর্য্য সত্য চারিটীর কিঞ্চিৎ কিঞ্চিৎ ব্যাখ্যা দিতেছি। বাহুল্যভয়ে পালি বাক্য অধিক উদ্ধৃত না করিয়া ভাবমাত্র দেওয়া যাইতেছে।

চতুরার্য্য সত্য কি? (১) দুঃখ; (২) দুঃখ সমুদয়, (৩) দুঃখ-নিরোধ (৪) দুঃখ নিরোধের উপায়।

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(১) কোণ্ডাণ্য, ভদ্রীয়, বাষ্পা, মহানাম ও অশ্বজিৎ এই পাঁচ জন বুদ্ধের প্রথম শিষ্য। ইঁহাদিগকে পঞ্চবর্গীয় ভিক্ষু নামে অভিহিত করা হইত।

(১) দুঃখ কি? জন্মদুঃখ, জরা—, ব্যাধি—, মরণ—, শোক—, পরিদেব—, দুঃখ—, দৌর্মনস্ত—, উপায়াস—, প্রিয়বিয়োগ—, অপ্রিয় সংযোগ—, ঈপ্সিত বস্তুর অলাভ দুঃখ। সংক্ষেপে পঞ্চোপাদান স্কন্ধই দুঃখ।

সংসারী মাত্রেই এই সকল দুঃখের কবলিত হইয়া অশেষ যন্ত্রণা ভোগ করে। জন্মগ্রহণ করিলেই এই সব দুঃখ ভোগ করিতেই হইবে। প্রজ্ঞাচক্ষুতে দেখিলে সকলে বুঝিতে পারিবে যে সংসারে সুখ কিছুই নাই, সমস্তই দুঃখ। লোকে যাহাকে সুখ বলিয়া মনে করে তাহাও প্রকৃতপক্ষে দুঃখ। কেবল অজ্ঞানতা বশতঃ সুখ বলিয়া মনে হয়। যাহা আবার বর্ত্তমানে সুখের, তদভাবে বা তদ্বিপরিণামে তাহাও দুঃখের হেতু হইয়া পড়ে।

এই সকল দুঃখ অনন্তকাল স্থায়ী নহে। আবার অনাদিও নহে। ইহারা উৎপন্ন ধর্ম্ম। যে সকল ধর্ম্মের উৎপত্তি আছে, তাহাদের বিনাশও আছে। কেন না উৎপন্ন দ্রব্যমাত্রেই বিনাশশীল। আবার বিনা হেতুতে কোন ধর্ম্ম উৎপন্ন হয় না। সুতরাং দুঃখোৎপত্তিরও হেতু আছে। সে হেতু কি তাহা বুঝাইবার জন্য দ্বিতীয় আর্য্যসত্য ব্যাখ্যাত হইয়াছে।

(২) দুঃখ সমুদয় আর্য্য সত্য কি? তৃষ্ণাই জাতি জরাদি সমুদয় দুঃখের উৎপত্তি বা সমুদয়ের কারণ বা হেতু। ইহা পুনঃ পুনঃ উৎপন্ন হইয়া মানুষকে অশেষ যাতনায় ফেলে। তৃষ্ণাবশতঃ লোকে প্রিয়বস্তু পাইবার ইচ্ছা করে। পাইলে ক্ষণতরে সুখ বলিয়া ভ্রান্তি জন্মে। কিন্তু না পাইলে যে কেমন দুঃখ তাহা সকলে অবগত আছেন। ইচ্ছা পূর্ণ হইলে ক্ষণকালের জন্য সুখ বোধ হয়, কিন্তু তদ্বিপরিণাম বশতঃ বা তদভাব বশতঃ পরক্ষণে আবার সে সুখ অন্য দুঃখোৎপত্তির হেতু হইয়া পড়ে। তৃষ্ণাহীন কিছু পাইবার ইচ্ছা করে না। সুতরাং পাইবার জন্য চেষ্টা ও উদ্যমাদিজনিত ক্লেশ ভোগ করে না। বাসনাবিহীনের অপ্রাপ্তি-জনিত দুঃখ কোথায়?

তৃষ্ণা আবার তিন প্রকার। কামতৃষ্ণা, ভবতৃষ্ণা, বিভবতৃষ্ণা। রূপ, রস, শব্দ, গন্ধ, স্পর্শ এই পঞ্চকামগুণ বা কাম্যবস্তু। এই সব কাম্যবস্তুর জন্য যে তৃষ্ণা তাহার নাম কাম-তৃষ্ণা। যেমন সুন্দর রূপদর্শন, সুমিষ্ট রসাস্বাদন, শব্দশ্রবণ, গন্ধঘ্রাণ ও মৃদুমধুর স্পর্শ অনুভবের তৃষ্ণা। এই তৃষ্ণা যে মানুষকে নিয়ত কত কষ্ট দেয় তাহা সহজে অনুভব করা যায়। কিন্তু ভবতৃষ্ণা ও বিভবতৃষ্ণা সহজে অনুভবনীয় নহে। ইহার উৎপত্তি টের পাওয়া কঠিন। শাশ্বত দৃষ্টিজনিত তৃষ্ণাকে ভবতৃষ্ণা এবং উচ্ছেদ জনিত তৃষ্ণাকে বিভবতৃষ্ণা বলে। কামতৃষ্ণা নিরোধ অপেক্ষাকৃত সহজ কিন্তু শেষোক্ত তৃষ্ণাদ্বয়ের নিরোধ অত্যন্ত কঠিন।

এই সত্যদ্বারা জগতের সমুদয় কার্য্যকারণভার ব্যাখ্যাত হইয়াছে। বুদ্ধদেব এইরূপে সংসার উৎপত্তির হেতু বলিয়া গিয়াছেন। অবিদ্যা সংস্কারের হেতু, সংস্কার বিজ্ঞানের, বিজ্ঞান নামরূপের, নামরূপ ষড়ায়তনের, ষড়ায়তন স্পর্শের, স্পর্শ বেদনার, বেদনা তৃষ্ণার, তৃষ্ণা ভবের, ভব জাতি, জরা, ব্যাধি, মরণ, শোক, দুঃখ, দৌর্মনস্ত উপায়াসাদির উৎপত্তির হেতু। এইরূপে কেবল দুঃখরাশির উৎপত্তি হইয়া থাকে। ইহার নাম প্রতীত্য সমুৎপাদ।

"যং কিঞ্চি সমুদয় ধম্মং সব্বন্তং নিরোধ ধম্মং" অর্থাৎ যাহা কিছু উৎপন্ন হয় তাহার ধ্বংসও আছে। উপরে দেখান গিয়াছে যে, দুঃখ উৎপন্ন ধর্ম্ম। সুতরাং ইহার ধ্বংসও আছে। ধ্বংসকে নিরোধ বলে। নিরোধ বুঝাইবার জন্য তৃতীয় আর্য্যসত্য ব্যাখ্যাত হইয়াছে।

(৩) দুঃখনিরোধ আর্য্যসত্য কাহাকে বলে?

যো তস্সায়েব তণ্হায় অসেস বিরাগনিরোধা চাগো পটিনিস্সগ্গো মুত্তি অনালয়ো ইদমু-চ্চতি দুক্খনিরোধং অরিয়সচ্চং। অর্থাৎ সেই তৃষ্ণার ধ্বংসকে নিরোধ বলে। তৃষ্ণা নিরোধকে দুঃখনিরোধ বলে কেন? "সমুদয় নিরোধেন দুক্খনিরোধো, সমুদয় নিরোধেন

হি দুক্খং নিরুজ্ঝতি, ন অঞ্ঞথা।" কারণ সমুদয় বা উৎপত্তি নিরোধ হইলে দুঃখ নিরোধ হয়। অন্য কোন উপায়ে দুঃখের নিরোধ নাই।

যথাহি মূলে অনুপদ্দবে দল্হে ছিন্নোপি রুক্খো পুনদেব রুহতি,
এবম্পি তহ্হানুসয়ে অনুহতে নিব্বত্ততি দুক্খমিদং পুনপ্পুনন্তি।

অর্থাৎ মূল উৎপাটন না করিলে ছিন্নরুহ যেমন পুনঃ বর্দ্ধিত হয় তৃষ্ণানুসয় বিনষ্ট না হইলে দুঃখ ও পুনঃ পুনঃ উৎপন্ন হয়। পরমার্থতঃ নির্ব্বাণকে দুঃখনিরোধ আর্য্যসত্য বলে। কারণ নির্ব্বাণে পৌঁছিলে তৃষ্ণানিরুদ্ধ হয়। নির্ব্বাণ পরম সুখ, পরম শান্তি। ইহা শশবিষাণের ন্যায় অনুপলভনীয় বস্তু নহে। অনুরূপ উপায়াবলম্বনে নির্ব্বাণ লাভ করা যায়।

"অত্থি ভিক্খবে অজাতং অভূতং অসঙ্খতং"; নির্ব্বাণ অজাত, অভূত, অসংস্কৃত। ইহার কোন সৃষ্টিকর্ত্তা নাই। অনাদি অনন্তকাল হইতে নির্ব্বাণ বর্ত্তমান আছে। ইহা ধ্রুব, শুভ, সুখ ও শিব।

পূর্ব্বে প্রতীত্য সমুৎপাদে দেখান গিয়াছে যে অবিদ্যাদি হেতু বশতঃ সংস্কারাদি উৎপন্ন হয়। যে হেতুতে যাহার উৎপত্তি সে হেতু নিরোধ হইলে সংস্কারাদি আর উৎপন্ন না হইয়া নিরোধ প্রাপ্ত হয়।

নির্ব্বাণ দুই প্রকার। পালিতে আছে "দ্বেমা ভিক্খবে নিব্বাণ ধাতুয়ো; কতমা দ্বে? স উপাদিসেসা চ নিব্বাণ ধাতু, অনুপাদিসেসা চ নিব্বাণ ধাতুতি। তথ পুরিম কিলেস নিব্বাণং নাম। পচ্ছিম খন্ধনিব্বাণং নাম।" অর্থাৎ হে ভিক্ষুগণ, নির্ব্বাণধাতু দুইপ্রকার। কি কি? স উপাদিশেষ নির্ব্বাণ ধাতু ও অনুপাদিশেষ নির্ব্বাণ ধাতু (লোভাদি দশক্লেশ-নির্ব্বাণকে স উপাদিশেষ ও পঞ্চস্কন্ধ নির্ব্বাণকে অনুপাদিশেষ নির্ব্বাণ কহে। প্রথম নির্ব্বাণ বর্ত্তমান দেহে ও দ্বিতীয় নির্ব্বাণ দেহবিনাশের পর লাভ হয়।

এই দেহ বর্ত্তমানে যখন যাবতীয় মানসিক পাপ সমূহ বিনষ্ট ও তৃষ্ণাক্ষয় হইয়া মন সম্পূর্ণ বিপ্রসন্ন ও অনাবিল হয় সেই অবস্থার নাম স উপাদিশেষ বা পঞ্চস্কন্ধাবশিষ্ট নির্ব্বাণ। সে অবস্থায় মন চাঞ্চল্য রহিত, নির্বাততাড়িত জলনিধিবৎ সুস্থির, প্রশান্ত হয়। মঙ্গল সূত্রে আছে :—

ফুট্ঠস্স লোকধম্মেহি চিত্তং যস্স ন কম্পতি,
অসোকং বিরজং খেমং এতং মঙ্গলমুত্তমন্তি।

এই অবস্থায় লাভ, অলাভ, যশঃ, অযশঃ নিন্দা, প্রশংসা, সুখ ও দুঃখে চিত্ত বিচলিত হয় না। মন শোকহীন, রজহীন, ভয়হীন হইয়া থাকে।

ধর্ম্মপদে অর্হৎগণের লক্ষণ এইরূপে নির্দ্দেশিত হইয়াছে :—

সন্তং তস্স মনং হোতি সন্তা বাচা চ কম্মঞ্চ
সম্মদঞ্ঞা বিমুত্তস্স উপসন্তস্স তাদিনো।

অর্থাৎ অর্হৎগণের মন, বাক্য ও কর্ম্ম শান্ত হইয়া যায়। "রতন সুত্তে" অর্হৎগণের অবস্থা সম্বন্ধে এইরূপ কথিত হইয়াছে :—

খীণং পুরাণং নবং নত্থি সম্ভবং,
বিরত্তচিত্তা আয়তিকে ভবস্মিং;
তে খীনবীজা অবিরুল্হি ছন্দা,
নিব্বন্তিধীরা যথায়ং পদীপো।

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অর্হৎগণের প্রাচীন সংস্কার সমূহ বিনষ্ট, নূতন সংস্কারের উৎপত্তি নাই। পুনর্জন্মে তাঁহাদের রতি নাই। তাঁহারা ক্ষীণবীজ ও বিহত ছন্দ। প্রদীপ যেমন নিবিয়া যায় সেইরূপ অর্হৎগণও দেহত্যাগ করিয়া অনুপাদিশেষ নির্ব্বাণ ধাতুতে বিলীন হন।

যে তৃষ্ণা লোকের উৎপত্তির কারণ হয়, অর্হৎগণের সে তৃষ্ণা থাকে না। তাঁহারা মৃত্যুর সময়ে তৃষ্ণাহীন বশতঃ অবিচল সুস্থির চিত্তে দেহত্যাগ করেন। দেহত্যাগের পর হেতু নিরুদ্ধ হওয়ায় আর জন্ম হয় না। জন্ম না হইলে আর মৃত্যু ও হয় না। সুতরাং অজর, অমর অনাদি, অনন্ত হন। এই অবস্থার নাম অনুপাদিশেষ নির্ব্বাণ।

এহেন নির্ব্বাণ লাভের উপায় কি? কিসে নির্ব্বাণ লাভ হয় তাহা ব্যাখ্যা করিতে গিয়া চতুর্থ আর্য্য সত্য ব্যাখ্যাত হইয়াছে।

(৪) কথমঞ্চ ভিক্‌খবে দুক্‌খ নিরোধগামিনী পটিপদা? অয়মেব অরিয় অট্‌ঠঙ্গিকো মগ্‌গো। সেয্যথিদং সম্মাদিট্‌ঠি, সম্মাসঙ্কপ্পো, সম্মাবাচা, সম্মাকম্মান্তো, সম্মা আজীবো, সম্মাবায়ামো, সম্মাসতি, সম্মা সমাধি।"

দুঃখ নিরোধগামিনী প্রতিপদা বা দুঃখ নিরোধের উপায় কি? আর্য্য অষ্টাঙ্গিক মার্গ। যথা:—সম্যক দৃষ্টি, সম্যক সঙ্কল্প, সম্যক বাক্য, সম্যক কর্ম্মান্ত, সম্যক আজীব, সম্যক ব্যায়াম, সম্যক স্মৃতি ও সম্যক সমাধি। আর্য্যাষ্টাঙ্গিক মার্গ নিরোধ বা নির্ব্বাণ লাভের সহজ ও প্রশস্ত উপায়। ইহার আটটী অঙ্গ মুমুক্ষুর অবশ্য প্রতিপাল্য আটটী শীলমাত্র। যে বৌদ্ধশাস্ত্রে খুব পণ্ডিত অথচ নিজের চরিত্রে এই মার্গ সম্যক প্রতিফলিত করিতে পারে নাই সে আপনাকে প্রকৃত বৌদ্ধ বলিয়া পরিচয় দিবার অধিকারী নহে। কেবলমাত্র এই শাস্ত্রাধ্যয়ন ও ইহার অঙ্গ প্রত্যঙ্গানুসন্ধানে প্রকৃত বৌদ্ধ হওয়া যায় না।

সম্যক্ দৃষ্টি কি? চতুরার্য্য সত্যে জ্ঞানকে সম্যক দৃষ্টি বলে, ইহা অবিদ্যা বিনাশকারী প্রজ্ঞা চক্ষু। সম্যক্ দৃষ্টি কোন বিষয়ে মানুষকে ভুলধারণা (সংস্কার) জন্মাইতে দেয় না। ইহা সারকে সার, অসারকে অসার, নিত্যকে নিত্য, অনিত্যকে অনিত্য, দুঃখকে দুঃখ, অনাত্মকে অনাত্ম বলিয়া জানাইয়া দেয়। কোন অসত্য ধারণার (সংস্কার) বশবর্ত্তী হইয়া পুনঃ পুনঃ দুঃখের হাতে পড়িতে না দিয়া ইহা লোককে মুক্তির দিকে লইয়া যায়। নির্ব্বাণ-পথ-প্রতিপন্ন যোগিগণের বহুপকারী বলিয়া সম্যক্‌দৃষ্টি প্রথমে দেশিত হইয়াছে। সম্যক্ দৃষ্টিরূপ আলো অবিদ্যা রূপ অন্ধকার বিনাশ করিয়া লোভাদি ক্লেশ চোরগণকে হনন করিয়া নির্ব্বাণ লাভ করায়।

যাঁহার সঙ্কল্প পরিশুদ্ধ তিনি আর মিথ্যাদি চারি প্রকার বাচনিক পাপানুষ্ঠান (১) করিতে পারেন না। কারণ পূর্ব্বে বিতর্ক করিয়া, বিচার করিয়া পরে বাক্যোচ্চারণ করে। সুতরাং যাঁহার বিতর্ক ও বিচার পরিশুদ্ধ তাঁহার মুখ হইতে আর মিথ্যাদি বাহির হয় না। সম্যক্ সঙ্কল্প সম্যক্ বাক্যের বহুপকারী, এই জন্য বাক্য সঙ্কল্পের পরে ব্যক্ত হইয়াছে। চারি প্রকার বাচনিক পাপবিরতিকে সম্যক্ বাক্য বলে।

যাঁহার দৃষ্টি, সঙ্কল্প ও বাক্য পরিশুদ্ধ তিনি আর প্রাণী হত্যাদি ত্রিবিধ কায়িক পাপে রত হন না। সাধারণতঃ বাক্যে প্রকাশ করিয়া লোকে কার্য্যে রত হয় বা রত করায়। বাক্য কর্ম্মের উপকারী বলিয়া সম্যক্ বাক্যের পর সম্যক্ কর্ম্ম উক্ত হইয়াছে। ত্রিবিধ কায়িক পাপবিরতিকে সম্যক্ কর্ম্মান্ত বলে।

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(১) বাচনিক পাপ:—(১) মিথ্যাবাক্য, (২) পিশুনবাক্য, (৩) সম্প্রলাপ, (৪) কর্কশ বা পৌরুষ বাক্য।

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চারি প্রকার বাচনিক পাপ ও তিন প্রকার কায়িক পাপ (১) পরিত্যাগ করিয়া বাচনিক ও কায়িক সুচরিত্র বা পুণ্যানুষ্ঠানকারী ব্যক্তি যে, কোন প্রকার মিথ্যাজীবিকা বা অসৎজীবিকা অনুসরণ করিবেন ইহা অসম্ভব। এই জন্য সম্যক্‌বাক্য ও সম্যক্ কর্ম্মান্তের পর সম্যক্ আজীব বা জীবিকা-কথিত হইয়াছে। জীবিকা বিশুদ্ধির নাম সম্যক্ আজীব।

এইরূপে বাক্য, কর্ম্ম ও আজীব বিশুদ্ধ করিয়া যিনি শীলরূপ ভূমিতে সুপ্রতিষ্ঠিত হয়েন তিনি আর প্রমত্তভাবে থাকিতে পারেন না; কৌসিদ্যাদি বিনাশের জন্য দৃঢ় উৎসাহ আরম্ভ করেন। এই দৃঢ় উৎসাহকে সম্যক্ ব্যায়াম বলে। ইহা উৎপন্ন পাপের বিনাশসাধন করে ও অনুৎপন্ন পাপের উৎপত্তি নিবারণ করে, অনুৎপন্ন কুশল উৎপন্ন করে ও উৎপন্ন কুশল বর্দ্ধিত করে। এইরূপে উৎসাহকারীর মিথ্যাস্মৃতি বিনষ্ট হয়। তিনি স্মৃতিবিশুদ্ধি প্রাপ্ত হয়েন। বিশুদ্ধ স্মৃতিকে সম্যক্ স্মৃতি বলে। বিশুদ্ধ স্মৃতিযুক্ত চিত্ত ধ্যেয় বিষয়ে একাগ্র হয়। ইহার নাম সম্যক্ সমাধি। সুপ্রতিষ্ঠিত বিশুদ্ধ স্মৃতি সমাধির উপকারক, এইজন্য সম্যক্ স্মৃতির পর সম্যক্ সমাধি কথিত হইয়াছে। এইরূপে পরিশুদ্ধ, পরিওদাত ও সমাধিস্থ চিত্তে যোগীপুরুষ সমুদয় সংস্কারের অনিত্যতা, দুঃখপূর্ণতা ও অনাত্মতা হৃদয়ঙ্গম করিতে সমর্থ হন। এবং অনিত্যাদি হৃদয়ঙ্গম করিয়া সমুদয় সংস্কারে বিগতরাগ, বিগততৃষ্ণ হইয়া বিমোক্ষ অনুভব করেন।

বৌদ্ধধর্ম্মকে মোটামোটী তিনভাগে ভাগ করা যায়। যেমন শীল, সমাধি ও প্রজ্ঞা। শীলের দ্বারা সমুদায় পাপ বিনষ্ট করিয়া সমাধি রত হইতে হয়। সমাধিস্থ ব্যক্তি প্রজ্ঞালাভ করিয়া সর্ব্বসংস্কারের অনিত্যাদি হৃদয়ঙ্গম করেন।

একজন উপাসক এক গাথায় সমুদয় বৌদ্ধধর্ম্ম অবগত হইতে চাহিলে নিম্নলিখিত গাথায় ইহা বলা হইয়াছিল।

সব্বপাপসস্ অকরণং, কুসলসস্ উপসম্পদা,
সচিত্ত পরিযোদপনং, এতং বুদ্ধানসাসনং।

সব্বপাপসস্ অকরণং (সর্ব্বপাপের অকরণ) শীল, কুসলস্স উপসম্পদা (কুশল সম্পাদন) সমাধি ও সচিত্তপরিযোদনং (নিজচিত্ত পরিশুদ্ধকরণ) প্রজ্ঞা।

আর্য্য অষ্টাঙ্গিক মার্গও তিনভাগে বিভক্ত। যথা শীলস্কন্ধ, সমাধিস্কন্ধ ও প্রজ্ঞাস্কন্ধ। সম্যক্ বাক্য, সম্যক্ কর্ম্মান্ত ও সম্যক্ আজীব এই তিনটী শীলস্কন্ধে সংগৃহীত। সম্যক্ ব্যায়াম, সম্যক্ স্মৃতি ও সম্যক্ সমাধি এই তিনটী সমাধিস্কন্ধে সংগৃহীত। সম্যক্‌দৃষ্টি ও সম্যক্ সঙ্কল্প এই দুইটী প্রজ্ঞাস্কন্ধে সংগৃহীত।

সংক্ষেপে বৌদ্ধধর্ম্ম ব্যাখ্যা করিয়াছি। এখন বৌদ্ধধর্ম্মের নীতি সম্বন্ধে দু চারি কথা বলিয়া উপসংহার করিব। বৌদ্ধধর্ম্মের নীতির ন্যায় উচ্চনীতি আর নাই, উচ্চধর্ম্ম সম্যক্ অবগত হইতে হইলে উচ্চনীতি একান্ত প্রতিপাল্য। এই ধর্ম্মের নীতি সর্ব্বত্র অনুসৃত হইলে পৃথিবী স্বর্গে পরিণত হইত। "অহিংসা পরমোধর্ম্মঃ" ইহার অন্যতর নীতি। সর্ব্বজীবে মৈত্রী, দুর্গতের প্রতি করুণা ও সুখীর প্রতি সহানুভূতি প্রকাশ করিতে বুদ্ধদেব তাঁহার শিষ্যগণকে পুনঃ পুনঃ উপদেশ দিয়াছেন।

ক্ষান্তি বা ক্ষমা বৌদ্ধগণের প্রধান ভূষণ। বৌদ্ধধর্ম্মের নীতি কিরূপ উদার ও উচ্চ তাহা দু একটী গাথা উদ্ধৃত করিয়া দেখাইতেছি।

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(১) কায়িক পাপ :—(১) প্রাণীহত্যা, (২) চুরি, (৩) মিথ্যা কামাচরণ।

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নহি বেরেন বেরানি সম্মন্তিধ কুদাচনং
অবেরেন চ সম্মন্তি এসধম্মো সনন্তনো।

শত্রুতা দ্বারা কখনও শত্রুতা নিবারণ করা যায় না। মৈত্রী দ্বারা শত্রুতা নিবারণ করা যায় ইহাই সনাতন ধর্ম্ম।

ন তং কম্মং কতং সাধু, যংকত্বা অনুতপতি,
যসস্ অস্সুমুখো রোদং বিপাকং পটসেবতি। ধ-প।

যে কাজ করিয়া অনুতাপ করিতে হয় এবং যে কর্ম্মের বিপাক অশ্রুসিক্ত মুখে ভোগ করিতে হয়, সেরূপ কর্ম্ম করা উচিত নহে।

ন ভজে পাপকেমিত্তে ন ভজে পুরিসাধমে,
ভজেথ মিত্তে কল্যানে, ভজেথ পুরিসুত্তমে।

পাপমিত্র ও অসৎ পুরুষের সহবাসে থাকিবে না। সৎমিত্র ও সৎ পুরুষের সেবা করিবে।

অক্কোধেন জিনে কোধং, অসাধুং সাধুনা জিনে,
জিনে কদরিযং দানেন, সচ্চেন অলীক বাদিনং। জাতক।

ক্ষমাদ্বারা ক্রোধ জয় করিবে, সাধুতাদ্বারা অসাধুকে জয় করিবে, কৃপণ ব্যক্তিকে দানের দ্বারা ও সত্যের দ্বারা মিথ্যাবাদীকে জয় করিবে।

এইরূপ উদার ও উচ্চনীতি সকল প্রতিপালিত হইলে দ্বেষ, হিংসা, কলহ, বিবাদ প্রভৃতি কিছুই থাকিত না। জগত সুখে ও শান্তিতে বিরাজ করিত।

নিব্বাণ পচ্চাযোহোতু। সমণ পুণ্ণানন্দ সামী।

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॥ अर्हम् ॥

स्याद्वादो वर्त्तते यस्मिन् पक्षपातो न विद्यते ।
नास्त्यन्यपीड़नं किञ्चित् जैनधर्मः स उच्यते ॥ १ ॥

सज्जन महाशय !

जैनदर्शन की अनेकान्तवाद, स्याद्वादमत, आर्हतदर्शन आदि नामों से संसार में प्रसिद्धि है और इन्हीं नामों से षड्दर्शनानुयायी लोग व्यवहार में लाते हैं। उस जैनदर्शन का तत्त्व सामान्य रीति से दिग्दर्शनमात्र यहां पर कराया जासकता है ; क्योंकि कहना विशेष है और समय बहुतही थोड़ा है। जब कि जैनधर्माचार्यों ने, तीक्ष्णबुद्धि और दीर्घायु, तथा समस्त शास्त्र में प्रवीण होनेपर भी स्पष्ट रूप से कहा कि 'हमलोग स्वल्प बुद्धिवाले, स्वल्प आयु होने के कारण ; अनन्त, अति गम्भीरस्वरूप ज्ञेय (तत्त्व) को यथार्थ नहीं कह सकते' ; तो अत्यन्तअल्पबुद्धिवाले अत्यल्प समय में अतिगहन विषय की मीमांसा करना हमलोगों का साहसमात्र के सिवाय और क्या कहा जासकता है ? । लेकिन फिरभी भारतभूमि के अभ्युदय की अन्तःकरण से इच्छाकरनेवाले पुरुषसिंहों की सहायता में अपना कल्याण समझकर किञ्चित्मात्र (थोड़ासा) जैनतत्त्व आपलोगों के सामने उपस्थित करता हूं—

जैन सिद्धान्त में चार अनुयोग (कथन) हैं।

१ द्रव्यानुयोग, २ गणितानुयोग, ३ चरणकरणानुयोग, ४ धर्मकथानुयोग। इन चारो अनुयोगों की आवश्यकता प्राणियों के कल्याणार्थ तीर्थङ्करों ने कही है।

(१) द्रव्यानुयोग याने द्रव्य की व्याख्या।

द्रव्य के छः भेद हैं, जिनका जैनशास्त्र में षड् द्रव्य के नाम से व्यवहार होता है। उनके नाम यह हैं, जीवास्तिकाय, धर्मास्तिकाय, अधर्मास्तिकाय, आकाशास्तिकाय, पुद्गलास्तिकाय और काल।

१ जीवास्तिकाय का लक्षण यह है:—

"यः कर्त्ता कर्मभेदानां भोक्ता कर्मफलस्य च।
संसर्ता परिनिर्वाता सह्यात्मा नान्यलक्षणः" ॥ १ ॥

कर्मों को करनेवाला, कर्म के फल को भोगनेवाला, किये हुए कर्म के अनुसार

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शुभाशुभ गति में जानेवाला, और सम्यग्ज्ञानादि के वश से कर्मसमूह को नाशकरनेवाला आत्मा माने जीव है। जीव का इससे पृथक् और कोई दूसरा स्वरूप नहीं है, इसीको जीवास्तिकाय कहते हैं। यहां पांचों द्रव्यों के अस्तिकाय का तात्पर्य यह है कि अस्ति, प्रदेश (विभाग रहित वस्तु) का नाम होने से, प्रदेशों में जो कहा जाय यानी व्यवहृत हो।

(२) धर्मास्तिकाय अरूपी पदार्थ है, जो जीव और पुद्गल दोनों की गति में सहायक है। जीव और पुद्गल में चलने की सामर्थ्य है लेकिन धर्मास्तिकाय की सहायता के विना फलीभूत नहीं हो सकते; जैसे मत्स्य (मछली) में चलने की सामर्थ्य है लेकिन पानी के विना नहीं चल सकती। धर्मास्तिकाय के १ स्कन्ध २ देश ३ प्रदेश ये तीन भेद कहे गये हैं।

१ स्कन्ध, एक समूहात्मक पदार्थ को कहते हैं; २ देश, उसके नाना भागों को कहते हैं; ३ प्रदेश, उसको कहते हैं जिस में फिर विभाग न होसके।

(३) अधर्मास्तिकाय एक अरूपी पदार्थ है जो जीव और पुद्गल के स्थिर रहने के लिये सहायक है। जैसे मछली को स्थल अथवा पथिक (मुसाफर) को वृक्ष की छांया सहायक है। यदि यह पदार्थ न हो तो जीव और पुद्गल दोनों क्षणमात्र भी स्थिर नहीं रह सकते। इन दोनों पदार्थों (धर्मास्तिकाय और अधर्मास्तिकाय) को लेके जैनशास्त्र में लोक और अलोक की व्यवस्था युक्तिपूर्वक कही गई है। जहांतक धर्मास्तिकाय और अधर्मास्तिकाय है वहां ही तक लोक है, उसके आगे अलोक है। अलोक में आकाश के अतिरिक्त कुछ पदार्थ नहीं है। इसलिये मोक्षगामी की स्थिति * लोक के अन्त में बतलाई गई है; क्योंकि पूर्वोक्त दोनों पदार्थ, लोक के आगे नहीं हैं इसीलिये अलोक में किसी की गति भी नहीं है। अतएव लोक के अन्त में ही जीव स्थिर रहता है। यदि ऐसा नहीं मानें तो कर्ममुक्त जीव की ऊर्ध्वगति होनेसे कहीं भी विश्राम न हो, बल्कि बराबर ऊपर चलाही जाय; इसीलिये जो लोग दो पदार्थों को नहीं मानते, वे मोक्ष के स्थान की व्याख्या में सन्दिग्ध रहते हैं और स्वर्ग के तुल्य

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* लोक प्रकाश के पृष्ठ ५७ में लिखा है—

यावन्मात्रं मरुक्षेत्रं तावन्मात्रं शिवास्पदम्।
यो यत्र म्रियते तत्रैवोर्ध्वं गत्वा स सिद्धयति ॥ ८३ ॥
उत्पत्त्योर्ध्वं समश्रेण्या लोकान्तस्तैरलङ्कृतः।

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नाशमान पदार्थ को मोक्ष मानते हैं। यदि पूर्वोक्त धर्मास्तिकाय, अधर्मास्तिकाय दोनों पदार्थों को मानलें तो जरा भी लोक की व्यवस्था में उन्हें हानि न पहुंचे। अधर्मास्तिकाय के भी स्कन्ध, देश, प्रदेश यह भेद माने गये हैं।

(४) आकाशास्तिकाय भी एक अरूपी पदार्थ है, जो जीव और पुद्गल को अवकाश (स्थान) देता है ; वह लोक और अलोक दोनों में है। यहां पर भी स्कन्धादि पूर्वोक्त तीनों भेद हैं।

(५) पुद्गलास्तिकाय संसार के सभी रूपवान् जड़ पदार्थों को कहते हैं। इसके स्कन्ध १ देश २ प्रदेश ३ और परमाणु ४ नाम से चार भेद हैं। प्रदेश और परमाणु में यह भेद है कि जो निर्विभाग भाग, साथ में मिला रहे उसे प्रदेश मानते हैं और वही यदि जुदा हो तो परमाणु के नाम से व्यवहार में लाया जाता है।

(६) काल द्रव्य एक कल्पित पदार्थ है। जहां सूर्य तारादिगण चलस्वभाववाले हैं वहीं काल का व्यवहार है। काल दो प्रकार का है—एक उत्सर्पिणी, और दूसरा अवसर्पिणी। उत्सर्पिणी उसको कहते हैं जिसमें रूप, रस, गन्ध, स्पर्श ये चारों को क्रम २ से वृद्धि होती है ; और अवसर्पिणी काल में पूर्वोक्त पदार्थों का क्रम २ ह्रास होता है। उत्सर्पिणी, अवसर्पिणी काल में भी हर एक के छः छः विभाग हैं ; जिनको आरा कहते हैं। अर्थात् एक कालचक्र में छः उत्सर्पिणी के क्रमसे आरा हैं और अवसर्पिणी के छः व्युत्क्रम से (उलटे) आरा हैं। इन्हीं दोनों कालों में चौवीस २ तीर्थङ्कर होते हैं और जो उत्सर्पिणी में चौवीस तीर्थङ्कर होते हैं, वे मुक्तजीव फिर उलटकर किसी उत्सर्पिणी या अवसर्पिणी में नहीं आते और हर एक उत्सर्पिणी अवसर्पिणी में उनसे पृथक् पृथक् नये जीव तीर्थङ्कर होते हैं ; ऐसा काल का क्रम अनादि से चला आता है।

जहां सूर्यतारादिगण निश्चल हैं वहां काल का व्यवहार नहीं है ; इसलिये काल द्रव्य कल्पित याने औपचारिक द्रव्य है। अतद्भाव में तद्भाव (अन्य में अन्यज्ञान) उपचार कहलाता है। इसके स्कन्धादि भेद नहीं हैं।

इन पूर्वोक्त षड् द्रव्यों की व्याख्या को द्रव्यानुयोग कहते हैं। जिसका विस्तार सम्मतितर्क, रत्नाकरावतारिका, प्रमाणमीमांसा, अनेकान्तजयपताका वगैरह ग्रन्थों में और भगवत्यादि सूत्रों में किया हुआ है ; उनके देखने से स्पष्ट मालूम होगा।

(२) चरणकरणानुयोग ; जिसमें चारित्र धर्म की व्याख्या अतिसूक्ष्म रीति से की

है ; उसी आगे चलकर दो प्रकार के धर्म के प्रकरण में कहेंगे। इसका विस्तार आचाराङ्ग, सूत्रकृताङ्ग वगैरह में किया हुआ है॥

(३) गणितानुयोग का अर्थ गणित की व्याख्या है जो लोक में असङ्ख्य द्वीप और समुद्र हैं, उनकी रीति भांति और उनके प्रमाण वगैरह का अच्छी रीति से इसमें वर्णन है। इस विषय की सूर्यप्रज्ञप्ति, चन्द्रप्रज्ञप्ति, लोकप्रकाश, क्षेत्रसमास, त्रैलोक्य-दीपिका वगैरह ग्रन्थों से जिज्ञासु पुरुष देखलेवें।

(४) धर्मकथानुयोग में भूतपूर्व महापुरुषों के चरित हैं ; जिनके मनन करने से जीव, अत्यन्त उच्च श्रेणी पर पहुंच सकता है। वे चरित ज्ञाताधर्मकथा, वसुदेवहिण्डी, त्रिषष्टिशलाकापुरुषचरित्र आदि ग्रन्थों में विस्तार पूर्वक कहे हुए हैं।

जैन साहित्य के विषय में पाश्चात्य विद्वान * भी मुक्तकण्ठ होकर प्रशंसा करते हैं कि जैनाचार्य निष्पक्षपाती और यथार्थलेखक थे। इस प्रशंसा का कारण यह है कि जो निस्पृहता से काम किया जाता है वही सर्वोत्तम होता है ; यह बात सबको विदित ही है। जो जैन महामुनि आज भी अपना आचार, विचार, देश, वेष, काल, भाव के अनुसार रख सके हैं उसका मूल कारण जिनदेव का मोक्षपरक उपदेश ही है। सभी जिनदेव धर्मशूर क्षत्रियकुल ही में उत्पन्न हुए हैं क्योंकि क्षत्रिय सब कहीं शूरता (वीरता) करते हैं ; कारण यह है कि उनका वह वीर्य, उसी प्रकार का है। इसलिये जैनधर्म

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* As I was told that Jain Literature resembled very much that of the Bauddhas. But I was aware very soon of the fact, that Jain Literature is *by far* superior to that of the Buddhists, and the more I became acquainted with Jain religion and Jain Literature, the more I loved them.

Some publications I had first seen had given me the wrong idea, that Jain narrators were as awkward as Buddhist ones. But I was soon aware of the fact that I was completely mistaken with this view, and that, on the contrary, it is a merit merely of *Jain* authors to have cultivated, in Sanskrit as well, as in Prakrit, in prose and in verse an easy and natural style which makes their tales delightful to the reader, whereas the prose of बाण, सुबन्धु and other Brahmanical authors of a later time, is too artificial in the outer form to give a real satisfaction on the *contents* of their productions.

By Dr. JOHANNES HERTEL,
Doebeln, *German Empire.*

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में क्षत्रिय कुल सर्वोत्तम बताया गया है। प्रायःकरके जैनधर्म के पालक और उपदेशक बहुत से क्षत्रिय ही थे।

क्षत्रिय केवल अपने पराक्रम के सिवाय दूसरे की कभी दरकार नहीं रखते हैं। शूरता के बिना देश की उन्नति और जाति की उन्नति, तथा धर्मोन्नति आदि कोई भी कार्य नहीं हो सकता, क्योंकि शास्त्रकारों ने स्वयं कहा है कि "जे कम्मे सूरा ते धम्मे सूरा" अर्थात् जो कर्म में शूर हैं वे ही धर्म में भी शूर * हैं। किन्तु धर्माधिकार में ब्राह्मण, वैश्य, शूद्र आदि सब की समान सत्ता है और उपदेशक भी हो सकते हैं। आत्मसत्ता के प्रकट होनेपर चारी वर्णों की समान सत्ता मानी गई है, क्योंकि किसी प्रकार का पक्षपात जैनशास्त्र में नहीं है। केवल क्षत्रियकुल में तीर्थङ्करों के होने से वह कुल प्रतापी माना गया है, यदि क्षत्रिय भी धर्मविरुद्ध आचरण करेगा तो जरूर अधोगति में जायगा।

बहुत से मनुष्यों की ऐसी समझ है कि जैनधर्मी मनुष्यों ने 'अहिंसा परमो धर्मः,' की व्याख्या को विशेष बढ़ाकर युद्ध आदि कार्य में हमारे देश की अत्यन्त अवनति कर डाली है। इसबात का हम उत्तर आगे चल के अहिंसाप्रकरणस्थ राजा भरत के दृष्टान्त में देंगे।

पूर्वोक्त चारी अनुयोगों में संपूर्ण जैनधर्म का तत्त्व परिपूर्ण है; इन्हीं अनुयोगों की सिद्धि के लिये 'प्रमाण' और 'नय' दो पदार्थ माने गये हैं। क्योंकि प्रमेय (ज्ञेय) वस्तु की सिद्धि, बिना प्रमाण † तथा नय के नहीं हो सकी; इसी से कहा हुआ है कि 'प्रमाण-नयैरधिगमः'। प्रमाण सर्वांश का और नय एकांश का ग्राहक है। प्रमाणके दो प्रकार हैं—एक प्रत्यक्ष, दूसरा परोक्ष। प्रत्यक्ष में भी दो भेद हैं—एक सांव्यवहारिक और दूसरा पारमार्थिक। उसमें भी सांव्यवहारिक, इन्द्रियनिमित्तक और अनिन्द्रियनिमित्तक भेद से दो प्रकार का होता है। स्पर्श, रसन, घ्राण, चक्षु और श्रोत्र इन पांची इन्द्रियों

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* स्थानाङ्गसूत्र के पत्र २७६ में लिखा है—

चत्तारि सूरा पण्णत्ता। तं जहा—खन्तिसूरे, तवसूरे, दाणसूरे, जुद्धसूरे। अर्थात् शूर चार प्रकार के होते हैं—१ क्षमाशूर, २ तपशूर, ३ दानशूर तथा ४ युद्धशूर।

† प्रमाण की व्याख्या इस रीति से है—'प्रकर्षेण संशयादिव्यवच्छेदेन मीयते परिच्छिद्यते वस्तु येन तत् प्रमाणम्' अर्थात् संशय, विपर्यय (वैपरीत्य) आदि से रहित वस्तु का जिससे निश्चय हो उसे प्रमाण कहते हैं।

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से उत्पन्न हुए ज्ञान को इन्द्रियनिमित्तक प्रत्यक्ष कहते हैं। 'मन' जिसकी जैनशास्त्रकारों ने 'नोइन्द्रिय' ऐसी संज्ञा रक्खी है उससे उत्पन्न हुए ज्ञान को अनिन्द्रियनिमित्तक प्रत्यक्ष, या मनोनिमित्तक प्रत्यक्ष कहते हैं।

बौद्धों ने नेत्र और कर्ण को छोड़कर बाकी इन्द्रियों को प्राप्यकारी माना है और नैयायिक, वैशेषिक, मीमांसक और साङ्ख्यवादी सभी इन्द्रियों को प्राप्यकारी मानते हैं, किन्तु हमारे जैनशास्त्र में नेत्र इन्द्रिय को छोड़कर अन्य सभी इन्द्रियों को प्राप्यकारी माना है। इस बात का वर्णन रत्नाकरावतारिका वगैरह ग्रन्थों में अतिविस्तारपूर्वक युक्तियुक्त किया हुआ है, परन्तु यहां थोड़े श्लोकों * की व्याख्या करके जैनदर्शन के मन्तव्य का दिग्दर्शनमात्र कराया जाता है।

अन्तःकरण की तरह व्यवहित (ढके हुए) पदार्थ के प्रकाशक होने से चक्षुरिन्द्रिय अप्राप्यकारी माना जाता है और जो अप्राप्यकारी नहीं है वह व्यवहित का प्रकाशक भी

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* रत्नाकरावतारिका के पृष्ठ ११ में लिखा हुआ है :—

चक्षुरप्राप्यधीकृत व्यवधिमतोऽपि प्रकाशकं यस्मात्।
अन्तःकरणं यद्वत्तिरेके स्यात् पुना रसना ॥ ६८ ॥
अथ द्रुमादिव्यवधानभाजः प्रकाशकत्वं दृष्टमेव न दृष्टौ।
ततोऽप्यर्थं हेतुरसिद्धतायां धौरेयभावं विभराम्बभूव ॥ ६९ ॥
एतन्न युक्तं शतकोटिकाचस्वच्छोदकस्फाटिकभित्तिमुख्यैः।
पदार्थपुञ्जे व्यवधानभाजि संजायते किं नयनाच संवित् ॥ ७० ॥

और पृष्ठ १२ में :—

तस्मौ स्वेना तदक्षिन् व्यवधिमदसुना प्रेक्ष्यते येन सर्वं
तत्सिद्धा नेत्रबुद्धिर्व्यवधिपरिगतस्यापि भावस्य सम्यक्।
कुड्यावष्टब्धबुद्धिर्भवति किमु न चेवेष्टमौ योग्यताऽस्य
प्राप्तस्यापि प्रकाशे प्रभवति न कथं लोचनाङ्गस्य बुद्धिः ॥ ७५ ॥
किंवा न प्रतिभासते शशधरे कस्मिंपि तद्रूपवत्
दूरात्वेद्विलसत् तदस्य हृदये लक्ष्येत किं लाञ्छनम्।
तस्मात्सर्वुषि योग्यतैव शरणं साध्वी च नः प्रत्यय-
स्तत् तर्कप्रगुण ! प्रतीहि नयनेष्वप्राप्यधीकर्तृताम् ॥ ७६ ॥

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नहीं है, जैसे जिह्वा इन्द्रिय। यहां पर यदि ऐसी शङ्का उत्थित हो कि चक्षुरिन्द्रिय व्यवहित पदार्थ का प्रकाशक कैसे है? क्योंकि इत्यादि से व्यवहित पदार्थ को तो प्रकाश नहीं करती, इसलिये यह सिद्धान्त ठीक नहीं है। इस पर जैनशास्त्रकारों का यह समाधान है कि कांच, विमल जल और स्फटिकरत्न की दीवाल के व्यवधान रहनेपर भी चक्षुरिन्द्रिय से वस्तु का ज्ञान अवश्य होता है; परन्तु योग्यता न होने से इत्यादि से व्यवहित पदार्थों का प्रत्यक्ष नहीं होता। यदि योग्यता को स्वीकार न करें तो चक्षु के प्राप्यकारी माननेवालों को, चक्षु से गन्ध का ज्ञान क्यों नहीं होता? एवं चन्द्र के भीतर उसके रूप की तरह उसकी क्रिया का भी चक्षुरिन्द्रियद्वारा प्रत्यक्ष क्यों नहीं होता?। यदि उसके प्रत्यक्ष न होने का कारण दूरता कहियेगा, तो फिर उसके लाञ्छन (कलङ्क) का भी प्रत्यक्ष न होना चाहिये। इसलिये योग्यता छोड़कर दूसरा कोई कारण नहीं माना जा सकता।

यह सांव्यवहारिक प्रत्यक्ष, जो बाह्येन्द्रियों की सहायता लेता है, अपारमार्थिक प्रत्यक्ष, अथवा पारमार्थिक परोक्ष माना जाता है। उमास्वाति वाचक ने 'तत्त्वार्थाधिगम सूत्र' में इसीरीति से विस्तारपूर्वक वर्णन किया है।

सांव्यवहारिक प्रत्यक्ष से भिन्न, याने इन्द्रिय वगैरह की सहायता के विना, केवल आत्माद्वारा उत्पन्न होनेवाला ज्ञान, पारमार्थिक प्रत्यक्ष कहलाता है। उसके दो भेद हैं; एक विकल और दूसरा सकल। विकल के भी अवधि * और मनःपर्यय † के नाम से दो भेद हैं॥

केवल ज्ञान ‡ को सकल कहते हैं।

परोक्ष ज्ञान में पांच भेद माने जाते हैं। १ प्रत्यभिज्ञान, २ स्मरण, ३ तर्क, ४ अनुमान, ५ आगम। इसमें प्रत्यभिज्ञान, स्मरण, तर्क इन तीनों को कोई २ प्रमाण में दाखिल नहीं करते; लेकिन हमारे जैनशास्त्रकारों ने इसपर प्रबल युक्ति दिखाकर अति

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* पृथ्वी, जल, अग्नि, पवन, अन्धकार और छाया आदि व्यवहित रूपी द्रव्यों को भी प्रत्यक्ष करनेवाला ज्ञान, अवधिज्ञान कहलाता है।

† मनुष्यक्षेत्र में रहनेवाले सभी मनवाले जीवों के मनरूप द्रव्य के पर्यायों को प्रत्यक्ष करनेवाले ज्ञान को मनःपर्ययज्ञान कहते हैं।

‡ भूत, भविष्यत् और वर्त्तमान काल में होनेवाले तीनों लोक के पदार्थों का प्रत्यक्ष करनेवाला ज्ञान, केवल ज्ञान कहा जाता है।

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उत्तम रीतिसे विवेचना की है ; किन्तु यहां समय के अति संकुचित होने से हम उसे कह नहीं सके ।

उपमान प्रमाण का अन्तर्भाव, प्रत्यभिज्ञान में किया गया है ।

नय वह पदार्थ है, जिसका संक्षिप्त लक्षण हम ऊपर कह चुके हैं ; उसका शास्त्रकारों ने इसरीति से लक्षण किया है :—

'नीयते येन श्रुताख्यप्रमाणविषयीकृतस्यार्थस्यांशः तदितरांशौदासीन्यतः स प्रतिपत्तुरभिप्रायविशेषो नयः'

अर्थात् प्रत्यक्षादि प्रमाणों से निश्चित किये अर्थ के अंश अथवा बहुत से अंशों को ग्रहण करे और बाकी बचे अंशों में उदासीन रहे, याने इतर का निषेध न करे, ऐसा, वक्ता का अभिप्रायविशेष, 'नय' कहलाता है । यदि इतर अंश का उदासीन न होकर निषेध ही करे, तो नयाभास कहा जायगा ।

नय के भेद—नैगम, संग्रह, व्यवहार, ऋजुसूत्र, शब्द, समभिरूढ तथा एवंभूत रूप से सात प्रकार के हैं ।

उनमें १ नैगमनय वह कहलाता है, जो द्रव्य और पर्याय इन दोनों को सामान्य विशेष युक्त मानता है ; क्योंकि वह कहता है कि सामान्य बिना विशेष नहीं होता और विशेष बिना सामान्य रह नहीं सकता ।

२ संग्रहनय, हरएक वस्तु को सामान्यात्मक ही मानता है ; क्योंकि वह कहता है कि सामान्य से भिन्न विशेष कोई पदार्थ ही नहीं है ।

३ व्यवहारनय, हरएक वस्तु को विशेषात्मक ही मानता है ।

४ ऋजुसूत्र—अतीत और अनागत को नहीं मानता, केवल कार्यकर्ता वर्तमान ही को मानता है ।

५ शब्दनय, अनेक पर्यायों (शब्दान्तर) से एक ही अर्थ का ग्रहण करता है ।

६ समभिरूढनय, पर्याय के भेद से अर्थ को भी भिन्न कहता है ।

७ एवंभूतनय, स्वकीय कार्य करनेवाली वस्तु ही को वस्तु मानता है ।

इन सातों नयों का द्रव्यार्थिकनय और पर्यायार्थिक नय में समावेश होता है । ये पूर्वोक्त नय परस्पर विरुद्ध रहनेपर भी मिलकर ही जैनदर्शन का सेवन * करते हैं ।

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* जैन स्तोत्रसंग्रह प्रथम भाग के ७० पृष्ठ में लिखा है ।

सर्वे नया अपि विरोधभृतो मिथस्ते
संभूय साधुसमयं भगवन् ! भजन्ते ।
भूपा इव प्रतिभटा भुवि सार्वभौम-
पादाम्बुजं प्रणयभक्तिपराजिता द्राक् ॥ २२ ॥

इसमें दृष्टान्त यह है कि जैसे संग्राम की युक्ति से पराजित समय सामन्त राजा परस्पर विरुद्ध रहनेपर भी एकत्रित होकर चक्रवर्त्ती राजा की सेवा करते हैं।

इनका विस्तारपूर्वक वर्णन नयचक्रसार और स्याद्वादरत्नाकर के सातवें परिच्छेद आदि में है ; जिज्ञासु को वहां देखलेना चाहिये।

पदार्थों के यथावस्थित स्वरूप की पूर्वोक्त प्रमाण और नय द्वारा जाननेवाला पुरुष, जैनशास्त्र में, श्रद्धावान् माना गया है। श्रद्धा, रुचि या सम्यक्त्व ये पर्यायवाची शब्द हैं। सम्यक्त्ववान् जीव धर्म का अधिकारी होता है। धर्म के दो विभाग हैं ; एक साधुधर्म और दूसरा गृहस्थधर्म।

साधुधर्म दश प्रकार का माना गया है :—

"खन्ति, मद्दव, अज्जव, मुत्ति, तव, संजमे, अ बोद्धव्वे।
सच्चं, सोअं, अकिञ्चण च बम्भं च जइधम्मो" ॥

क्षान्ति (क्रोधाभाव), मार्दव (मानत्याग), आर्जव (निष्कपटता), मुक्ति (लोभाभाव), तप (इच्छानुरोध), संयम (इन्द्रियादिनिग्रह), सत्य (सत्यबोलना), शौच (सब जीवों के सुखानुकूल वर्तना, अथवा अदत्त पदार्थ का ग्रहण नहीं करना), अकिञ्चन (सब परिग्रह का त्याग अर्थात् ममता से निवृत्ति), ब्रह्म (सर्वथा ब्रह्मचर्य्य का पालन) ये दश प्रकार के साधुधर्म हैं।

जैनसाधु लोग दशप्रकार के यतिधर्म पालने के लिये अर्हत्, सिद्ध, साधु, देव और आत्मा की साक्षी देकर जनसमुदाय के बीच में प्रतिज्ञापूर्वक पञ्चमहाव्रत को ग्रहण करते हैं, कि 'इस साधुधर्म अपने आत्मा के कल्याण के लिये मन, वचन और काय से पालन करेंगे'। जिन पञ्चमहाव्रतों को जैनशास्त्र में मूलगुण बताया है, उनकी व्याख्या क्रम से आगे की जाती है :—

१ अहिंसाव्रत उसे कहते हैं, जिसमें प्रमाद अर्थात् अज्ञान, संशय, विपर्य्यय, राग, द्वेष, स्मृतिभंश, योगदुष्प्रणिधान, धर्मानादर से, त्रस और स्थावर जीवों की हिंसा (प्राणवियोग) नहीं की जाती है।

२ सूनृत (सत्य) व्रत, प्रिय हितकारक वाक्य को कहते हैं ; न कि जिससे किसी जीवपर आघात पहुंचे, या कटु हो।

३ अस्तेय व्रत वह है, जिसमें किसी प्रकार की चोरी न हो ; क्योंकि मनुष्यों के बाह्य प्राण धनही हैं उसके हरण करने से मनुष्य के प्राणही हृत होते हैं।

४ ब्रह्मचर्यव्रत-देव, मनुष्य और तिर्यंच से उत्पन्न होनेवाले १८ प्रकार के कामों से मन, वचन तथा काय से निवृत्त होना और करनेवालों की सहायता नहीं देना कहलाता है।

५ अपरिग्रहव्रत, सर्वपदार्थों में ममत्व बुद्धि के त्याग को कहते हैं ; क्योंकि असत् पदार्थों में भी मोह होने से चित्तभ्रम होता है।

मूलगुण के रक्षण के लिये उत्तरगुण (अष्टप्रवचनमाता के नाम से व्यवहृत) पांच समिति और तीन गुप्ति कहलाते हैं। जिनके नाम ईर्यासमिति, भाषासमिति, एषणा-समिति, आदाननिक्षेपसमिति, पारिष्ठापनिकासमिति और मनोगुप्ति, वचनगुप्ति तथा कायगुप्ति हैं।

ईर्यासमिति, बराबर युगमात्र (साढे तीन हाथ) दृष्टी देकर उपयोगपूर्वक चलने को कहते हैं। समिति शब्द का अर्थ सम्यक् प्रकार की चेष्टा है।

भाषासमिति, उपयोगपूर्वक बोलने को कहते हैं।

एषणासमिति, बयालीस दोषरहित आहार (भोजन) के ग्रहण करने को कहते हैं।

आदाननिक्षेपसमिति वह है, जिसमें संयमधर्म पालने में उपयोगी चीजों को देख-कर और साफकर के (प्रमार्जन करके) ग्रहण या स्थापन किया जाता है।

पारिष्ठापनिकासमिति उसे कहते हैं जहां किसी को हानि न हो ऐसे निर्जीवस्थल में मलमूत्रादि त्याज्य चीजें उपयोग (यत्न) पूर्वक छोड़ी जावें।

मनोगुप्ति, वचनगुप्ति, और कायगुप्ति-क्रम से मन, वचन और शरीर की रक्षा को कहते हैं। गुप्ति शब्द का अर्थ रक्षाकरना, अर्थात् अशुभप्रवृत्ति से हटना है।

पूर्वोक्त पांच समिति और तीन गुप्ति के विना पञ्च महाव्रत की रक्षा नहीं होसकती है और पञ्च महाव्रत के पालने के विना दश प्रकार के यति [साधु] धर्म का निभाना महा दुर्घट है।

गृहस्थ धर्म के द्वादश प्रकार ये हैं :—

पांच अणुव्रत, तीन गुणव्रत, और चार शिक्षाव्रत।

इन बारहों का मूल सम्यक्त्व है।

पांच अणुव्रत ये हैं :—

प्राणातिपातविरमण व्रत १, अर्थात प्राणातिपात (जीवहिंसन) से स्थूल रीत्या विराम

(निवृत्ति) होना। इसीरीति से मृषावाद (मिथ्याभाषण), अदत्तादान (नहीं दिये हुए पदार्थों का लेना), मैथुन (परस्त्रीसंभोग) और परिग्रह (विशेष वस्तुओं का संग्रह) से स्थूलरीत्या निवृत्ति होने को, क्रम से मृषावादविरमण व्रत २, अदत्तादानविरमण व्रत ३, मैथुनविरमण व्रत ४ और परिग्रहविरमण व्रत ५ कहते हैं।

इन पांच मूलव्रतों की रक्षा करने के लिये तीन गुणव्रत और चार शिक्षाव्रत माने गये हैं।

उन गुणव्रतों और शिक्षाव्रतों के नाम क्रम से ये हैं :—दिग्व्रत १ (अपने स्वार्थ के लिये दशों दिशाओं में जाने आने के कियेहुए नियम की सीमा को उल्लङ्घन नहीं करना); भोगोपभोगनियम २ (भोग जो एक बार उपयोग में लाया जा सके, जैसे भोजन; उपभोग जो बारंबार काम में लाया जाय, जैसे वस्त्रादि। इन दोनों का नियम); अनर्थदण्डनिषेध ३ (किसी भी निरर्थक क्रिया करने का निषेध) ये गुणव्रत हैं। और सामायिक १ (रागद्वेष रहित हो, सब जीवों पर समभाव होकर ४८ मिनट पर्यन्त एकान्त में बैठकर आत्मचिन्तन करना); देशावकाशिक २ (पूर्वोक्त दिग्विषय में कहे हुए नियम में और भी संक्षेप करना); पौषध ३ (एक दिन अथवा अहोरात्र [आठ पहर] साधु की तरह वृत्ति धारण करना); अतिथि संविभाग ४ (मुनियों को दिये विना भोजन नहीं करना) ये शिक्षाव्रत हैं। इनका विशेष वर्णन जिज्ञासुओं को उपासकदशाङ्गसूत्र और योगशास्त्रादि ग्रन्थों में देख लेना चाहिये।

ऊपर के दोनों धर्मों का सेवन कर्मक्षय करने के लिये किया जाता है।

जीव या आत्मा का मूल स्वभाव, स्वच्छ निर्मल अथवा सच्चिदानन्दमय है, किन्तु कर्मरूप पौद्गलिक बीझा चढ़ने से उसका मूलस्वरूप आच्छन्न अर्थात् ढक जाता है। जिस समय पौद्गलिक बीझा निर्मूल हो जाता है उस समय आत्मा, परमात्मा की उच्चदशा को प्राप्त करता है और लोकान्त में जाकर स्वसंवेद्य (उसी के जानने के योग्य) सुख का अनुभव करता है। लोक और अलोक की व्यवस्था हम पहिलेही कह चुके हैं। जीव और पुद्गलका संबन्ध किस रीति से हुआ इसका उत्तर जैन-शास्त्रकार अनादि बतलाते हैं *। वे अनादि कर्म, जीव के साथ इनेगिने के लिये

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* यहां पर यह प्रश्न उठता है कि यदि कर्म का जीव के साथ अनादि सम्बन्ध है तो वह किस रीति से मुक्त हो सकता है; इसपर जैनशास्त्रकार यह उत्तर देते हैं कि जैसे स्वर्ण (सोना) और मृत्तिका का अनादि सम्बन्ध रहनेपर भी यत्नद्वारा मुक्त हो सकता है वैसेही शुभध्यानादि प्रयोग से आत्मा और कर्म का संबन्ध भी मुक्त होता है।

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संबन्ध नहीं रख सकते, लेकिन उनका परावर्तन (लौट पौट) आत्मप्रदेश के साथ हुआ करता है। कर्मों को जीव किसतरह ग्रहण करता है और किस रीति उनसे मुक्त होता है, इसका विस्तार कर्मग्रन्थों में स्पष्ट रीति से लिखा हुआ है।

मूलकर्म एक जीव के उपर आठ प्रकार के होता हैं :—

उनके नाम ज्ञानावरणीय, दर्शनावरणीय, वेदनीय कर्म, मोहनीय कर्म, आयुष्क कर्म, नाम कर्म, गोत्र कर्म, अन्तराय कर्म हैं।

किन्तु इन कर्मों के उत्तर भेद तो १५७ कहे हुए हैं।

ज्ञानावरणीय कर्म के उत्तर पांच भेद हैं :—मतिज्ञानावरणीय, श्रुतज्ञानावरणीय, अवधिज्ञानावरणीय, मनःपर्ययज्ञानावरणीय और केवलज्ञानावरणीय। इन पूर्वोक्त पांचो आवरणों के दूर होने से जैनशास्त्रकार पांच ज्ञानों की प्राप्ति बताते हैं। उनके नाम—मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान हैं। वास्तविक में तो केवलज्ञान के, बाकी चारो मतिज्ञानादिक अंश हैं। जैसे सूर्यपर जिस २ तरह मेघ का आवरण बढ़ता जाता है उसी उसी तरह सूर्य का प्रकाश कम होता जाता हैं। वैसेही ज्ञान भी, न्यूनाधिक आवरण लगने से न्यूनाधिक प्रकाशित होता है, इसलिये मतिज्ञानादि संज्ञा को प्राप्त होता है। इस विषय में कितनेक आचार्यों का भिन्न भिन्न मत है। वे लोग कहते हैं कि जैसे ग्रह, नक्षत्र, चन्द्र वगैरह सूर्य के उदय होने के समय विद्यमान तो अवश्य रहते हैं किन्तु उनका उसके तेज के समीप प्रत्यक्ष नहीं होता, वैसेही केवलज्ञान जब उदय होता है तब मतिज्ञानादिक ढक जाते हैं, किन्तु उनकी सत्ता तो अवश्य ही रहती है। पूर्व पांचो ज्ञानों में तारतम्य, आवरण के क्षयोपशम को लेकर माना गया है। हमलोग साक्षात् अनुभव करते हैं कि वादी और प्रतिवादी के संवाद में वादी पदार्थ को अच्छी तरह जानते हुए भी बहुधा उस समय भूल जाता है; इसमें आवरण के सिवाय कोई दूसरा और कारण नहीं है।

इसीरीति से दर्शनावरणीय कर्म के भी उत्तर ९ भेद हैं। समय के अत्यन्त कम होने से यहां उनके नाममात्र कहकरे सन्तोष करना पड़ता है।

१। चक्षुर्दर्शनावरणीय, २ अचक्षुर्दर्शनावरणीय, ३ अवधिदर्शनावरणीय, ४ केवलदर्शनावरणीय, ५ निद्रा, ६ निद्रानिद्रा, ७ प्रचला, ८ प्रचलाप्रचला और ९ स्त्यानर्द्धि उनके नाम हैं *॥

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* श्लोकप्रकाश के ५८४ पृष्ठ में लिखा है—

सुखप्रबोधा निद्रा स्याद्, सा च दुःखप्रबोधिका।
निद्रानिद्रा, प्रचला च स्थितस्योर्ध्वं स्थितस्य वा ॥ १ ॥
गच्छतोऽपि जनस्य स्यात् प्रचलाप्रचलाऽभिधा।
स्त्यानाद्देर्वासुदेवार्द्धबलाद्दाश्लिष्टतार्थकृत् ॥ २ ॥

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वेदनीयकर्म के सातावेदनीय, असातावेदनीय, दो भेद हैं।

चौथा मोहनीयकर्म * है—जिस के, चार प्रकार के क्रोध, चार प्रकार के मान, चार प्रकार के लोभ; एवं हास्य, रति, अरति, शोक, भय, दुर्गञ्छा, पुरुषवेद, स्त्रीवेद, नपुंसकवेद, मिथ्यात्वमोहनीय, मिश्रमोहनीय, सम्यक्त्वमोहनीय, ये सब मिल के अट्ठाईस भेद हैं।

पांचवां आयुष्ककर्म है। इसके देवायु, मनुष्यायु, तिर्यञ्चायु, नरकायु के नाम से चार भेद हैं।

छठा नामकर्म है, जिसके उदय से जीव, गति और जाति आदि पर्यायों का अनुभव करता है। इसके १०३ भेद हैं, किन्तु थोड़े समय में उनका निरूपण नहीं किया जासकता।

सातवां गोत्रकर्म वह है, जिसके उदय होने से नीच, उच्च गोत्र की प्राप्ति होती है।

आठवां अन्तराय कर्म है; जिसके उदय होने पर जीवों के दानादि करने में अन्तराय (विघ्न) होता है; इसके दानान्तराय १ लाभान्तराय २ भोगान्तराय ३ उपभोगान्तराय ४ वीर्यान्तराय ५ रूप से पांच भेद हैं।

राग और द्वेष की परिणति से आठ कर्मों का बन्धन होता है। हमने जिनको कर्म के नाम से कहा है, इनको अन्यदर्शनकार अदृष्ट, प्रारब्ध, संचित, दैव, प्रकृति, तथा माया के नामों से कहते हैं।

किन्तु यह बात प्रसिद्ध है कि ऐसे गहन पदार्थों की विवेचना में जैनशास्त्रकार परम उच्चकोटी को पहुंचे हैं।

कर्म का पर्दा जबतक आत्मापर रहता है तबतक वह संसारी अथवा चार गति में फिरनेवाला माना जाता है और उस पर्दा के सर्वथा दूर होनेपर मोक्षगामी अथवा सिद्ध कहा जाता है। सिद्धजीव अनन्तज्ञान, अनन्तदर्शन, अनन्तचारित्र और अनन्तवीर्यादि से युक्त हो जाता है। यहांपर यह झगड़ा उठ सकती है कि ज्ञान तो अरूपी पदार्थ है उसका अनन्त व्यवहार कैसे होसकता है। इसका उत्तर यह है कि ज्ञेय पदार्थ के अनन्त होने से तद्विषयक ज्ञान को भी अनन्त मानने में किसी प्रकार की हानि नहीं हो सकती। एवंरीत्या दर्शन, चारित्र और वीर्यादि में भी समझलेना। जैन-

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*'मोहयति विवेकविकलं करोति प्राणिनामिति मोहः (मोहनीयम्)।

शास्त्रकार मोक्ष में संसारी सुख से विलक्षण सुख मानते हैं। जिस तरह कोई पुरुष आधि, व्याधि, उपाधि, यक्त होकर दुःख का अनुभव करता है और उससे मुक्त होनेपर सुख का अनुभव करता है; उसीतरह आत्मा के ऊपर यहांतक कर्म का पर्दा पड़ा हुआ है वहांतक सांसारिक सुख और दुःख का अनुभव करता है और कर्म का परदा दूर होनेपर वास्तविक, निर्बाध, अनुपमेय, स्वसंवेद्य सुख का अनुभव करता है। सांख्य-दर्शनकार प्रकृति के वियोग में मोक्ष मानते हैं और नैयायिकोंने दुःखध्वंसरूपही मोक्ष माना है, तथा वेदान्ती [अध्यास से मुक्त] ब्रह्मही की मुक्ति का स्वरूप कहते हैं, एवं बौद्ध पञ्चस्कन्धरूप दुःख, रागादिगण और वासनाखरूप मार्ग के निरोध को मोक्ष मानते हैं।

मुक्ति पदार्थ को आत्यन्तिकसौख्य मानते हैं, परन्तु जैनेतर मतों में एक संप्रदाय में भी अनेक स्वरूप मुक्ति के माने गये हैं; किन्तु जैनमत में अनेक संप्रदाय रहनेपर भी मुक्ति के स्वरूप में भेद नहीं है। मुक्ति का स्वरूप आगम प्रमाण से सिद्ध होता है। अन्त में जैनाचार्यों ने स्पष्ट रूप से कहा है कि मोक्ष की साथ उपमा देनेलायक पदार्थ न मिलने से कल्पित दृष्टान्त देकर सत्य वस्तु को सत्याभास बनाना ठीक नहीं है, क्योंकि इस संसार में बहुतसी ऐसी वस्तु हैं, जो देखी और अनुभव की गयी हैं लेकिन उनकी उपमा किसी के साथ नहीं दी जा सकती; तो मोक्ष यदि अनुपमेय ही तो आश्चर्य ही क्या है? इसमें दृष्टान्त यह है-जैसे घृत (घी) पदार्थ को सभी मूर्ख से लेकर पण्डित तक जानते हैं, किन्तु उसका स्वाद क्या है, यह यदि उनसे पूछा जाय तो कुछ नहीं बतला सकेंगे और उसके स्वाद के साथ मुकाबला करने के लिये कोई दृष्टान्त भी नहीं दे सकेंगे, तो फिर अरूपी और अप्रत्यक्ष पदार्थ की बातही क्या है।

जैनदर्शन में साधुधर्म और गृहस्थधर्म दोनों मोक्ष के लिये माने गये हैं। यदि मोक्ष की सामग्री न बनसकेगी, तो पुण्य के उदय होने से देवगति प्राप्त होगी। देवताओं के चार विभाग किये गये हैं। जिनमें प्रथम भवनपति, दूसरा व्यन्तर, तीसरा ज्योतिष्क और चौथा वैमानिक बताया गया है। जैसी शुभ क्रिया होती है वैसी ही गति भी होती है; क्योंकि कहा हुआ है "या मतिः सा गतिः"। यदि कदाचित् स्वर्ग जाने के योग्य पुण्य का बन्धन न हुआ तो जीव मनुष्यगति को प्राप्त होता है और मनुष्य पैंतालीस लाख योजन प्रमाणक्षेत्र में उत्पन्न होते हैं; उसे जैनशास्त्रकार ढाई द्वीप मानते हैं। उसमें भी यदि उत्पन्न न हुआ तो तिर्यञ्च पञ्चेन्द्रिय की गति मिलती है। उसके बीस भेद बताये गए हैं। वे पञ्चेन्द्रिय तिर्यञ्च, जैनशास्त्रानु-

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ऊर्ध्व, तिरछे लोक के असंख्य द्वीप और समुद्रों में उत्पन्न होते हैं। यदि पञ्चेन्द्रिय की भी गति न हुई तो समझना चाहिये कि पुण्य के बदले प्रमादाचरण से पापों का बन्धन किया गया है; उस पाप के कारण से जीव को चतुरिन्द्रिय, त्रीन्द्रिय, द्वीन्द्रिय, एकेन्द्रिय की गति मिलती है। वे प्रायः ऊंचे, नीचे अथवा तिरछे लोकों में उत्पन्न होते हैं। उससे भी अधिक जब पाप का बन्धन होता है तो नरकगति में जीव को जाना पड़ता है। नरक के सात भेद हैं; उनमें उत्तर २ अधिक दुःख भोगना पड़ता है। उसके यहां प्रतिपादन करने में बहुत तूल होगा, इसलिये जिज्ञासुओं को चाहिये कि लोकप्रकाश और सूयगडाङ्ग में देख लेवें।

कर्म के बन्धन में चार कारण-मिथ्यात्व, प्रमाद, अविरति और योगनाम से कहे गये हैं। असत्य को सत्य और सत्य को असत्य समझना मिथ्यात्व कहलाता है। नशे की चीजें पीना और विषय का सेवन; कषाय (क्रोधादि) करना, निद्रा और विकथा (कुत्सित कथा) आदि का करना यही प्रमाद है। धर्मशास्त्र की मर्यादा से रहित बर्ताव करना अविरति कहलाती है। चार प्रकार मन की, चार प्रकार वचन की और सात प्रकार काया की शुभाशुभरूप प्रवृत्ति से, योग के पन्द्रह प्रकार माने गये हैं।

ये पूर्वोक्त चार प्रकार के कारण से कर्म, आत्मा के साथ संबद्ध होता है। कर्म-बन्धन के चारों कारण से दूर रहने के लिये अर्हन्देव ने प्रवृत्ति और निवृत्ति दो मार्ग बताये हैं। उन्होंने प्रवृत्तिमार्ग को निवृत्तिमार्ग का कारण मानकर शुद्ध प्रवृत्ति-मार्ग का सेवन जीव को किस प्रकार करना चाहिये इस बात को केवल ज्ञान द्वारा जानकर; जीव, अजीव, पुण्य, पाप, आश्रव, * संवर, * बन्ध, * निर्जरा * और मोक्ष का स्वरूप बताकर मोक्षरूप महासुन्दर महलपर चढ़ने के लिये १४ सोपान (सीढ़ी) की श्रेणी (परम्परा) बताई हैं †। दस सीढ़ीपर्यन्त शुद्ध प्रवृत्ति की आवश्यकता है, उसके बाद निवृत्ति मार्ग की प्राप्ति कही गई है। पूर्वोक्त नव तत्त्वों के

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* योगशास्त्र के विवरण ११४ पृष्ठ में ये सब लिखे हैं :—

'मनोवचनकायानां यत्स्यात् कर्म स आश्रवः'। सर्वेषामाश्रवाणां यो रोधहेतुः स संवरः'। 'कर्मणां भवहेतूनां जरयादिह निर्जरा'। 'सकषायतया जीवः कर्मयोग्यांस्तु पुद्गलान्। यदादत्ते स बन्धः स्यात्"।

† १ मिथ्यात्व २ सास्वादन ३ मिश्र ४ अविरतिसम्यग्दृष्टि ५ देशविरति ६ प्रमत्त ७ अप्रमत्त ८ निवृत्तिबादर ९ अनिवृत्तिबादर १० सूक्ष्मसंपराय ११ प्रशान्तमोह १२ क्षीणमोह १३ सयोगी १४ अयोगी नामक चौदह सीढ़ी अर्थात् १४ गुणस्थानक हैं।

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युक्त स्वरूप की जाननेवाला चौथी सीढ़ी पर है; उसको जैनशास्त्रकार सम्यग्दृष्टि जीव कहते हैं। उसके आगे बढ़ने पर त्यागवृत्ति अंशतः जब आती है तो वह गृहस्थधर्मवान् श्रावक कहलाता है, और उससे आगे बढ़ा हुआ सर्वांशत्यागी जैन मुनि माना जाता है। उससे भी अधिक २ गुण बढ़ने से दशवीं सीढ़ी में आनेपर समस्त क्रोध, मान, माया, लोभ आदि का नाश होता है; एवं उसके आगे बढ़ा हुआ योगीन्द्र और उसके आगे केवली माना जाता है।

केवली दो प्रकार के होते हैं; एक सामान्य केवली और दूसरा तीर्थंकर। इन दोनों में ज्ञानादि अन्तरंग लक्ष्मी बराबर रहने पर भी जिन्होंने जन्मान्तर में बड़े पुण्य का उपार्जन (संचय) किया हो, वही 'तीर्थंकरनामकर्म' रूप पुण्यसंचय होने से तीर्थंकर कहलाते हैं और वे राग द्वेष आदि अठारह दूषणों से रहित होते हैं।

पूर्वोक्त आठ कर्मों में से चार कर्मों का केवलज्ञानोत्पत्ति के समय में क्षय होता है; किन्तु नामकर्म, आयुष्कर्म, वेदनीयकर्म, गोत्रकर्म बाकी रहते हैं; उनकी स्थिति जबतक है तबतक शरीरधारी होने से आहार लेना, विहार करना, उपदेश देना आदि क्रिया, अवशिष्ट कर्म के क्षय (नाश) के वास्ते ही की जाती है।

अग्लानि से भाषावर्गणा (शब्दसमूह) के पुद्गल के क्षय करने के निमित्त तीर्थंकर उपदेश करते हैं और उस उपदेशपर गणधरलोग द्वादश अङ्ग (द्वादशाङ्ग)† बनाते हैं।

इस समय में उन अङ्गों में से ग्यारह अङ्ग तो विद्यमान हैं किन्तु बारहवां दृष्टिवादनामक अङ्ग अब नहीं मिलता। ग्यारह अङ्ग अब जो विद्यमान हैं उनको श्वेताम्बरलोग मानते हैं, किन्तु दिगम्बरों ने इन मूल सूत्रों को विच्छिन्न मानकर दूसरे ही शास्त्र माने हैं। लेकिन हमारे मूलसूत्र में लिखी हुई बहुतसी बातें उनमें नहीं पाई जाती हैं। जैसे मङ्खलीपुत्र गोशाल का सम्बन्ध * मूलसूत्र में है, किन्तु दिगम्बरों के किसी ग्रन्थ में यह बात नहीं लिखी है। मङ्खली गोशाल का वृत्तान्त बौद्धों के 'पिटक' ग्रन्थों में भी पाए जाने से यह सिद्ध होता है कि यह मूलसूत्र वही हैं।

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† १ आचाराङ्ग, २ सूत्रकृताङ्ग, ३ स्थानाङ्ग, ४ समवायाङ्ग, ५ भगवतीसूत्र, ६ ज्ञाताधर्मकथा, ७ उपासकदशाङ्ग, ८ अन्तकृत्दशाङ्ग, ९ अनुत्तरौपपातिकदशाङ्ग, १० प्रश्नव्याकरण, ११ विपाकश्रुत, १२ दृष्टिवाद, ये बारह अङ्ग हैं।

* मङ्खलीपुत्र गोशाल ने श्री महावीरस्वामी के समय में 'आजीविक' पन्थ निकाला था। इसका विशेष वृत्तान्त भगवतीसूत्र में जिज्ञासुओं को देखना चाहिये।

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हमारे आगमों की रचना का समय २२०० बाईस सौ वर्ष से भी अधिक प्राचीन है, यह बात आचाराङ्गसूत्र के अङ्गरेजी तर्जुमे की भूमिका (प्रिफेस) में लिखी हुई है। दिगम्बरों के साथ हमलोगों का पदार्थ के मन्तव्य में विशेष फेरफार नहीं है, किन्तु क्रियाविभाग में बहुत फेरफार है। दोनों पक्षों में चौवीस तीर्थंकर † माने गये हैं और षड्द्रव्य, दो प्रमाण, सप्तभङ्गी, नय, नवतत्त्व, स्याद्वाद, गृहस्थ धर्म और साधु धर्म तथा 'सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः' इत्यादि उमास्वाति वाचक के कथन को और मूर्त्तिपूजादि को समान मानते हैं। किन्तु दिगम्बरमतावलम्बी लोग, साधुओं और तीर्थंकरों को दिगम्बर (वस्त्ररहित) बताते हैं और हमलोग उनको वस्त्रधारी मानते हैं। सूत्रों में दो प्रकार के साधु बताये गये हैं; एक जिनकल्पी, दूसरे स्थविरकल्पी। जिनकल्पियों के भी अनेक भेद लिखे हैं; उनमें कितनेक वस्त्ररहित बताये गये हैं। परन्तु वह मार्ग इस समय विच्छिन्न हो गया है, केवल स्थविरकल्पी मार्ग ही इस समय प्रचलित है।

जिनकल्पी व्यवहार, पहिले मुनिलोग, क्लिष्टकर्म के यथार्थ क्षीकार करते थे; परन्तु उनको उस जन्म में केवलज्ञान प्राप्त नहीं होता था। इस विषय का विस्तार-पूर्वक वर्णन पञ्चवस्तुकादि ग्रन्थों में प्रतिपादन किया हुआ है। हमारे देवाधिदेवों की मूर्त्ति में कच्छ (लंगोट) का चिन्ह रहता है और दिगम्बरों की मूर्त्ति वस्त्ररहित रहती है। दोनों पक्ष के लोग अर्हन्देव को ही ईश्वर मानते हैं।

अर्हन्देव ने इस संसार को, द्रव्यार्थिकनय की अपेक्षा से अनादि बताया है क्योंकि नयी जगत् का कोई कर्ता हर्ता है और न कोई जीवों को सुख, दुःख देनेवाला है, केवल अपने २ कर्म के अनुसार जीवमात्र सुख दुःख का अनुभव करते हैं।

बहुत से दर्शनानुयायी ईश्वरपर भार रख के 'ईश्वर की मरजी' ऐसा कहकर अपने पुरुषार्थ की अवनति करते हैं। वास्तविक में किसी का ईश्वर भला बुरा नहीं करता, क्योंकि ईश्वर में भले बुरे करने का कारण राग द्वेष नहीं है।

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† इस वर्तमान चौवीसी के तीर्थङ्करों के नाम ये हैं—

श्रीऋषभदेव १ अजितनाथ २ संभवनाथ ३ अभिनन्दनस्वामी ४ सुमतिनाथ ५ पद्मप्रभ ६ सुपार्श्वनाथ ७ चन्द्रप्रभ ८ सुविधिनाथ ९ शीतलनाथ १० श्रेयांसनाथ ११ वासुपूज्यस्वामी १२ विमलनाथ १३ अनन्तनाथ १४ धर्मनाथ १५ शान्तिनाथ १६ कुन्थुनाथ १७ अरनाथ १८ मल्लिनाथ १९ मुनिसुव्रतस्वामी २० नमिनाथ २१ नेमिनाथ २२ पार्श्वनाथ २३ महावीरस्वामी २४।

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यहां ऐसी शङ्का का प्राप्त होना स्वाभाविक है कि ऐसे वीतराग के मानने से फिर फायदा ही क्या है? इसके उत्तर में यह कहा जाता है कि आशय की शुद्धता और अशुद्धता पर कर्मबन्ध होता है। वीतराग का ध्यान करता हुआ वीतराग होता है और रागवान् का ध्यान करतेहुए रागी होता है। यद्यपि जैसे वीतराग, वीतरागपन को नहीं देता, उसीतरह रागवान्, रागपन को भी नहीं देता; किन्तु अध्यवसाय से फल होता है। सामान्य से जीवों के अध्यवसाय छः प्रकार के माने गये हैं। इसका जैनदर्शन में 'लेश्या' नाम लिखा हुआ है। लेश्या के कारण, बन्ध जुदे २ प्रकार के होते हैं। इसी कारण से जगत् में विचित्र प्रकार के जीव दिखलाई पड़ते हैं। अतएव अध्यवसाय की शुद्धि के लिये वीतराग का पूजन अत्यावश्यक है।

जैनमत में रागद्वेष वाले को ईश्वर नहीं मानते।

जगदादिरूप कार्य की उत्पत्ति में अवान्तर प्रलय माननेवाले नैयायिक तीन कारण मानते हैं। १ समवायी जैसे परमाणु, २ असमवायी जैसे द्व्यणुकादि संयोग और तीसरा निमित्तकारण ईश्वर, अदृष्ट और कालादि को मानते हैं। इसमें पर्यायार्थिकनय की अपेक्षा से पूर्वोक्त परमाणु, द्व्यणुकादि संयोग, काल तथा अदृष्ट के कारण मानने में जैनमतानुयायियों को विवाद नहीं है, परन्तु ईश्वर को निमित्तकारण नहीं मानते हैं, क्योंकि कृतकृत्य ईश्वर को दुनिया के फन्द में डालना उचित नहीं है।

इसलीय कार्य की उत्पत्ति में १ काल, २ स्वभाव, ३ नियति, ४ पुरुषकार और ५ कर्म, ये पांच कारण मानते हैं। इनमें यदि एक को भी कमी हो तो कोई कार्य नहीं हो सकता।

पांच के कारण में दृष्टान्त इस रीति से रखिये :—

जैसे स्त्री बालक को जन्म देती है तो उसमें प्रथम काल की अपेक्षा है, क्योंकि बिना काल के गर्भ धारण नहीं कर सकती। दूसरा स्वभाव कारण है, यदि उसमें बालक उत्पन्न होने का स्वभाव होगा तो उत्पन्न होगा नहीं तो नहीं। तीसरा अवश्यंभाव; यदि पुत्र उत्पन्नहोनेवाला होगा तभी होगा। पुरुषकार (उद्यम) भी उसमें दरकार है क्योंकि कुमारी कन्या के पुत्र नहीं होसकता। काल, स्वभाव, नियति और पुरुषार्थ रहने पर भी यदि भाग्य (कर्म) में होगा तो होगा; नहीं तो तमाम कारण निष्फल हो जायंगे।

केवल भाग्यही पर आधार रखकर बैठने से कार्य नहीं हो सकता, जैसे तिल में तेल है परन्तु उद्यमके बिना नहीं मिल सकता है। यदि उद्यम ही फलदायक माना

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जाय, तो उन्दुर (मूसा) उद्यम करता हुआ भी सर्प के मुख में जा पड़ता है, इसलिये उद्यम निष्फल है। यदि भाग्य और उद्यम दोनों से कार्य माना जाय तो भी ठीक नहीं हो सकता है, क्योंकि कृषीवल [खेतिहर] विना समय सत्तावान् बीज को उद्यम पूर्वक बोवे तो भी वह फलीभूत नहीं होगा; क्योंकि काल नहीं है। यदि इन तीनों ही को कार्य के कारण मानें, तो भी ठीक नहीं हो सकता, क्योंकि हरमूंग [जीव मूंग चुराने से नहीं चुरती] के बोने से काल, भाग्य, पुरुषार्थ के रहने पर भी उगने का स्वभाव न होने से पैदा नहीं होती। यदि पूर्वोक्त तीन में चौथा स्वभाव भी मिला लिया जाय, तोभी यदि होनेवाला नहीं है तो कभी नहीं होता, जैसे कि कृषीवल ने ठीक समय पर बीज बोया, तो बीज में सत्ता भी है और अङ्कुर [कुला] भी फूटा, लेकिन यदि धान्य होनेवाला नहीं है तो कोई न कोई उपद्रव से नष्ट होजायगा। इसलिये पांची कारणों के विना कार्य की उत्पत्ति नहीं हो सकती है।

मोक्ष की सिद्धि के लिये बारह प्रकार की तपस्या भी बताई गई है। जिसके अनशनादि छः बाह्य और प्रायश्चित्तादि छः आभ्यन्तर भेद हैं। इन बाह्याभ्यन्तर तपस्याओं के करने से जो कर्म का नाश होता है उसको निर्जरा कहते हैं। वह निर्जरा दो प्रकार की है—एक सकामनिर्जरा, दूसरी अकामनिर्जरा। अकामनिर्जरा प्राणिमात्र की होती है किन्तु सकामनिर्जरा मोक्षाभिलाषी प्राणियों की ही होती है और सकामनिर्जरा करनेवाले जीव शीघ्र मोक्षगामी होते हैं। जैनेतर तामली, पूरण, कमठादि तापस भी सकामनिर्जरावान् माने गए हैं क्योंकि पूर्वोक्त अनशनादि बाह्य तप को वे लोग भी करते थे। जैननामधारी होके जो कर्मक्षयनिमित्तक पूर्वोक्त तपस्या को नहीं करेंगे, वे सकामनिर्जरा के भागी नहीं होंगे। इस बात को जैनाचार्यों ने स्पष्टरूप से कहा है। इनके लिये मैत्री, प्रमोद, कारुण्य और माध्यस्थ चार प्रकार की भावनाओं के बतानेवाले तीर्थङ्कर महाराजों ने स्वयं इन भावनाओं को चण्डकौशिक (सर्प) और गोपालदारकादि के किये हुए उपसर्ग में चरितार्थ करके, जीवों को उपदेश दिया है—कि यदि तुमलोग निःसीम शान्ति की अभिलाषा रखते हो तो पूर्वोक्त चारों भावनाओं को अपने हृदय में धारण करके समस्त जीवोंपर शान्ति का चिन्तन करो।

इसी शान्ति के प्रतिपादक मन्त्रों को नित्य पाठ करने के लिये इन लोगों को भी उपदेश दिया है:—

"श्रीश्रमणसंघस्य शान्तिर्भवतु। श्रीजनपदानां शान्तिर्भवतु।
श्रीराजाधिपानां शान्तिर्भवतु। श्रीराजसन्निवेशानां शान्तिर्भवतु।

श्रेणीष्ठिकानां शान्तिर्भवतु । श्रेष्ठीसुख्यानां शान्तिर्भवतु ।

श्रेष्ठीजनस्य शान्तिर्भवतु । श्रेत्रश्लोकस्य शान्तिर्भवतु ।"

इसप्रकार सर्वत्र शान्ति रखने के कारण को विज्ञपुरुष सहज में समझ जायगे, तथापि कुछ स्पष्ट कर देना अयोग्य नहीं गिना जायगा। जबतक राजा की शान्ति न होगी, तबतक सामान्य राजाओं में भी शान्ति नहीं होसकती और राजा की अशान्ति होने से प्रजा की भी शान्ति नहीं होगी; यह तो स्पष्टही है। इसी प्रकार एक की अशान्ति, उत्तर उत्तर अनेक की अशान्ति का कारण होजाती है। अब इतने लोगों पर शान्ति स्थापन करने का इनलोगों के शास्त्रकारों का क्या कारण है सो तो आप लोगों की समझ में आही गया होगा।

जो साधुओं के पांच महाव्रत और श्रावक [गृहस्थ] के बारह नियम हैं, उन सबका उद्देश्य अहिंसारूप पुष्पवाटिका की रक्षा ही है, यह बात विचारकरनेपर स्पष्ट होती है। तथापि इस बात को थोड़ा स्पष्ट करदेना उचित है। देखिये! असत्य बोलने से संमुखस्थ पुरुष को दुःख होता है और दुःख उत्पन्न होना ही हिंसा है, इसी रीति से चोरी आदि में भी जानलेना।

मुनिलोग त्रस और स्थावर दोनों प्रकार के जीवों की रक्षा करने के उद्देश्य से ही हर एक प्रयत्न को करते हैं।

गृहस्थ, स्थावर रक्षा में यत्नपूर्वक त्रस की रक्षा करते हैं।

यहां एक बातपर आपलोगों को अवश्य ही ध्यान देना चाहिये कि जैनों की अहिंसा की व्याख्या का अनेक अनजान मनुष्यों ने उलटा ही तात्पर्य समझा है। हम पहले कह चुके हैं कि कितनेलोग देशोन्नति की बाधा में जैनों की अहिंसा की ही अग्रणी मानते हैं; परन्तु यह एक बड़ी भारी भूल है, जिसके स्पष्ट किये विना यह निबन्ध [व्याख्यान] पूरा नहीं किया जा सकता। हमारे जैनशास्त्रानुसार अहिंसा विषयक आज्ञा की सीमा वहांतक ही समझनी चाहिये, जिससे कि निर्दोष रीति से अन्य के दुःख की विना उत्पादन किये विहार करनेवाले निरपराधी जीव की हिंसा न कीजावे। राजा भरत ऐसे प्रबल चक्रवर्त्ती, कि जिनलोगों ने अपने साम्राज्य की रक्षा करने के लिये हजारों वर्ष भयङ्कर युद्ध किया था; वे भी परम जैन माने जाते हैं; इतना ही नहीं, किन्तु उनको उसी जन्म में मोक्ष माना गया है। इस बात से जो जैनप्रजापर देश की अवनति का दोष लगाया जाता है, वह इससे निहत ही जायगा ऐसा हम निश्चय करते हैं।

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हम पहले कह चुके हैं कि जैनधर्म के पालन करनेवाले और उपदेशक पूर्वकाल में क्षत्रियादि थे; जिन प्रबल उपदेशकों के प्रताप से हम अपना गौरव इस समय में भी स्थिर रख सके हैं। इस विषय की ऐतिहासिक प्रमाणें इतिहास में बहुत प्रामाणिक रीति से दी गई हैं, परन्तु उसकी विवेचना करके हम आपलोगों का अब धैर्य्य नहीं छटायेंगे।

अब मैं स्याद्वाद का दिग्दर्शन मात्र कराना चाहता हूं:—

स्याद्वाद का अर्थ अनेकान्तवाद है। अर्थात् एक वस्तु में नित्यत्व, अनित्यत्व; सदृशत्व, विरूपत्व; सत्त्व, असत्त्व; और अभिलाप्यत्व, अनभिलाप्यत्व इत्यादि अनेक विरुद्ध धर्मों का सापेक्ष स्वीकारही स्याद्वाद (अनेकान्तवाद) कहलाता है।

आकाश से लेकर दीप (दीपक) पर्यन्त समस्त पदार्थ नित्यत्वानित्यादि उभय धर्म युक्त हैं। इसके विषय में अनेक युक्तियुक्त प्रमाण, स्याद्वादमञ्जरी और अनेकान्तजयपताका प्रभृति ग्रन्थों में लिखे हैं। हमको अनेक दर्शन देखनेपर यह बात विदित हुई है कि हमारे जैनशास्त्रकारही ने स्याद्वाद नहीं माना है, किन्तु अन्यदर्शनकारों ने भी प्रकारान्तर से अनेकान्तवाद को स्वीकार किया है। इसपर आप लोग थोड़ी देर ध्यान दीजिये-देखिये! प्रथम सांख्य को ही लीजिये; उसने भी सत्त्व, रज और तमोगुण की साम्यावस्था को प्रधान माना है। इसलिये उसके मत में भी प्रसाद, संतोष, तथा दैन्य वगैरह भिन्न २ स्वभाववाली अनेक वस्तुओं का एक प्रधान स्वरूप स्वीकार किया गया है, इसका नाम स्याद्वाद छोड़कर और क्या हो सकता है? इसीरीति से नैयायिकों को लीजिये; वे भी द्रव्यत्वादि को, अनुवृत्ति (एकाकार प्रतीति) और व्यावृत्ति [भिन्न प्रतीति] के ज्ञान के विषय होने से, सामान्य तथा विशेष रूप मानकर अनेकान्तवाद अर्थतः स्वीकार करते हैं। बौद्धों ने भी एक चित्रपट [वस्त्र] के भीतर नील, पीत आदि नाना आकारवाले ज्ञान को स्वीकार करके भङ्गयन्तर से स्याद्वाद स्वीकार किया है॥

जैनधर्म अनादि है, और सब प्रकार के दर्शनों से सर्वथा स्वतन्त्र * है, यह बात पूर्वोक्त विवेचना से आप लोगों को स्पष्ट हो गई होगी।

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* In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.

Read in the congress of the History of Religions

By H. JACOBI.

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जैनतत्त्वज्ञान के सम्बन्ध में हमको एक बात याद आती है कि जैसे आज कल पदार्थविज्ञानवादी लोग साइन्स [पदार्थविज्ञानविद्या] से सूक्ष्मदर्शक [दूरबीन आदि] यन्त्रादि द्वारा नये २ आविष्कार करके जनसमाज को चकित करते हैं, वैसेही अतीन्द्रिय पदार्थ के विवेचक आज से हजारों वर्ष के पहिले विना किसी यन्त्रादि साधन के हमारे शास्त्रकार जल और मक्खन तथा पौधे आदि में जीव की सत्ता बता गये हैं। इससे सिद्ध होता है कि हमारे शास्त्रीय विषय, तत्त्वज्ञान से भरपूर हैं; कमी इतनी ही है कि हमारा प्रमाद [आलस्य] ही हमको हर एक रीति से आगे उच्चश्रेणीपर बढ़ने के लिये अटकाये हुए है।

अन्त में ऐस प्रार्थनापूर्वक हम अपने व्याख्यान की समाप्ति करते हैं कि:—

'न श्रद्धयैव त्वयि पक्षपाती न द्वेषमात्रादरुचिः परेषु।
यथावदाप्तत्वपरीक्षया तु त्वामेव वीरप्रभुमाश्रिताः स्मः॥ १॥

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(दिगम्बर) जैनधर्म।

सर्वसंसारी जीव सदा सुख की अवस्था की प्राप्ति इच्छते हुए, अपने को किसी प्रकार का दुःख ही यह कदापि नहीं चाहते, परन्तु प्रायः अधिकांश मनुष्यवर्ग मानसिक अथवा शारीरिक आधि व्याधि से ग्रसित ही विदित होते हैं। जिस मनुष्य ने बाल्यावस्था से अपनी युवान अवस्था तक कोई पापकार्य नहीं किया उसके ऊपर ऐसी २ तीव्र आपत्तियें दृष्टिगोचर होता हैं जो कि बड़े भारी पापकर्मका फलस्वरूप ही दी गई हैं—अतः यह अनुमानित होता हैं कि उस जीवने अपनी पूर्व अवस्था में अवश्य कोई ऐसा ही घोर कृत्य किया है जिसका वर्ग मानयें ऐसा कटु फल है। और इसीप्रकार संसार के सर्व जीव अपने पूर्वकृत कर्मों का फल भोगते रहते हैं। तथा अपनी अज्ञानता से राग द्वेष परिणाम करके आगामी के लिये फिर कर्मों का संचय करते हैं। और यह बात निर्विवाद है कि जबतक कर्मों का संयोग इस जीव के साथ है तबतक एक रूप सुखमई अवस्था का पाना दुष्कर है। क्योंकि नाना प्रकार के भावों से नाना प्रकार फल देनेवाले ही कर्म बंधेंगे जिन से एक सुखमय स्थिर दशा ही नहीं सकती। सुख का लक्षण विचारिये तो निराकुलता ही है तथा इसके विपरीत चिन्ता का होना सो दुःख है। जबतक आकुलता त्याग स्थिर होता तब ही इसको सुख होता है। निराकुलता आत्माकी निजस्वभाव जो ज्ञानदर्शन सुखरूप है उस में स्थिर रहने से प्राप्त होती है। जब आत्मा में क्रोध, मान, माया, लोभ, राग, द्वेष आदि नहीं होते तब आत्मा अपने शांत स्वभाव में रह निराकुलता लक्षण सुख को प्राप्त करता है। संसार वासना में लवलीन आत्माओंके इस वास्तविक सुख की प्राप्ति नहीं होती। जैनमत आत्मस्वरूप की प्राप्ति को ही सुखदायक अवस्था मानता है। और मनुष्य को इस पुरुषार्थ के लिये उद्यत करता है।

इस सुखके प्राप्त करने का उपाय श्रीउमास्वामी कृत तत्वार्थ सूत्र में इस भांति है "सम्यग्दर्शन ज्ञान चारित्राणिमोक्ष मार्गः" अर्थात् सम्यग्दर्शन सम्यग्ज्ञान, और सम्यग्चारित्र इन तीनों की एकता सोही कर्मों से आत्माको मोक्ष करके आत्मस्वरूप में थिरकर निराकुल सुख लेने का उपाय है।

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जीवतत्व कि सुख प्राप्ति अर्थात् मोक्ष के मार्ग में प्रयोजन भूत हैं उनका जैसा का तैसा यथार्थ श्रद्धान करना सो सम्यग् दर्शन है। वे तत्व सात हैं "जीवाजीवास्रावबंध संवर निर्जरा मोक्षास्तत्व" (उमास्वामी) जीव, अजीव, आस्रव, बंध, संवर, निर्जरा और मोक्ष। जीवका स्वरूप श्री नेमिचंद सिद्धान्त चक्रवर्ती ने अपनी इस प्राकृत गाथा में स्पष्ट लिखा है।

जीवो उव ओगमओ अमुत्तिकत्ता सदेह परिमाणी।
भोता संसारत्थो सिद्धो सो विस्ससोड्ढ गई॥

अर्थात्—यह जीव जीता आया है, जीरहा है, और जीवे गा; ज्ञानदर्शन रूप उपयोगवान है; अमूर्तिक है अर्थात् स्पर्श, रस, गंध, वर्णादि से रहित है (परन्तु अबतक संसार अवस्था में है इसको मूर्तीक भी कहते हैं क्योंकि यह जीव अनगंद से कर्मों से सम्बधित है); कर्ता है अर्थात् अपने राग व द्वेष भावसे अपने कर्मों का आप करनेवाला है परन्तु जब कर्म रहित शुद्ध होता है तब अपने शुद्धज्ञान भावों ही का करता है; जिस देह में जाता है उस प्रमाण आकार में छोटा व बड़ा हो जाता है (जिस समय यह जीव जिस देह से मुक्ति पाता है उस समय जीव के चैतन्य का आकार उस देह के प्रमाण से, अधिक नहीं किन्तु कुछ न्यून सदा काल रहता है); अपने किये कर्मों के फल का आप भोगनेवाला है परन्तु अपनी शुद्ध अवस्था में ज्ञानानुभवरूप सुख को भोगनेवाला है; संसार अर्थात् नरक, पशु, मनुष्य, और देव ऐसी ४ गतियों की ८४ लाख योनियों में संसरण यनि भ्रमण करनेवाला है; (परन्तु) सिद्ध भी है अर्थात् अबकर्मों से रहित होता है तब सिद्ध कहलाता है; ऊपरकी ओर गमन करनेवाला है अर्थात् जो जीव मुक्त होता है वह सदा ऊपर की ओर गमन करके त्रिलोक शिखर में जा विराजता है—ऐसे २ विशेषण सहित जीवतत्व समझना चाहिये। जीव एक नहीं किन्तु प्रत्येक शरीर में भिन्न २ है और सदा काल भिन्न २ ही अपनी २ सत्ता में रहते हैं।

अजीव पांच हैं— पुद्गल, धर्म, अधर्म, आकाश, और काल।

"स्पर्श रस गंध वर्णवन्तः पुद्गलाः" (उमा०) यह पुद्गल द्रव्य का लक्षण है अर्थात् आठ प्रकार स्पर्श जैसे स्निग्ध, रूक्ष, उष्ण, शीत, कोमल, कठोर, हलका, भारी, पांच प्रकार स्पर्श जैसे मीठा, तीखा, कड़वा, चड़पड़ा, कषायला; दो प्रकार गंध जैसे सुगंध, दुर्गंध; पांच प्रकार वर्ण जैसे सफेद, लाल, पीला, हरा, काला; ऐसे २० गुणमय पदार्थ पुद्गल कहलाते हैं। पुद्गल के दो भेद हैं एक अणु दूसरा स्कन्ध;

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अणु अविभागी परमाणु होता है जिस में २० में से कोई ५ गुण होते हैं अर्थात् स्पर्श दो उष्ण और स्निग्ध, गंध एक, रस एक, वर्ण एक। हलका, भारी, कोमल, कठोर यह चार गुण अणु में नहीं होते। स्कन्ध दो से ले अनंत परमाणुं का समूह रूप होता है, इस में २० में कोई ७ गुण होते हैं अर्थात् गंध एक, रस एक, वर्ण एक और स्पर्श चार जैसे शीत, स्निग्ध, कोमल, हलका। स्निग्ध की छः जातियां होती हैं।

१ स्थूल स्थूल—ऐसी जड़ वस्तुएं जिनके दो भाग होनेपर फिरवे बिना तीसरी वस्तु के मिलाए न मिल सकें जैसे पत्तर, लकड़ी—

२ स्थूल—ऐसी जड़ वस्तुएं जिनके विभाग सहज में हों और वे बिना अन्य वस्तु की सहाय के मिल भी जावें जैसे पानी, दुध सरबत।

३ स्थूल सूक्ष्म—ऐसी जड़ वस्तुएं जो देखने में स्थूल दीखें परन्तु सूक्ष्म ऐसी हों कि अपनेहार्यों से ग्रहण में न आवें जैसे प्रकाश, आताय।

४ सूक्ष्मस्थूल—ऐसी जड़ वस्तुएं जो देखने में तो न आवें परन्तु काम भारी २ करती मालूम पड़ें जैसे शब्द, गंध॥

५ सूक्ष्म—ऐसे जड़ स्कन्ध जो इतने सूक्ष्म हैं कि अपने देखनेव मालूम करने में नहीं आवें जैसे कर्म वर्गणएं—नीट—इस लोक के हर स्थान पर कर्म वर्गणाएं भरी हैं एथर (Ether) भरा हैं यही कर्म स्कन्ध संसारी आत्मा के साथ अनादि से उस आत्मा के भावों के अनुसार आकर्षित होकर मिलते और छुटते हैं।

६ सूक्ष्म सूक्ष्म—दो परमाणुओं के स्कन्ध—पुद्गलद्रव्य तीनों लोक में भरे हैं।

धर्म द्रव्य एक प्रकार की ऐसी शक्ति का धारक अरूपी द्रव्य है कि जो उदासीन रूप से बिना प्रेरण किये जीव और पुद्गलों के गमन करते समय सहायक होता है जैसे मीन को जल॥ अधर्म द्रव्य एक प्रकार की ऐसी शक्ति का धारक अरूपी द्रव्य है जो जीव और पुद्गलों के स्थित होते समय उदासीन रूप से बिना प्रेरण किये सहायक होता है जैसे थके हुए पथिक को वृक्षकी छाया॥ आकाश द्रव्य—जो दूसरे द्रव्यों को स्थान देता है। यह उपयुक्त तीनों द्रव्य सर्वस्थान में व्याप्त हैं॥ काल द्रव्य के कारण से जगत की वस्तुएं नवीन से पुरानी कहने में आती हैं—इस अरूपी द्रव्य के अणु भी इस लोक में व्याप्त हैं॥

उपयुक्त पांच द्रव्यों में जीव द्रव्य मिलाने से छः द्रव्य कहलाते हैं—यह लोक इन्हीं द्रव्यों का परिणमन स्वरूप है।

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संसारी आत्माओं के साथ देह रहती है मनुष्य की अपेक्षा मन, वचन और काय हमारे साथ है—यह जब स्थिर रहकर हलन चलन करते है तब इस लोक में भरी अजीवतत्व में कही हुई पुद्गल की सूक्ष्म कर्म वर्गणाएं आकर्षित हो कर आत्मा का निकट पना करती है—ऐसे कर्मों के आगमन के द्वार को आश्रव कहते हैं। यह दो प्रकार का होता है—जब आत्मा के मन, वचन, और काय शुभ उद्देश्य से हिलते हैं तब जो कर्म वर्गणाएं आकर्षित होता हैं उन में शुभ फल देने की प्रकृति पड़ती है और जब अशुभ उद्देश्य से चलती हैं तब अशुभ फल देने की प्रकृति पड़ती है। इस तत्व के विशेष ज्ञान से हमको यह मालूम होता है कि किस २ तरह के परिणामों से कौन २ प्रकृति सहित कर्म आकर्षित होंगे और उन का आगामी क्या फल होगा—यह आश्रव तत्व है।

जो कर्म वर्गणाएं मन, वचन, और काय के हलन से आकर्षित होती है वे रागी द्वेषी आत्मा के साथ चिपट जाती है इस को बंध कहते हैं। विदित हो कि जब कर्म वर्गणाएं आत्मा में बंधती है तब उनमें स्थिति पड़ती है कि इनका फल इतने काल तक भुगतन पडेगा—अधिक से अधिक स्थिति ७० कोड़ाकोड़ी सागर (बहुत वर्षों का एक सागर होता है) की और कम से कम अंत मुंहुर्त अर्थात् ४५ मिनट की पड़ती है—अर्थात् कर्म जब बांधे उसके पश्चात् १ घंटे के भीतर ही अत्यन्त कम स्थितिवाले कर्म का फल यह जीव भोग सक्ता है। संवरके अर्थ रोक देनेके हैं—यह तब आश्रव तत्व का प्रीत पक्षी है अर्थात् कर्म वर्गणाएं जिन मन, वचन, काय द्वारों से आती है उनकी वशरखना अर्थात् ऐसा अपने आधीन रखना कि वे हिले नहीं तथा यदि प्रवृत्ति करें तो शुभ मार्ग में गमन करें अशुभ में नहीं॥ जो कर्मवर्गणाएं आत्मा के साथ चिपटी हुई हैं उनका बिना फल भोगे अपने आत्मा से छुड़ाने का उपाय करना सो निर्जरा तत्व है। कर्मों के निर्जरा करने का उपाय ध्यान है॥ कर्मवर्गणाओं से सम्पूर्णतया आत्मा का भिन्न होकर अपने स्वभाव में लीन रहते हुए स्वसंवेदन रूप परमानंद भोगने की चिर और स्थिर अवस्था को प्राप्त करना सो मोक्षतत्व है॥ मोक्ष के उपाय में सातों तत्वों के जानने की अत्यन्त आवश्यता है—जैसे जहाज किसी द्वीप में जाने के लिये समुद्र में चलरहा हो—यदि उस में छिद्र हो जाय तो जल भीतर आकर जहाज द्वीप में पहुंचने को असमर्थ हो जाता है और जब छिद्र बन्दकर सर्व जल जहाज से निकाल दिया तो जहाज सुगमता से द्वीप में पहुंचने को समर्थ हो जाता है। इसी तरह संसारी आत्मा के मनवच काय द्वार से कर्म आते हैं जब

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मनवचन काय रोक कर कर्म आत्मा से अलग किये जांय तब आत्मा मोक्ष में जाने को समर्थ हो जाता है। सात तत्वों के सिवाय न आठ से और न छः से हमारा प्रयोजन सिद्ध हो सक्ता है। मोक्षमार्गी का सम्पूर्ण प्रयोजन इन सात तत्वों के श्रद्धान से ही निकल जाता हैं। ऊपर लिखे सातों तत्वों का अधिक २ ज्ञान करना सो सम्यग् ज्ञान है।

मोक्ष मार्ग में चलने का उपाय ऐसा करना जो यह आत्मा कर्म वर्गणाओं के बंधन से छुट कर मोक्ष अवस्था में निराकुल और स्वाधीन सुख को प्राप्त कर सके। आत्मा के कर्मों का बंधन उसी के राग द्वेष रूप भावों से होता है—इस लिये आगामी कर्म बंध नहो इस हेतु राग व द्वेष को निवारण करना चाहिये और आत्मध्यान के द्वारा बंधे हुए कर्मों को आत्मा से छुड़ाना चाहिये—

यह आत्मध्यान दो तरह की अवस्थाओं के धारने से हो सक्ता है, अर्थात् मुनि और श्रावक। मुनि का चरित्र सर्वोत्तम हैं मुनि गृहवास त्याग एकान्त में रह दिनरात ध्यान करते रहते हैं केवल दिन में एक वार भिक्षा वृत्ति से विना याचना किये दोष रहित भोजन जो देवें सो ग्रहण करते हैं और १३ प्रकार का चारित्र जो मुनि के लिये आवश्यक है पालते हैं। पांच महाव्रत, पांच समिति, और तीन गुप्ति—

१ अहिंसा महाव्रत—"प्रमत्त योगात् प्राण व्यपरोपणं हिंसा तत्यः निवृत्तिः अहिंसा॥ अपने मनवचन काय में प्रमाद लाकर हृदय से ले छोटे बड़े किसी जन्तु के प्राणों का घात नहीं करते हैं—अपने मन को वा दूसरे के मन को कलुषित करना सो भी हिंसा है। प्राण १० होते हैं—मन, वचन, काय, आयु, श्वासोश्वास, स्पर्श इन्द्री, श्रोत्र इन्द्री॥ इन में से एक वा अनेक को दुख देना सो हिंसा है।

२ सत्यमहाव्रत—असत्य न बोलकर शास्त्रानुसार वचन कहना—

३ अचौर्य महाव्रत—विना अन्य के दिये कोई वस्तु आप नहीं ग्रहण करना—

४ ब्रह्मचर्य महाव्रत—सर्व स्त्री मात्र का संग त्याग पूर्ण शील व्रत रखना

५ परिग्रह त्याग महाव्रत—धन, धरती, महल, स्त्री, पुत्र, वस्त्र, पात्र आदि सर्व सामग्री को त्याग देना॥ मुनि लज्जा छोड़ बालक की तरह नग्नरूप धरते हैं जिस में वस्त्र मात्र की चिन्ता भी नहो और परमात्मा का पूर्ण ध्यान हो सके॥ हिन्दुमत में भी जो ईश्वर के विशेष अनुरागी हैं वे परमहंस कीनग्न अवस्था धर ध्यान करते हैं। मुनि अपने मलमूत्र प्रबन्ध के लिये जल से भरा कमंडल, दूसरे जन्तुओं की रक्षा के हेतु स्थान झाड़ने को एक मोरके पंख की सर्व से अधिक कोमल पीछी

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और तीसरे पढ़ने के लिये कोई शास्त्र यदि आवश्यक हो तो रखते हैं—इनके सिवाय अन्य वस्तु अपने पास नहीं रखते।

१ ईर्यासमिति—चार हाथ भूमि आगे देख कर अपना पग रखना—

२ भाषा समिति—मिष्ट और मर्यादा सहित वचन बोलना—

३ एषणासमिति—शुद्ध भोजन लेना—

४ आदान निक्षेपणसमिति—कमंडल, पीछी, और शास्त्र को देख कर रखना उठाना।

५ उत्सर्ग समिति—मलमूत्रादि जंतु रहित स्थान में त्यागना—मनगुप्ति, वचन गुप्ति, और कायगुप्ति—अर्थात् मन, वचन, काय की वश रखना यह १३ प्रकार का चारित्र है॥ मुनि अपने आत्मविचार को करते हुए निरन्तर ज्ञान ध्यान में लीन रहकर भव्यजीवों को शुभ मार्ग में चलने का उपदेश भी देते हैं॥ श्रावकों के आचरण के मार्ग ११ ग्यारह श्रेणीरूप है अर्थात् ११ प्रतिमा स्वरूप है॥ एक प्रतिमा से दूसरी प्रतिमा का आचरण अधिक २ श्रेष्ठ है॥

१ दर्शन प्रतिमा—जिस को उपर्युक्त सात तत्वों की निर्मल श्रद्धा हो; संसार, शरीर, और भोगों से विरक्त हो, पञ्च परम गुरु अर्थात् अरहंत सिद्ध, आचार्य, उपाध्याय और साधु इनके चरणों का सेवक हो, सात व्यसनों (दोहा—जूआ खेलन मांस मद वेश्या विसन शिकार) का त्यागी चोरी पर रमनी रमन सातों व्यसन निवार हो; मांस, मदिरा, और मधु न खाता हो; जो फलादि अधिक त्रस जीवों से भरे हैं जैसे गूलर, अंजीर तिन का स्वादी न हो; पानी छान कर पीता हो (केवल वस्त्र से छना पानी, अंत मुंहूर्त तक ठीक रहता है बाद फिर छानने की जरूरत है, यदि औटा लिया जाय तो वह जल (८ पहरतक बिना छाने काम दे सक्ता है, बाद त्रस जंतु उत्पन्न होने लगेंगे); षट नित्य कर्म (देव पूजा, गुरु सेवा संयम, स्वाध्याय, तप, दान,) प्रतिदिन करने में खचित्त हो।

२ व्रतप्रतिमा—जो पंच अणुव्रतों को दोष रहित पालन करे और सप्तशील का अभ्यास करे।

१ हिंसा अणुव्रत—त्रस जीव (जिनके मांस रुधिरादि होते हैं) की हिंसा के विचार से नहीं करता है; आरम्भादि में प्रमाद छोड़ यत्न से वर्तते हुए जो जीव घात होता है उसको बचा नहीं सक्ता है तौभी दयाचित्त हो बहुत कम हिंसा का आरम्भ करता है।

२ सत्यअणुव्रत—हित मित मिष्ट परको दुख पाई न हो ऐसे वचन बोले।

३ अचौर्य अणुव्रत—पानी व मही जो सर्वसाधारण व्यवहार कर सक्ते हैं उसके सिवाय दूसरी वस्तु बिना दूसरे के दिये हुए न लेवे।

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४ स्वस्त्री सन्तोष अणुव्रत—अपने इष्टदेव को पूजन और विनय पूर्वक जो विवाहित स्त्री हो उसी में सन्तोष रखना। पर स्त्री की वांछा नहीं करना॥

५ परिग्रह प्रमाणव्रत—क्षेत्र, घर, चांदी, सुवर्ण, धन, धान्य, दासी, दास कपड़ा और बर्तन इन १० प्रकार की परिग्रह का जन्म पर्यंत के लिये अपनी योग्य इच्छानुसार प्रमाण बांध लेना।

सप्तशील इस भांति हैं:—

१ दिग्व्रत—१० दश दिशाओं में इतनी २ दूर से जन्म पर्यंत तक आगे न जाऊंगा ऐसा प्रमाण अपने उद्देश्य के अनुसार करना सो दिग्व्रत है—

२ देशव्रत—ऊपर दिग्व्रत में जो प्रमाण किया उस में प्रतिदिन अपने कार्य्य के अनुसार घटा न बढ़ाकर उस दिग्व्रत के प्रमाण के भीतर २ नियम करते रहना सो देशव्रत है।

३ अनर्थदण्डव्रत—ऐसे अनर्थ कार्य में अपने मन, वचन, कायकी न लगाना जिससे पापका तो बन्ध हो परन्तु लाभ कुछ न हो जैसे उपन्यास वांचना, वृक्ष के पत्ते तोड़ना आदि।

४ सामायक—अपने परिणाम परमात्मा के स्वरूप अपना निज आत्मा के गुण पर्यायों के चिन्तवन में एकता पूर्वक थिरकरने लिये एकान्त स्थान में एक आसन से खड़े हो प्रातः, दुपहर, और सन्ध्याकाल ऐसे तीनों समयों में अनुसार एक समयों में राग व द्वेष छोड़ वैराग रख अनुभव करना सो सामायक है।

५ प्रोषधोपवास—१ एक मास की दो अष्टमी और २ चौदस को उपवास करना अर्थात् भोजन पानन करना अथवा एकबार दिनमें खाना तथा उस दिन सर्व आरम्भ त्याग अपना समय धर्म ध्यान में बिताना सो प्रोषधोपवास है।

६ भोगोपभोग परिमाण—प्रतिदिन प्रातःकाल अपने भोग और उपभोग अर्थात् खाने, पीने, बैठने, सोने, चढ़ने आदि की वस्तुओं का हम आज इतने प्रमाण से व्यवहार करेंगे ऐसी प्रतिज्ञा करना। इस व्रत में १७ सत्रह नियम का प्रमाण किया जाता है।

७ अतिथि संविभाग—जो भोजन बनाओ उस शुद्ध भोजन में से किसी मुनि व श्रावककी दान करके फिर आप खाना। विद्या, औषध, अभय, आहार यह चार दान भी इस में शामिल हैं—

यह पांच अणुव्रत और सात शीलका पालक श्रावकव्रती कहलाता है।

३ सामायक प्रतिमा—इस तीसरी श्रेणी में आया हुआ श्रावक प्रातः, दुपहर, सन्ध्या ऐसे तीनों समयों में नियम पूर्वक दोष रहित आत्मचिंतवन करता है और प्रति दफे दो घड़ी अर्थात् ४५ मिनट से कम नहीं लगाता है—पहले कहे नियमों को भी पालता है—

४ प्रोषधोपवास—पूर्वश्रेणियों में कहे आचरण को पालता हुआ १ मास के ४ पर्वों में १६ प्रहरका नियम पूर्वक निर्जल व्रत रखकर धर्म ध्यान में बिताता है।

५ सचित त्याग प्रतिमा—हरी वनास्पति फलादि व कच्चा जलादि पीना त्यागता है ऊपरके नियमों को पालता रहता है।

६ रात्रिभुक्त त्याग प्रतिमा—रात्रि को कोई तरह का भोजन व पान नहीं लेता है ऊपरके नियमों को नहीं छोड़ता है।

७ ब्रह्मचर्यप्रतिमा—ऊपरके नियमों को पालता हुआ अपनी स्त्री सेवन का भी त्यागकर शीलव्रतधार लेता है।

८ आरम्भ त्यागप्रतिमा—ऊपर कहे नियमों के साथ रह इस प्रतिमा में आकर व्यापारादि गृह आरम्भ वन्दकर अपना समय धर्म सेवन में बिताता है।

९ परिग्रह त्याग प्रतिमा—ऊपरके नियमों सहित रह इस श्रेणि में आकर अपने पास के धनादि का पुत्रों में विभाग व दान कर देता है। अपने पास साधारण वस्त्री मात्र रखता है। भोजन घर में कर लेता है।

१० अनुमतित्याग-प्रतिमा—९ वीं श्रेणी में व्यापार आरम्भादि में सम्मति अपने पुत्रों को प्रदान करता था परन्तु इस श्रेणी में आकर वह भी वन्दकर देता है।

११ उच्छिष्ट त्याग प्रतिमा—इस श्रेणी में आकर गृहवास छोड़ देता है। मुनि के पास जा दिक्षा ले मन्दिर व अन्य धर्मस्थान में रहता है। भिक्षा वृत्ति से एक दफे दिन में शुद्ध भोजन करता है। इस श्रेणी में दो भेद हैं। जो एक खण्ड वस्त्र अर्थात् अपने अङ्ग को सर्वथा न ढकनेवाली चादर रखते हैं वे क्षुल्लक और जो केवल कौपीन मात्र रखते हैं वे ऐलक कहलाते हैं। इन ११ श्रेणियों के द्वारा धीरे २ आत्मध्यान करते हुए मुनि के चरित्र को धारण करके पूर्ण आत्म ध्यान हो सक्ता है। इस आत्म-ध्यान से आत्मा में संलग्नकर्म निर्जरित होते हैं—कई जन्मों के परिश्रम से यह आत्मा अपने सर्व कर्मों की निर्जरा कर जीवन्मुक्त अवस्था में ठहर फिर पूर्ण शरीरमुक्त हो जाता है।

जैनी लोग इस लोक को अनादि अनन्त मानते हैं—इस लोक में ऊपर कई घटे

द्रव्य अपनी २ नानाप्रकार की पर्यायों में परिवर्तित हुआ करते हैं। जिससे लोक की अवस्था सदा पलटती रहती है—इस परिवर्तन से ऐसा भी हो जाता है कि जहां एक समय में भूमि थी वहां जल तथा जहां जल था वहां भूमि होजाती है—किसी भी द्रव्य की सत्ता का नाशक भी नहीं होता—इस लोक का आकार एक ऐसे पुरुष के आकार माना है जो अपने पैर फैलाए हुए और अपने दोनों हाथ अपनी कुहनी को बांका किये हुए कमर पर रक्खे हुए खड़ा हो। कमरके नीचे नर्वेगं की भूमियां, कमरके स्थान में मध्यलोक, कमर से ऊपर मस्तक के नीचेतक देवलोक और मस्तक पर सिद्धलोक माना है। इस लोक की थांभनेवाली ३ प्रकार की वायु हैं जो बीस बीस हजार योजन (२००० कोस का एक योजन) की मोटी है। इस लोक में अवस्थाओं को पलटाने वाला स्वयं संसारी जीव है कोई अन्य एक ईश्वर स्वरूप कर्ता नहीं है।

मध्यलोक में अनेक द्वीप और समुद्र हैं—द्वीपों में क्षेत्र हैं—भरत क्षेत्र जी ३२५$\frac{६}{१४}$ योजन के विस्तार सहित है उस में इस प्रकार समय का परिवर्तन होता है—एक कल्प कोटानुकोटि सागर (बहुत असंगिनती वर्षों का एक सागर होता है) का होता है—जिसके बराबर २ के दो भाग होते हैं—एक विभाग को उत्सर्पणी दूसरे को अवसर्पणी कहते हैं—हर एक में छः छः काल होते हैं। अवसर्पणी के हर चौथे और उत्सर्पणी के हर दूसरे काल में जैन धर्म के मुख्य उद्धारक चौबीस चौबीस तीर्थंकर हुआ करते हैं—एक तीर्थङ्कर दूसरे के बहुत वर्ष बीच देकर होता है—इस वक्त यहां अवसर्पणी का पांचवां काल चल रहा है इसके पहले चौथे काल में सबसे पहले तीर्थङ्कर श्रीऋषभनाथ उर्फ़ आदिनाथ और अन्तिम श्री महावीर जी हुए जिनको मोक्ष गए आज २४३५ वर्ष होते हैं यह वीर सम्वत् जैनी लोग मानते हैं। जिसका प्रारम्भ कार्तिक सुदी १ दीपमालिका से होता है—वीरनाथ कार्तिक सुदी १४ की रात को ४ बजे बिहार जिलेके पावापुरके एक तालाब के मध्य टीले पर से मोक्ष पधारे उन्हीं का स्मरण स्वरूप यह दीप मालिका है, तथा श्रीऋषभनाथ कैलास से, श्रीवासु पूज्य चम्पापुर से, श्रीनेमनाथ गिरनार पर्वत से और शेष बीस तीर्थङ्कर जिन में अन्तिम श्री पार्श्वनाथ हैं अपने बहुत से शिष्य मुनियों के साथ हजारीबाग जिलेके पारश्वनाथ हिल पर्वत से मोक्ष पधारे हैं जिसका प्राचीन नाम श्री सम्मेदशिखर पर्वत है—पार्श्वनाथ का नाम पर्वत के निकटवर्ती गामों में बहुत प्रसिद्ध है उधरके भील आदि इनको मानते और पूजते हैं।

जैसे यह लोक अनादि है वैसे यह जैनधर्म भी अनादि कालका है।

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जैसा उपदेश श्रीमहावीर स्वामी ने दिया वैसाही हर एक तीर्थङ्कर अपने २ समय में देने आए हैं—अनन्ते तीर्थङ्कर हुए और होवेंगे।

जैनी लोग सोच प्राप्त आत्माओं को ही ईश्वर परमात्मा मानते हैं।

जैनी लोग पांच * परमेष्ठी को प्रत्यक्ष व परोक्ष रूपसे इस हेतु से पूजते और मानते हैं कि उनके गुणों में हमारी प्रीति हो तथा वे दृष्टान्त रूप हो हमारे चित्त को निर्मल करें। जैनियों के हर एक मन्दिर में अनेक जैन ग्रन्थों का संग्रह रहता है जिनको ग्रहस्थी नित्य पढ़ते हैं, क्योंकि साधारण ग्रहस्थ ऊपर कहे छः कर्म नित्य करता है।

जैनधर्मका तत्त्वज्ञान सर्वप्रिय है। जिनको शौक हो वे श्रीकुन्दकुन्दाचार्य प्रणीत श्रीप्रवचन सार, पञ्चास्तिकाय, और समय सार जो जो अवश्य एकाग्र मन करके समझ जावें।

THE END.

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* १। अरहंत। २। सिद्ध। ३। आचार्य। ४। उपाध्याय। ५। साधु।

द: सीतलप्रसाद जैन लखनऊ।

पता—चौपाटी वंगला सेठ मावंक चन्द मानानन्द मुम्बई।

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